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MERRY ENGLAND

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WITH NOTES, HISTORICAL AND BIOGRAPHICAL, ON THE OXFORD MOVEMENT AND ITS MEN. By JOHN OLDCASTLE.

ALSO

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CARDINAL NEWMAN.

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TO

THE MOST EMINENT LORD

HENRY EDWARD

ARCHBISHOP OF WESTMINSTER

CARDINAL PRIEST OF THE HOLY ROMAN CHURCH

OF THE TITLE OF SS. ANDREW AND GREGORY

ON THE CŒLIAN HILL

WHENCE CAME TO THIS ENGLAND OF HIS LOVE

IN THE EARLY TIME

THOSE FIRST APOSTLES (HIS PROTOTYPES)

WHO PREACHED TO THE PEOPLE

THE GOSPEL OF REDEMPTION:—

IS INSCRIBED

THIS RECORD OF A BROTHER

WHO SHARES WITH HIM TO-DAY

THE LOVE OF ENGLISH-SPEAKING CATHOLICS

AT HOME

AND IN MANY LANDS

A SKETCH FROM ST. MARY'S.

[*One of several similar sketches "from memory" and otherwise, made in* 1840 *and* 1841, *mostly by undergraduates who were not conscious of the element of caricature inevitable in the work of amateurs. Perhaps a truer idea may be conveyed by a contemporary's portrait in words.*—ED.]

"He was above the middle height, slight and spare. His head was large, his face remarkably like that of Julius Cæsar. The forehead, the shape of the ears and nose were almost the same. The lines of the mouth were very peculiar, and I should say exactly the same. In both men there was an original force of character, which refused to be moulded by circumstances, which was to make its own way, and become a power in the world; a clearness of intellectual perception, a disdain for conventionalities, a temper imperious and wilful, but along with it a most attaching gentleness, sweetness, singleness of heart and purpose. Both were formed by Nature to command others; both had the faculty of attracting to themselves the passionate devotion of their friends and followers."

J. A. FROUDE.

MERRY ENGLAND

OCTOBER, 1885.

JOHN HENRY, CARDINAL NEWMAN.

The Event of October, 1845.

FORTY years ago, this month of October, John Henry Newman, in consequence of "the development of Christian doctrine" within him, left the Anglican communion and was received into the Church of Rome. The significance of that event was immediately understood to be enormous; but those were early days; and the full force and effect of it, its action and its reaction, cannot be accurately estimated even yet.

To the friends whom he left, the transition of the late Vicar of St. Mary's—and, in all but name, the leader of the Oxford Movement—into a layman of the Church of Rome, was a grief and a regret comprehensible only to those who realize what that Church was traditionally supposed to be by Anglicans, even of the High type. At first Keble could not resist throwing out—at any rate to one friend—the supposition so commonly made on

kindred occasions, from the time of Festus down to our own—he really feared the excitement of events had been a little too much for Mr. Newman's brain. That was merely a mood, however, and did not show his heart. To a visitor, in the course of a walk, many years after, Keble pointed out a spot, saying:—

"Ah! that is a sad place; that is connected with the most painful event of my life. It was there that I first knew for certain that J. H. N. had left us. One day I received a letter in his handwriting. I felt sure of what it contained, and I carried it about with me all through the day, afraid to open it. At last I got away to that chalk-pit, and then, forcing myself to read the letter, I found that my forebodings had been too true; it was the announcement that he was gone."

How Pusey felt the parting is among the most affecting records of a history which, in other ways also, was a tragedy.

And not only to theologically-minded friends, but also to a little group of politicians, the month of October, in the year 1845, brought a day of doom. Lord Beaconsfield and the Young Englanders had never dreamed that without religion they could effect social regeneration; and to them, for the most part, religion appeared only in the guise of the Establishment. But against the efficacy of its administrations, the high priest of all that Young England venerated in Anglicanism now made protest, solemn and pronounced. Thus it was that Lord Beaconsfield, reviewing the history of that political movement, declared long afterwards that "the secession of Mr. Newman dealt a blow to the Anglican Church under which it still reels." Other Prime Ministers, one of them speaking from the standpoint of a Whig, have

made statements about the same event. Lord John Russell, in a speech on the Ecclesiastical Titles Bill in the House of Commons, in 1851, alluded to "a person of great eminence, of great learning, of great talents, whom we all have to deplore as having ever left the Protestant Church and joined the Church of Rome—I mean Mr. Newman." And Mr. Gladstone has made several pronouncements, one more decisive than another, of the sense of grief and disaster which the secession of Mr. Newman brought upon him, and which he still retains. For even Mr. Gladstone, though so passionate a theologian, is a politician first and a theologian afterwards.

But what was loss and grief to some was joy and gain to others, a gain and a joy which politicians have not in their reckonings. It is curious enough to turn now to the *Tablet* of October 25, 1845, where it is speaking of that epoch-making incident. While the writer expresses a thankful welcome to Mr. Newman, his remarks are free—as the utterances of those who belong to something more than a paltry party or sect should ever be—from any display of unworthy triumph over the cause which had lost its leader. It says :—

"Our readers will naturally expect from us a few words on the subject of Mr. Newman's conversion, but we confess we find great difficulties in fulfilling that expectation. The subject is so wide and yet so simple, so personal and yet so diffusive, that we hardly know what to say or what to avoid saying. This great event has been looked for anxiously and long. It has been prayed for; it has been written for; it has been wished; it has been dreaded; it has at length come. So far as a remote observer can presume, imperfectly at best, to judge of character, the Anglican establishment has been deprived of the largest mind and the most penetrating intellect lately to be found, at least among her ecclesiastical children. . . . . He commenced, fifteen years ago, an ardent anti-

Romanist. During that time, with every prejudice against the truth, he has diligently laboured in his endeavours to place the Anglican theory on a sound basis in his own mind and before the public. He has tried scheme after scheme; step by step he has fallen back before the resistless onset of truth. He has yielded slowly—reluctantly we may say; surrendering no point gratuitously; even when defeated making use of his matchless ingenuity to discover standing-room where a less keen sight would have discovered nothing but a vacuum; entrenching himself stubbornly among ruins; every moment (we may imagine) checked in his course of retreat by the anxieties of his public position, and by reflecting how many looked up to him as a guide; and sparing no pains or labour to escape, if it might honestly be done, the last great painful satisfying change. . . . . We congratulate Mr. Newman warmly and with most devoted affection on his happy conversion, and our readers on their share in the fortunate event. God knows it fills us with a joy which we cannot adequately express, and with expectations sufficiently sanguine, we think, though not quite so sanguine as those of some better hopers among ourselves. May God prosper him every way; and from the first hour of his baptism to the last of his breath may the Almighty deign, after His own good will, to use him unremittingly in the noblest service this world can witness!"

Robbed of their colleges, despoiled of their churches, ostracized from civil life, the professions shut to them, their goods seized and their possessions subjected to special taxes and distraints, the Catholics of free England, when this century began, and Cardinal Newman with it, were in sorry plight as to their resources for acquiring learning and for celebrating their religion. Even their foes had begun to feel for them a generous compassion. True, the vital principle could not be destroyed. As in the catacombs, so now, if there were only wooden candlesticks, the priests were of gold; and though the collegiate halls might be humble enough, they enclosed such men as Lingard, the works of whose hands were to benefit

generations of students in those very seats of learning of which he, and such as he, had been disinherited.

And Oxford was to pay back that and many another service. By an irony of fate, this very *Alma Mater*, which had been appropriated to propagate the policy of the Eighth Harry, reared, as it were unconsciously, the noblest among its sons in this century to love the Old rather than the new, the Catholic rather than the insular, the Eternal rather than the temporary—in short, the Divine rather than the human. It was a debt to the starved and persecuted Church of those days due from the Oxford which had been founded and endowed by that same Church centuries earlier, in the hour when kings were its fathers and queens its nursing mothers. Right royally that debt was paid, and England is generous enough not to regret the day of restitution.

It seems, therefore, that some little memento of the event of October, 1845, on its fortieth anniversary, may be fittingly made, especially in the form it here takes, by the employment of as few words as may be on the part of the compiler, and the presentment of as many as may be from the pen of Cardinal Newman himself, or from the pens of those who have been drawn to him in an especial manner—have felt the inspiration of his personality, and have followed him, some as strangers and afar off, with a life-long love.

THE NEWMAN FAMILY GROUP.

THE NEWMAN FAMILY GROUP.*

"It was in 1823 that Newman was elected to a Fellowship at Oriel; and it was always a comfort to him that he had been able to give his father this good news at a time of great sorrow and embarrassment. The father died not long after, and the family may be said then to have had no home. . . . . In the summer of 1829 the Newman family took a furnished cottage in a very out-of-the-way spot at Horspath, of which Dr. Ellerton, a well-known Fellow and tutor of Magdalen College, had charge. This was pleasant enough in the summer; but when Dornford, a Fellow of Oriel, who was serving Newnham Courtney, and had the use of a cottage there, offered it to the Newmans, they were glad to avail themselves of the opportunity, though the change did not bring them nearer Oxford. It was said to have been intended for the parsonage, but was by no means a picturesque building. Indeed in the Midlands it would have been set down as the habitation of a family of weavers or stockingers. It was not, however, without associations. Jean Jacques Rousseau occupied it for some time under the patronage of the Harcourt family, and is said to have sown seeds of many foreign wild flowers in spots where they were likely to grow. The fact of such plants being found about Newnham has been adduced to support the tradition that this is the true Auburn of Goldsmith's 'Deserted Village.' . . . . A special interest attaches to this cottage from its being the scene of a remarkable family group, including the whole surviving Newman family, in chalk, by Miss Maria R. Giberne, an early and ardent admirer of Newman, and his follower to Rome."—*Rev. T. Mozley, M.A.* (*Cardinal Newman's brother-in-law*), *in his admirable "Reminiscences," which have the rare merit of being written about interesting men by an interesting man.*—[*Ed.*]

* Mrs. Newman, died 1836; Harriet m. Rev. J. Mozley; Jemima m. John Mozley; John Henry Newman; Francis W. Newman.

The Letters of Half a Lifetime.

THE following Collection of Letters written by Cardinal Newman during half a lifetime includes, of course, only those printed in periodicals, or those which, though addressed to private persons, have received the writer's sanction for their publication. One letter, written to the Bishop of Birmingham at the time of the Vatican Council, and already published, is not here reproduced, for a reason which it is hoped the reader will think sufficient—namely, that it was never intended for the public eye. Nor would it be considerate, or even candid, to publish that document apart from the history of the conditions under which it was written. Two other letters, addressed to the *Standard* in March, 1870, are not intelligible, save as a context to that private document it had put into print. The "Letters" to Dr. Pusey, on the "Eirenicon," and to the Duke of Norfolk, on the Civil Allegiance of Catholics, each a book by itself, naturally find no place in this Collection; and, for analogous reasons, is omitted the letter on Anglican Orders, addressed to Father Coleridge, S.J., in 1868, and republished in Mr. Lilly's "Characteristics." And since limitations of space compel further sacrifice, I have made it in the case of the communications most recently addressed from the Oratory at Birmingham to the outer world. And I console myself with the reflection that the letters thus absent are still fresh in the memory of that Young Generation which will draw from the Past in these pages a fresh affection for the subject of them; an affection destined to carry into the Future, from those who were his contemporaries to those who come after us, the traditions of a great epoch and of a venerable name.

GOOD-BYE.

To A NUMBER OF FRIENDS.

Littlemore, *October* 8, 1845.

I am this night expecting Father Dominic, the Passionist, who, from his youth, has been led to have distinct and direct thoughts, first of the countries of the North, then of England. After thirty years' (almost) waiting, he was without his own act sent here. But he has had little to do with conversions. I saw him here for a few minutes on St. John Baptist's Day last year.

He is a simple, holy man, and withal gifted with remarkable powers. He does not know of my intention; but I mean to ask of him admission into the one Fold of Christ.

RECEIVED INTO THE CHURCH.

To the REV. T. W. ALLIES, M.A.

Littlemore, *October* 9, 1845.

MY DEAR ALLIES,

I am to be received into what I believe to be the one Church and the one Communion of Saints this evening, if it is so ordained. Father Dominic, the Passionist, is here, and I have begun my confession to him. I suppose two friends will be received with me.

May I have only one-tenth part as much faith as I have intellectual conviction where the truth lies! I do not suppose any one can have had such combined reasons pouring in upon him that he is doing right. So far I am most blessed; but, alas! my heart is so hard, and I am taking things so much as a matter of course, that I have been quite frightened lest I should not have faith and contrition enough to gain the benefit of the Sacraments. Perhaps faith and reason are incompatible in one person, or nearly so.

Ever yours, most sincerely,

JOHN H. NEWMAN.

GREAT EXPECTATIONS.

To CARDINAL ACTON.*

November 25, 1845.

I hope you will have anticipated, before I express it, the great gratification which I received from your Eminence's letter. That gratification, however, was tempered by the apprehension that kind and anxious well-wishers at a distance attach more importance to my step than really belongs to it—to me, indeed, personally, it is of course an inestimable gain; but persons and things look great at a distance, which are not so when seen close; and, did your Eminence know me, you would see that I was one about whom there has been far more talk for good and bad than he deserves, and about whose movements far more expectation has been raised than the event will justify.

As I never, I do trust, aimed at anything else than obedience to my own sense of right, and have been magnified into the leader of a party without my wishing it, or acting as such, so now, much as I may wish to the contrary, and earnestly as I may labour (as is my duty) to minister in a humble way to the Catholic Church, yet my powers will, I fear, disappoint the expectations of both my own friends and of those who pray for the peace of Jerusalem.

If I might ask of your Eminence a favour, it is that you would kindly moderate those anticipations. Would it were in my power to do what I do not aspire to do! At present certainly I cannot look forward to the future, and though it would be a good work if I could persuade others to do as I have done, yet it seems as if I had quite enough to do in thinking of myself.

* Who had written a letter of very warm congratulation.—[ED.]

RENUNCIATION.

To A FRIEND.

January 20, 1846.

You may think how lonely I am. "*Obliviscere populum tuum et domum patris tui*," has been in my ears for the last twelve hours. I realize more that we are leaving Littlemore, and it is like going on the open sea.

"WE ARE TO BE ORATORIANS."

To J. R. HOPE.*

[*Private.*]

Collegio di Prop., *February* 23, 1847.

MY DEAR HOPE,

I have been writing so very, very much lately, that now that I want to tell you something my hand is so tired that I can hardly write a word.

We are to be Oratorians. Mgr. Brunelli went to the Pope about it the day before yesterday, my birthday. The Pope took up the plan most warmly, as had Mgr. B., to whom we had mentioned it a month back. Mgr. had returned my paper, in which I drew out my plan, saying: "*Mi piace immensamente*," and repeated several times that the plan was "*ben ideata*." They have from the first been as kind to us as possible, and are ever willing to do anything for us.

I have been ever thinking of you, and you must have thought my silence almost unkind, but I waited to tell you something which would be real news. It is no secret that we are to be Oratorians; but, matters of detail being uncertain, you had better keep it to yourself. The Pope wishes us to come here, as many as can, form a House under an experienced Oratorian

* Afterwards known as Mr. Hope-Scott, Q.C., and still, in 1847, and for four years afterwards, a member of the Anglican Church. See his "Memoirs," by Mr. R. Ornsby, M.A. (2 vols. Murray).—[ED.]

Father, go through a noviciate, and return. Of course they will hasten us back as soon as they can, but that will depend on our progress. I suppose we shall set up in Birmingham.

You are not likely to know the very Jesuits of Propaganda. We are very fortunate in them. The Rector (Padre Bresciani) is a man of great delicacy and real kindness; our confessor, Father Ripetti, is one of the most excellent persons we have fallen in with, though I can't describe him to you in a few words. Another person we got on uncommonly with was Ghianda at Milan; Bellasis will have told you about him.

We owed a great deal to you there, and did not forget you, my dear Hope. Let me say it—O that God would give you the gift of faith! Forgive me for this. I know you will. It is of no use my plaguing you with many words. I want you for the Church in England, and the Church for you. But I must do my own work in my own place, and leave everything else to that inscrutable Will which we can but adore.

Well, our lot is fixed. What will come of it I know not. Don't think me ambitious. I am not. I have no views. It will be enough for me if I get into some active work and save my own soul.

Ever yours affectionately,

JOHN H. NEWMAN.

"DREAMING SURELY!"

To the REV. T. W. ALLIES, M.A.

Maryvale, Perry Bar, *September* 6, 1848.

MY DEAR ALLIES,

Thank you for the pamphlet you have sent me by to-day's post, which, from its subject, I shall read with much interest. I was very glad to find my introduction was useful to you. You would have been much pleased with the Archbishop of

Besançon; he has the reputation and the carriage of a very saintly man.

Glad as I am to be of service to you, it pains me more than you can understand to write to you. I cannot make out how you reconcile it with yourself to take up a position which so few people, if any, in the whole world ever did before you. You have, excuse me, no pretence to say you follow the Church of England. Do you follow her living authorities, or her Reformers, or Laud, or her liturgy, or her Articles? I cannot understand a man like you going by private judgment, though I can understand his thinking he goes by authority when he does not. I can understand a man identifying Laud with the Church of England, or Cranmer with the Church of England, but it amazes me to find him interpreting the Church of England by himself, and making himself the prophet and doctor of his Church. This, I suppose, you and a few others are now doing—calling *that* the Church of England which never was before so called since that Church was. I can't make out *how* you can be said to go by *authority* —and if not, are not you and all who do like you only taking up a form of liberalism? It puzzles me that people won't call things by their right names. Why not boldly discard what is no longer practically professed? Say that the Catholic Church *is not*—that it has broken up: this I understand. I don't understand saying that there is a Church, and one Church, and yet acting as if there were none or many. This is dreaming, surely.

Excuse this freedom. I don't wish, as you may well suppose, to get up a controversy, when we both have so much to do; but when I think of your position and that of others, I assure you it frightens me.

Ever yours, most sincerely,

JOHN H. NEWMAN.

DECLINES AN UNPROFITABLE CONTROVERSY.

To the Rev. T. W. Allies, M.A.

Maryvale, Perry Bar, *September* 16, 1848.

My dear Allies,

I write you a line to acknowledge yours,* lest you should think it unkind in me not to do so—not as if I intended to take up your time, as I said in my former letter, with argument. Were it worth while doing so, and were time cheap, there would be much to say on various points you bring forward; but I intended my letter merely as a protest, lest you should think me other than I am. And, assuring you I often think of you at sacred times,

I am, my dear Allies,

Very sincerely yours,

John H. Newman.

CERTAIN MODERN HAGIOLOGY.

To Father F. W. Faber.

Maryvale, *October* 30, 1848.

My dear Father Wilfrid,†

I have consulted the Fathers who are here on the subject of the "Lives of the Saints," and we have come to the

* Mr. Allies, in reply to the letter just given, which he calls "a sharply-pointed shaft," had written "a sketch of the course pursued in the last three years, and a sort of challenge to point out where I had been wrong."—[Ed.]

† Father Faber, who had resigned the Rectory of Elton and become a Catholic a few weeks after Mr. Newman's conversion, was at this time (and until he became Superior of the London Community, formed a little later,) with the first Oratorian Community, established at Maryvale with Father Newman as Superior. One of his first literary labours as a Catholic was to edit a series of "Lives of the Saints," which an older Catholic, speaking in the name of a large body of his fellows, protested against as "reducing Religion to an unmeaning course of puerilities." Hence the cessation of the series in 1848.—[Ed.]

unanimous conclusion of advising you to suspend the series at present.

It appears there is a strong feeling against it on the part of a portion of the Catholic community in England, on the ground, as we are given to understand, that the lives of Foreign Saints, however edifying in their respective countries, are unsuited to England, and unacceptable to Protestants. To this feeling we consider it a duty, for the sake of peace, to defer.

For myself, you know well, without my saying it, how absolutely I identify myself with you in this matter; but, as you may have to publish this letter, I make it an opportunity, which has not yet been given me, of declaring that I have no sympathy at all with the feeling to which I have alluded, and, in particular, that no one can assail your name without striking at mine.*

Ever your affectionate Friend and Brother,
in Our Lady and St. Philip,
J. H. NEWMAN,
Congr. Orat. Presb.

"WHY I LEFT THE ANGLICAN CHURCH."

To the REV. T. W. ALLIES, M.A.

Oratory, Alcester Street, Birmingham, *February* 20, 1849.

Thank you very much, my dear Allies, for your most interesting, and, if I might use the word without offence,

* Later, Dr. Newman, in his letter to Dr. Pusey on the "Eirenicon," wrote: "When I returned to England, the first expression of theological opinion which came in my way was *à propos* of a translated series of Saints' Lives, which the late Dr. Faber originated. That expression proceeded from a wise prelate, who was properly anxious as to the line which might be taken by the Oxford Converts. . . . . If at that time I was betrayed into any acts which were of a more extreme character than I should approve now, the responsibility, of course, is mine; but the impulse came, not from old Catholics or Superiors, but from men whom I loved and trusted, who were younger than myself. . . . . My mind in no long time fell back to what seems to me a safer and more practical course."—[ED.]

hopeful book.* It cannot be but it must subserve the cause of Catholic unity, of which you must know I think there is but one way. You do me injustice if you think, as I half gathered from a sentence in it, that I speak contemptuously of those who now stand where I have stood myself. But persons like yourself should recollect that *the* reason *why* I left the Anglican Church was that I thought salvation was not to be found in it. This feeling could not stop there. If it led me to leave Anglicanism, it necessarily led me, and leads me, to wish others to leave it. The position of those who leave it, in the only way in which I think it justifiable to leave it, is necessarily one of *hostility* to it. To leave it merely as *a* branch of the Catholic Church, for another which I liked better, would have been to desert without reason the post where Providence put me. It is impossible, then, but that a convert, if justifiable on the grounds of his conversion, must be an enemy of the Communion he has left, and more intensely so than a foreigner who knows nothing about that Communion at all.

Moreover he will feel most anxiously about those whom he has left in it, lest they should be receiving grace which ought to bring them into the Catholic Church, yet are in the way to quench it, and to sink into a state in which there is no hope.

Especially will he be troubled at those who put themselves forward as teachers of a system which they cannot trace to any set of men, or any doctor, before themselves; who give up history, documents, theological authors; and maintain that it is blasphemy against the Holy Ghost to deny the signs of Catholicism and Divine acceptance, as a *fact*, in the existing bearing and action of their Communion.

But of such as you, my dear Allies, I will even augur better

* This was the "Journal of a Tour in France," which Mr. Allies, then Vicar of Launton, published as "a debt I seemed to owe to the Roman Church," to whose practical mission he paid a tribute more unusual than it now is from a Protestant pen.—[ED.]

things, and hope against hope, and believe the day will come when (excuse me) you will confess that you have been in a dream; and meanwhile I will not cease to say Mass for you, and all who stand where you stand, on the tenth day of every month, unless something very particular occur.

Again begging you to excuse this freedom, I am,

My dear Allies,

Most sincerely yours,

JOHN H. NEWMAN.

A DEDICATION.

To the RIGHT REV. N. WISEMAN, D.D., Vicar Apostolic of the London District.

[*Afterwards First Cardinal Archbishop of Westminster.*]

MY DEAR LORD,

I present for your Lordship's kind acceptance and patronage the first work which I publish as a Father of the Oratory of St. Philip Neri.* I have a sort of claim upon your permission to do so, as a token of my gratitude and affection towards your Lordship, since it is to you principally that I owe it, under God, that I am a client and subject, however unworthy, of so great a Saint.

When I found myself a Catholic, I also found myself in your Lordship's district, and, at your suggestion, I first moved into your immediate neighbourhood, and then, when your Lordship further desired it, I left you for Rome. Then it was my blessedness to offer myself, with the condescending approval of the Holy Father, to the service of St. Philip, of whom I had so often heard you speak before I left England, and whose bright

* "Discourses to Mixed Congregations" (Burns & Oates).—[ED.]

and beautiful character had won my devotion even when I was a Protestant.

You see then, my dear Lord, how much you have to do with my present position in the Church. But your concern with it is greater than I have yet stated, for I cannot forget that when, in the year 1839, a doubt first crossed my mind of the tenableness of the theological theory on which Anglicanism is based, it was caused in no slight degree by the perusal of a controversial paper, attributed to your Lordship, on the schism of the Donatists.

That the glorious intercession of St. Philip may be the reward of your faithful devotion to himself, and of your kindness to me, is

My dear Lord,

While I ask your Lordship's blessing on me and mine,

The earnest prayer of

Your Affectionate Friend and Servant,

JOHN HENRY NEWMAN,

Of the Oratory.

In Fest. S. Caroli. 1849.

A CONVERSION.

To the REV. T. W. ALLIES, M.A.

Oratory, Birmingham, *May* 23, 1850.

MY DEAR ALLIES,

Your most welcome letter came to me only this morning;* and, while it gave me most sincere pleasure, it vexed me much to think that I should not be in town this week.

* Containing the intelligence that Mrs. Allies intended to become a Catholic, and asking Father Newman if he could meet her in London, to receive her. Her husband, whom she preceded into the Church, wrote at the time: "It is not, I suppose, by the way of study that either the female sex in general, or the poor, or the great mass of mankind, are intended to arrive at truth. In this case it has often occured to me that some such process

In truth I have been quite knocked up with my lectures. I have two to do for next week, hardly begun, and, though I am usually well, a matter of this kind generally oversets me. I have face-ache at night and am much pulled down; and, did I attempt to go to town till next week, I am certain I should not have my lectures ready for the days appointed. I was writing till the last minute before delivering my last.

It is a great grief to me to keep Mrs. Allies in suspense, for I know how painful a time that is. However, I will receive her, if all is well, and if it suits her, early on Thursday morning, Corpus Christi day, if she wishes it. I cannot come up before. Wednesday is St. Philip's Day, our Founder. I keep it here, and go up to King William Street in the evening, when I have Dr. Wiseman at supper as my guest.

I enclose a little book for Mrs. Allies and a medal—let her wear it, and every day use the Memorare, if she can find it, in

as the following took place. Marrying very young, and with religious views totally unformed, she naturally looked to her husband for guidance in such matters. Now, she was a close witness, for eight years, of the mental conflict which I had to go through; of my being disgraced in London for going further than the Bishop of London's 'moderate Oxford;' . . . . of my going down to a neglected country parish, and making an attempt to humanize and Christianize it, which totally failed; of the gradual accretion of Catholic principles and practices which I took up; of the wretchedness produced in me by the inadequacy of Anglican rites; of the accounts which I gave of death-beds; of studies in the Roman controversy which, while they resulted in what professed to be a defence of Anglicanism, left me more wretched, if possible, than when I entered upon them; of counter-experiences in the actual Catholicism of the Continent, which pointed to that as the true Church in as great a degree as the past experiences of Anglicanism discredited that form of religion; of most unfair treatment undergone for the free exhibition of these conclusions, and now at last of a community torn to pieces by intestine divisions. Then, again, she found a comfort in Catholic books of devotion which was wanting to the Anglican. And so, grace acting in and through all these means, she saw the conclusion before I did, having perhaps less obstinacy and more simplicity." But not long before; for Mr. Allies was received into the Church by Father Newman on the 11th of September, 1850. See his uniquely frank and eloquent religious autobiography—"A Life's Decision" (Kegan Paul, 1880).—[ED.]

the "Golden Manual," kissing it. And let her say once a day the Litany of Penance in the "Golden Manual."

I write this on the supposition she resolves to wait till next week; but she may prefer to be received at once. There is a quiet old priest, called Wilds, who received a friend of mine, close to Dr. Wiseman's (10, Upper John Street). I don't think I should like you to mention my name as sending you, lest he should not be able to refuse you, since he is very old. He would receive you very kindly, if you said you were a friend of mine and began talking of me.*

Ever yours affectionately,

JOHN H. NEWMAN.

"THE CLAIMS OF CHARITY ABOVE THE PRAISE OF CRITICS."

To the RIGHT REV. WILLIAM BERNARD ULLATHORNE, D.D., O.S.B., Vicar Apostolic of the Central District.
(*Now Bishop of Birmingham.*)

MY DEAR LORD,

In gaining your Lordship's leave to place the following volume under your patronage,† I fear I may seem to the world to have asked what is more gracious in you to grant, than becoming or reasonable in me to have contemplated. For what assignable connection is there between your Lordship's name and a work, not didactic, not pastoral, not ascetical, not devotional, but for the most part simply controversial, directed moreover, against a mere transitory phase in an accidental school of opinion, and for that reason, both in its matter and its argument, only of local interest and ephemeral importance?

* Mrs. Allies did not wish to delay till Dr. Newman's visit; and she was reconciled, therefore, by Mr. Wilds.—[ED.]

† The dedication, dated July, 1850, of "Certain Difficulties felt by Anglicans in Catholic Teaching" (Burns & Oates).—[ED.]

Such a question may obviously be put to me ; nor can I answer it except by referring to the well-known interest which your Lordship has so long taken in the religious party to which I have alluded, and the joy and thankfulness with which you have welcomed the manifestations of God's grace, as often as first one and then another of their number has in turn emerged from the mists of error into the light and peace of Catholic truth.

Whatever, then, your Lordship's sentiments may be of the character of the work itself, I persuade myself that I may be able suitably to present it to you, in consideration of the object it has in view ; and that you, on your part, will not repent of countenancing an author who, in the selection of his materials, would fain put the claims of charity above the praise of critics, and feels it is a better deed to write for the present moment than for posterity.

Begging your Lordship's blessing,

I am, my dear Lord,

Your Lordship's faithful and grateful servant,

JOHN H. NEWMAN.

Of the Oratory.

A QUESTION OF STUDIES AND AUTHORS.

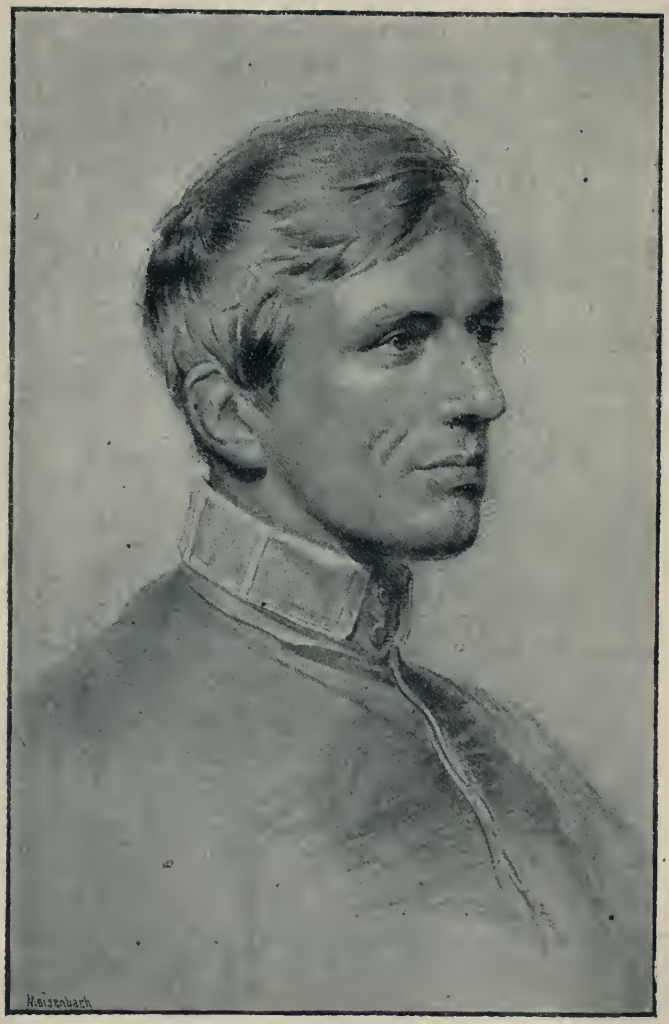
To T. W. ALLIES, M.A.

Oratory, Birmingham, *October* 8, 1850.

MY DEAR ALLIES,

I don't know how to answer your question. I was thinking of the effect on my own mind of reading various Catholic divines—*e.g.*, falling back upon Billuart after reading Suarez and Vasquez, or upon Tournely. You yourself give an instance of it in your quotation from Bossuet, in the early part of your work just published.

Nothing can be better than the Treatise on Grace, if you



JOHN HENRY NEWMAN IN 1844.

(*After a Portrait by* G. RICHMOND, R.A.)

JOHN HENRY NEWMAN IN 1844.

IN 1844, a few months before his reception into the Church, Dr. Newman, at the instance of his friend, Mr. Henry Wilberforce, gave sittings to Mr. George Richmond, R.A., for a portrait, of which a sketch is here given. Some years later an engraving was published, and from this our reproduction is made. The original portrait is in the possession of Mr. Wilberforce's sons, at Kensington, and it differs from the engraving in the manner of the dress, inasmuch as the outline of an Anglican clergyman's costume has been transformed by the engraver into that of the costume of a Catholic priest. The copyright of the picture belongs to Mr. Thomas M'Lean, to whom our readers are indebted for its presentment to them in this form. For the portrait which forms the frontispiece of the volume, equal obligations may here be acknowledged to Mr. Barraud.—[ED.]

wish a subject. Tournely is reckoned best.* It is certainly exceedingly good, and to me more interesting than Suarez. But Suarez, of course, is the greater writer. Viva, though short, is a writer I like, particularly when taken in connection with his Damnatæ Theses. St. Thomas himself would be most instructive. But, anyhow, go to a real thorough thinker, though a partisan—not to a mere expounder of results, or an eschewer of scholastic quarrels, as Perrone, useful and accurate as he is. The fault of Suarez is his great length. I speak diffidently, for tastes differ so, but I should prefer to recommend to you Tournely.

I am exceedingly pleased with what I have read of your new work ("The See of St. Peter," etc.), but have not yet finished it. The argument is very well and powerfully put.

So you are going back to Paris; I don't think you can be sorry hereafter for having done so. I heard from Wilberforce yesterday, and was surprised to find he was looking out for employment. I should not wonder if he found he had a turn for small boys. He now is afraid of Rome, from the expense.†

* The writer of this letter is speaking distinctly and only of Tournely *de Gratiâ*.

† Henry Wilberforce, son of the slave emancipator, and brother of Archdeacon Robert Isaac Wilberforce, and of Mr. William Wilberforce, who, like himself, became Catholics, as well as of Bishop Samuel Wilberforce. After resigning the living of East Farleigh in Kent, and sustaining, besides, a heavy loss through the defalcation of an agent, Mr. Henry Wilberforce must have been perplexed in what direction to turn his hand most usefully; but he found field for his ripe learning in literary work, and he earned the gratitude of Catholics by reviving and conducting the *Weekly Register*. Besides this monument to his memory, there are sayings of his which will be gratefully held in mind as the rare witticisms uttered during an anxious and a soul-stirring period in the history of religion in England in this century. He it was who, in those troublous times, when, as Mr. Gladstone said of Cardinal Newman's secession, "A great luminary drew after him a third part of the stars of Heaven," summed up Dr. Pusey's belief as "Credo in Lydiam Sellon." He was wont, we are told, to walk about, repeating to himself, "He believes in twelve women, he believes in twelve women." Mr. Allies himself, even more than Mr. Henry Wilberforce, was harassed by the material considerations alluded to by Father Newman. "No occupation or maintenance for the

I wait to say three Masses for you—are there any days you would prefer? I am not engaged on many.

Ever yours affectionately in Christ,

JOHN H. NEWMAN,
Congr. Orat.

"PUSEY AND SANGUINENESS."

To T. W. ALLIES, M.A.

Oratory, Birmingham, *October* 11, 1850.

MY DEAR ALLIES,

We shall be glad to see you at any time; but I am sorry to say that I *cannot* be *sure* whether we shall have room inside the house. At present three of our party are away, or rather a fourth, whose room B—— occupies, but I don't know quite when they return. Even if, however, by bad luck, we were full, we would manage for you in some way.

We set up formally the London House on the anniversary of my reception. Thank you for remembering it.

They are now quite separate from us and me. It is a sorrowful thing, and anxious, yet hopeful.

I have just received Maskell's able and settling pamphlet, but I am very sorry the three letters did not appear, as you intended, immediately on their being written. Then they would have produced an effect. The *question* would have

future," he tells us, "presented itself; as to temporal matters a more arid waste of years could not stretch itself before the fainting traveller than then encompassed us. The convert in the first three centuries often met at once the Roman axe, or the torturing hook or scourge, and was released after a glorious conflict; but here the trial, if not so sharp, was far more prolonged. An indeterminate space of time, dark and unredeemed by hope, opened its illimitable lowering desert before us. The first taste of it was utter uncertainty *what* to do, with the necessity of *doing* at once." To Henry W. Wilberforce "Callista" is dedicated in these words: "To you alone, who have known me so long, and who love me so well, could I venture to offer a trifle like this. But you will recognize the author in his work, and take pleasure in the recognition.—J. H. N."—[ED.]

been before the world, and the *doubt* would have thrown the *onus probandi* on Pusey. Now, it is to be feared, the *onus probandi* will be upon the "Why should I read Maskell?" The more I think of it, the more I regret it.

Dear C. Marriott could make up his mind to-morrow to be a Catholic, if he would; at least this is my feeling, though you have seen him so much lately, and I not. I don't think he has any argument, unless arguments have grown on him, except Pusey and sanguineness.

All kind thoughts of Mrs. Allies.

Believe me, ever yours affectionately,

JOHN H. NEWMAN,
Congr. Orat.

DIFFICULTIES OF ANGLICANS.

To J. R. HOPE, Q.C.

Oratory, Birmingham, *November* 20, 1850.

MY DEAR HOPE,

It is with the greatest pleasure I have just read the letter you wrote to Bathurst. I now fully see that your silence has arisen merely from the difficulty of writing to one in another communion, and the irksomeness and indolence (if you will let me so speak) we all feel in doing what is difficult, what may be misconceived, and what can scarcely have object or use.

I know perfectly well, my dear Hope, your great moral and intellectual qualities, and will not cease to pray that the grace of God may give you the obedience of faith, and use them as His instruments.

For myself—I say it from my heart—I have not had a single doubt, or temptation to doubt, since I became a Catholic.

I believe this to be the case with most men; it certainly is

with those with whom I am in habits of intimacy. My great temptation is to be at *peace*, and let things go on as they will, and not trouble myself about others. This being the case, your recommendation that I should "take a review of doctrine and of the difficulties which beset it to an Anglican," is anything but welcome, and makes me smile.

Surely, enough has been written: all the writing in the world would not destroy the necessity of faith. If all were now made clear to reason, where would be the exercise of faith? The single question is whether *enough* has not been done to reduce the difficulties so far as to hinder them absolutely blocking up the way, or excluding those direct and large arguments on which the reasonableness of faith is built.

Ever yours affectionately,

JOHN H. NEWMAN.

A RENEWED FRIENDSHIP.*

To J. R. HOPE, Q.C.

Oratory, Birmingham, *November* 29, 1850.

MY DEAR HOPE,

I write a line to thank you for your letter, and to say how glad I shall be to hear from you, as you half propose, whether or not I am able to say anything to your satisfaction, which would be a greater and different pleasure.

* In reply to Dr. Newman, Mr. Hope had written to him from Abbotsford: "The receipt of your letter gave me sincere pleasure. It renews a correspondence which I value very highly and which my own stupidity had interrupted. Offence I had never taken, but causes such as you describe much better than I could have done were the occasion of my silence. You may now find that you have brought more trouble on yourself, for there are many things on which I should like to ask you questions, and I know that your time is already much engaged."—[ED.]

It makes me smile to hear you talk of getting older. What must I feel, whose life is gone ere it is well begun ?

Ever yours affectionately,

JOHN H. NEWMAN,
Congr. Orat.

THE ECCLESIASTICAL TITLES BILL.

To the MOST REVEREND PAUL, Lord Archbishop of Armagh, and Primate of all Ireland.*

MY DEAR LORD PRIMATE,

It is the infelicity of the moment at which I write that it is not allowed me to place the following pages under the patronage of the successor of St. Patrick with the ceremony and observance due to so great a name, without appearing to show disrespect to an act of Parliament.

Such appearance a Catholic is bound to avoid whenever it is possible. The authority of the civil power is based on sanctions so solemn and august, and the temporal blessings which all classes derive from its protection are so many, that both on Christian principles and from motives of expediency, it is ever a duty, unless religious considerations intervene, to profess a simple deference to its enunciations and a hearty concurrence in its very suggestions ; but how can I deny of your Grace what may almost be called a dogmatic fact, that you are what the Catholic Church has made you ?

Evil, however, is never without its alleviation ; and I think I shall have your Grace's concurrence if, in the present instance, I recognize the operation, already commenced, of that unfailing law of Divine Providence by which all events, prosperous or adverse, are made to tend, in one way or other, to the triumph of our Religion. The violence of our enemies has

* The dedication, dated from Birmingham, September, 1851, of "Lectures on the Present Position of Catholics in England" (Burns & Oates).—[ED.]

thrown us back upon ourselves and upon each other; and though it needed no adventitious cause to lead me to aspire to the honour of associating my name with that of your Grace, whose kindness I had already experienced so abundantly when I was in Rome in 1847, yet the present circumstances furnish a motive of their own for my turning my eyes in devotion and affection to the Primate of that ancient and glorious and much-enduring Church—the Church of Ireland—who, from her own past history, can teach her restored English Sister how to persevere in the best of causes, and can interchange with her, amid trials common to both, the tenderness of Catholic sympathy and the power of Catholic intercession.

Begging from your Grace, for me and mine, the fulness of St. Patrick's benediction,

I am, my dear Lord Primate,

Your Grace's faithful and affectionate servant,

JOHN HENRY NEWMAN,
Of the Oratory.

VISIT TO ABBOTSFORD.

To J. R. HOPE, Q.C.

Birmingham, *October* 29, 1852.

It would be a great pleasure to spend some time with you,* and then I have ever had the extremest sympathy for

* In answer to an invitation to Abbotsford, from Mr. Hope, now a Catholic, who wrote: "I am much grieved by the account of your health. You would confer on us the *greatest* pleasure, and would at the same time secure your doctor's object, if you would come and spend with us three or four months. You can say Mass at your own hour, observe your own ways in everything, and feel all the time, I hope, perfectly at home." The Cardinal spent five weeks at Abbotsford. Mr. Hope-Scott's reception into the Church, took place with Archdeacon Manning's on Passion Sunday, 1851, at the Jesuit Church in Farm Street. Mr. Gladstone wrote to him on that occasion: "Separated we are, but I hope and think not yet estranged. Were I more estranged I should bear the separation better. Why should I

Walter Scott, that it would delight me to see his place. When he was dying, I was saying prayers (whatever they are worth) for him continually, thinking of Keble's words, "Think on the minstrel as ye kneel."

BROTHERS.

To the VERY REV. H. E. [*now Cardinal*] MANNING.*

MY DEAR DR. MANNING,

On this day, when you are celebrating the opening of your new Church and Mission at Bayswater, I am led to hope, since I cannot give you my presence on so happy an occasion, that you will accept from me this small volume instead, as my act of devotion to the great St. Charles, St. Philip's friend and your patron, and as some sort of memorial of the friendship which there has been between us for nearly thirty years.

I am,
My dear Dr. Manning,
Ever yours affectionately,
JOHN H. NEWMAN,
Of the Oratory.

In Fest. B.V.M., 1857.

be estranged from you? I honour you even in what I think your error. It seems to me as though, in these fearful times, events were more and more growing too large for our puny grasp. 'Thy kingdom come, Thy will be done,' is still our prayer in common: the same prayer in the same sense; and a prayer which absorbs every other." Dr. W. K. Hamilton, Bishop of Salisbury, in a letter to Mr. Hope-Scott, said, some years later: "Few trials of my life I have felt with such keenness as my separation from two such friends, from whom I have learnt so much, and whom I have loved and love so dearly as Manning and yourself." Bishop Philpotts—Henry of Exeter—was wont in old days to say there were three men to whom the country had chiefly to look in the coming time—Manning in the Church [of England], Gladstone in the State, and Hope in the Law.—[ED.]

* The Dedication of "Sermons Preached on Various Occasions" (Burns & Oates).—[ED.]

"THE PASSAGE OF TIME IS NOW SAD TO ME AS WELL AS AWFUL."

To J. R. HOPE-SCOTT, Q.C.

The Oratory, *Christmas Eve*, 1857.

I was rejoiced to hear so good an account of your health and of all your party. I suppose you are full of plans about your new property and your old. Your sister tells me you have got into your new wing at Abbotsford. As for the far-away region, of which I have not yet learned the name,* I suppose you are building there either a fortress against evil times, or a new town and port for happy times. Have you yet found gold on your estate?—for that seems the fashion.

I am glad to call to mind and commemorate by a letter the pleasant days I passed in the North this time five years. Five years has a melancholy sound to me now, for it is like a passing-bell, knolling away time. I hope it is not wrong to say that the passage of time is now sad to me as well as awful, because it brings before me how much I ought to have done, how much I have to do, and how little time I have to do it in. I wonder whether Badeley is with you? What a strange thing life is! We see each other as through the peep-holes of a show. When had I last a peep at him or you?

ROMAN *versus* GOTHIC ARCHITECTURE.†

January 2, 1859.

For myself, I have never set myself against the adoption of Gothic architecture in ecclesiastical structures. For a while I thought of adopting it for the church which I have built in

* Dorlin, the "new property" just referred to, now belonging to Lord Howard of Glossop.—[ED.]

† Some admirer of Pugin at St. George's Cathedral, Southwark, had launched severe epithets against Dr. Newman's church in Dublin, and had been taken to task by the writer of a pamphlet entitled "A Word to the Goths." The authorship of the pamphlet was assigned to Dr. Newman, who, while writing a disclaimer, added what is printed above.—[ED.]

Dublin ; but I cannot approve of the intolerance of some of its admirers. I think it the most beautiful of architectural styles ; but I claim the liberty of preferring, for the purposes of worship and devotion, a description of building which, though not so beautiful in outline, is more in accordance with the ritual of the present day, which is more cheerful in its interior, and which admits more naturally of rich materials, of large pictures or mosaics, and of mural decoration.

PIUS IX.

To VISCOUNT FEILDING (now EARL OF DENBIGH).

Edgbaston, *February* 13, 1860.

MY DEAR LORD FEILDING,

Although I cannot promise myself the pleasure of attending the public meeting over which you are to preside to-morrow,* on the subject of the Pope's present afflictions, I yield to no one in the feelings to which it proposes to give utterance ; and I trust my handwriting may be allowed to speak for me instead of my presence with the Right Rev. Prelate and the Catholics assembled on the occasion. If ever there was a Pontiff who had a claim on our veneration by his virtues, on our affection by his personal bearing, and on our devotion by his sufferings ; whose nature it is to show kindness, and whose portion it is to reap disappointment, it is his present Holiness. If ever a Pope deserved to live in the hearts of his own subjects, and to inspire at home the homage which he commands abroad, it is Pius the Ninth. From the hour that he ascended the throne he has aimed at the welfare of his States, temporal as well as spiritual; and up to this day he has gained in return little else than calumny and ingratitude. How great is his trial! But it is the lot of Popes, as of other men, to receive in their generation the least thanks where they

* Held at Birmingham, February 14, 1860.—[ED.]

deserve the most. However, these reflections will doubtless be far better expressed in the eloquent speeches which will form the chief business of the evening, and I shall best consult for the object they have in view by bringing this letter to an end, and subscribing myself,

Dear Lord Feilding,

Very sincerely yours,

JOHN H. NEWMAN.

"THE YEAR SEEMS STREWN WITH LOSSES."

To J. R. HOPE-SCOTT, Q.C.

The Oratory, Birmingham, *October* 1, 1860.

MY DEAR HOPE-SCOTT,

I value extremely the present you have made me;* first of all for its own sake, as deepening, by the view which it gives me of yourself, the affection and the reverence which I feel towards you, and next I feel your kindness in thus letting me see your intimate thoughts; and I rejoice to know that, in spite of our being so divided one from another, as I certainly do not forget you, so you are not unmindful of me. The march of time is very solemn now—the year seems strewn with losses; and to hear from you is like hearing the voice of a friend on a field of battle. I am surprised to find you in London now. For myself, I have not quitted this place, or seen London, since last May year, when I was there for a few hours, and called on Badeley.

If he is in town, say to him everything that is kind from me when you see him.

Ever affectionately yours,

JOHN H. NEWMAN,

Of the Oratory.

* A copy of verses written by Mr. Hope-Scott, concerning the great sorrow of the winter of 1858, when he lost, within a few weeks of each other, his wife (*née* Charlotte Lockhart) and his two children.—[ED.]

"A SUPREME SATISFACTION."

To the Editor of THE GLOBE.

SIR,

A friend has sent me word of a paragraph about me, which appeared in your paper of yesterday, to the effect that "I have left, or am about to leave, my Oratory at Brompton, of which I have been for several years the head, as a preliminary, in the expectation of my private friends, to my return to the Church of England."

I consider that you have transferred this statement into your columns from those of a contemporary in order to give me the opportunity of denying it, if I am able to do so. Accordingly, I lose not an hour in addressing these lines to you, which I shall be obliged by your giving at once to the public.

The paragraph is utterly unfounded in every portion of it.

1. For the last thirteen years I have been head of the Birmingham Oratory. I am head still; and I have no reason to suppose I shall cease to be head unless advancing years should incapacitate me for the duties of my station.

2. On the other hand, from the time I founded the London Oratory, now at Brompton, twelve years ago, I have had no jurisdiction over it whatever; and so far from being its head, it so happens that I have not been within its walls for the last seven years.

3. I have not had one moment's wavering of trust in the Catholic Church ever since I was received into her fold. I hold, and ever have held, that her Sovereign Pontiff is the centre of unity and the Vicar of Christ; and I ever have had, and have still, an unclouded faith in her creed in all its articles; a supreme satisfaction in her worship, discipline, and teaching; and an eager longing and a hope against hope that the many dear friends whom I have left in Protestantism may be partakers of my happiness.

4. This being my state of mind, to add, as I hereby go on to do, that I have no intention, and never had any intention, of leaving the Catholic Church and becoming a Protestant again, would be superfluous, except that Protestants are always on the look-out for some loophole or evasion in a Catholic's statement of fact. Therefore, in order to give them full satisfaction, if I can, I do hereby profess *ex animo*, with an absolute internal assent and consent, that Protestantism is the dreariest of possible religions; that the thought of the Anglican service makes me shiver, and the thought of the Thirty-nine Articles makes me shudder. Return to the Church of England! No! "The net is broken, and we are delivered." I should be a consummate fool (to use a mild term) if in my old age I left "the land flowing with milk and honey" for the city of confusion and the house of bondage.

I am, Sir,

Your obedient servant,

(Signed) JOHN H. NEWMAN.

The Oratory, Birmingham, June 28 [1862].

THE ARGUMENT OF TRACT 90.

To the Editor of THE TIMES.

February 24, 1863.

SIR,

It would be great impertinence in me to say one word on the subject of the Oxford controversy which has lately occupied your columns, nor do I write this with any such intention. But Mr. Maurice has thought fit to introduce my name into his criticisms on Dr. Pusey, and to cast imputations on me, which, as a matter personal to myself, I think you will in fairness allow me to repel.

I would rather be judged by my own words than by Mr. Maurice's interpretation of them. I distinctly repudiate his

accusation that I maintained either in TRACT 90 or elsewhere the right of a man's subscribing the Thirty-nine Articles in a non-natural sense. Nor ought he to speak from mere memory, as he seems to confess he did, when making a serious charge against another. I maintained in TRACT 90 that the Thirty-nine Articles ought to be subscribed in the "literal and grammatical sense;" but I maintained also that they were so drawn up as to admit, in that grammatical sense, of subscription on the part of persons who differed very much from each other in the judgment which they formed of Catholic doctrine.

I ask your permission to quote the passage to which Mr. Maurice refers:—

"Their framers constructed them in such a way as best to comprehend those who did not go so far in Protestantism as themselves. Anglo-Catholics, then, are but the successors and representatives of those moderate Reformers; and their case has been directly anticipated in the wording of the Articles. It follows that they are not perverting, they are using them for an express purpose, for which, among others, their authors framed them. The interpretation they take was intended to be admissible, though not that which the authors took themselves. Had it not been provided for, possibly the Articles never would have been accepted by our Church at all. If, then, their framers have gained their side of the compact in effecting the reception of the Articles, let Catholics have theirs too in retaining the Catholic imterpretation of them."—*Tract* 90, pp. 81 and 82 (first edition, *February*, 1841).

After illustrating my position from Burnet, I end the TRACT with the following allusion to M. Guizot and M. Thiers:—

"What has lately taken place in the political world will afford an illustration in point. A French Minister, desirous of war, nevertheless, as a matter of policy, draws up his State papers in such moderate language that his successor, who is for peace, can act up to them without compromising his own principles. The world, observing this, has considered it a circumstance for congratulation, as if the former Minister, who acted a double part, had been caught in his own snare. It is neither decorous, nor necessary, nor altogether fair, to urge the parallel rigidly; but it will explain what it is here meant to convey. The Protestant confession was drawn up with the purpose of including Catholics, and Catholics now will not be excluded. What was an economy in the Reformers is a protection to us. What would have been a perplexity to us then is a perplexity to Protestants now. We could not then have found fault with their words; they cannot now repudiate our meaning." —(P. 83.)

I will take this opportunity of adding that I never held that persons who subscribed the Thirty-nine Articles were at liberty to hold *all* Roman doctrine; but I aimed in TRACT 90 to open the Articles as widely *towards* all Roman doctrine as was consistent with that "literal and grammatical sense" which, at page 80, I professed to be maintaining.

I have wished to confine myself in the above to matters of fact; and with the same view I am bound, in justice to Dr. Pusey, to state, what perhaps no one but myself is in a position to testify—viz., that he had no responsibility in the publication of the TRACT, and has no responsibility in regard to it to this day, except so far as he has in writing committed himself to portions of it, or to certain of its principles. He defended me, when it excited notice, from the generosity which is his characteristic; but I am quite certain that he did not like it as a whole, and in all its parts.

I am, Sir, your obedient servant,

JOHN H. NEWMAN.

The Oratory, Birmingham.

THE ANGLICAN CHURCH "A SERVICEABLE BREAKWATER."

To the Editor of THE WEEKLY REGISTER.

The Oratory, Birmingham, *November* 19, 1865.

SIR,

I beg leave to call your attention to a passage in your admirable Review * last week of Dr. Pusey's recent work. It is there asserted by implication that "the statement that the Church of England is, in God's hands, the great bulwark against infidelity in this land," was "originally enunciated by Dr. Newman."

I have written in my lifetime a great deal more than I can

* From the pen of Father Lockhart.—[ED.]

remember, but I neither know where I have made this particular statement, nor can I conceive I ever made it, whether in print, in private letter, or in conversation. And I am sure I should not have made it deliberately. Certainly, it does not express my real judgment concerning the Church of England. Nor have I any reason to think that Dr. Pusey ascribes it to me.

What I said in my "Apologia" was this: "Doubtless the National Church has hitherto been a serviceable breakwater against doctrinal errors more fundamental than its own."

The words "serviceable" and "breakwater" both convey the idea of something accidental and *de facto;* whereas a bulwark is an essential part of the thing defended. Moreover, in saying "against doctrinal errors more fundamental than its own," I simply meant that, while it happens to serve Catholic truth in one respect, nevertheless in another it has doctrinal errors, and those fundamental.

I am, Sir, your obedient Servant,

JOHN H. NEWMAN.

POETRY AND LAW.

To EDWARD BADELEY.

The Oratory, *December* 21, 1867.

MY DEAR BADELEY,

I have not been without apprehension lest, in dedicating to you a number of poetical compositions,* I should hardly be making a suitable offering to a member of a grave profession, which is especially employed in rubbing off the gloss with which imagination and sentiment invest matters of every-day life, and in reducing statements of fact to their legitimate dimensions. And, besides this, misgivings have not unnaturally come over me on the previous question; viz., whether, after all,

* "Verses on Various Occasions."—[ED.]

the contents of the volume are of sufficient importance to make it an acceptable offering to any friend whatever.

And I must frankly confess, as to the latter difficulty, that certainly it never would have occurred to me thus formally to bring together into one effusions which I have ever considered ephemeral, had I not lately found from publications of the day, what I never suspected before, that there are critics, and they strangers to me, who think well both of some of my compositions and of my power of composing. It is this commendation, bestowed on me to my surprise as well as to my gratification, which has encouraged me just now to republish what I have from time to time written ; and if, in doing so, I shall be found, as is not unlikely, to have formed a volume of unequal merit, my excuse must be, that I despair of discovering any standard by which to discriminate aright between one poetical attempt and another. Accordingly, I am thrown, from the nature of the case, whether I will or no, upon my own judgment, which, biassed by the associations of memory and by personal feelings, and measuring, perhaps, by the pleasure of verse-making, the worth of the verse, is disposed either to preserve them all, or to put them all aside.

Here another contrast presents itself between the poetical art and the science of law. Your profession has its definitive authorities, its prescriptions, its precedents, and its principles, by which to determine the claim of its authors on public attention ; but what philosopher will undertake to rule matters of taste, or to bring under one idea or method works so different from each other as those of Homer, Æschylus, and Pindar ; of Terence, Ovid, Juvenal, and Martial ? What court is sitting, and what code is received, for the satisfactory determination of the poetical pretensions of writers of the day ? Whence can we hope to gain a verdict upon them, except from the unscientific tribunals of Public Opinion and of Time ? In Poetry, as in Metaphysics, a book is of necessity a venture.

And now, coming to the suitableness of my offering, I know well, my dear Badeley, how little you will be disposed to criticize what comes to you from me, whatever be its intrinsic value. Less still in this case, considering that a chief portion of the volume grew out of that Religious Movement which you yourself, as well as I, so faithfully followed from first to last. And least of all, when I tell you that I wish it to be the poor expression, long-delayed, of my gratitude, never intermitted, for the great services which you rendered to me years ago, by your legal skill and affectionate zeal, in a serious matter in which I found myself in collision with the law of the land.* Those services I have ever desired in some public, however inadequate, way to record; and now, as time hurries on and opportunities are few, I am forced to ask you to let me acknowledge my debt to you as I can, since I cannot as I would.

We are now, both of us, in the decline of life: may that warm attachment which has lasted between us inviolate for so many years, be continued, by the mercy of God, to the end of our earthly course, and beyond it!

I am, my dear Badeley,

Affectionately yours,

J. H. N.

A MEMORABLE MEETING.

To SIR JOHN T. COLERIDGE.†

Rednall, *September* 17, 1868.

DEAR SIR JOHN COLERIDGE,

I must begin by apologizing for my delay in acknowledging your letter of the 10th. Owing to accidental circumstances my time has not been my own; and now, when at length I write, I fear I shall disappoint you in the answer which

* The Achilli Case.—[ED.]

† For publication in his "Memoir of Keble" (Parker & Co. 1869).—[ED.]

alone I can give to your question. It almost seems to me as if you were so kind as to wish me to write such an account of my visit to Mr. Keble as might appear in your "Memoir;" but, as I think you will see, my memory is too weak to allow of my putting on paper any particulars of it which are worth preserving. It was remarkable, certainly, that three friends—he, Dr. Pusey, and myself—who had been so intimately united for so many years, and then for so many years had been separated, at least one of them from the other two, should meet together just once again; and, for the first and last time, dine together simply by themselves. And the more remarkable, because not only by chance they met all three together, but there were positive chances against their meeting.

Keble had wished me to come to him, but the illness of his wife, which took them to Bournemouth, obliged him to put me off. On their return to Hursley, I wrote to him on the subject of my visit, and fixed a day for it. Afterwards, hearing from Pusey that he, too, was going to Hursley on the very day I had named, I wrote to Keble to put off my visit. I told him, as I think, my reason. I had not seen either of them for twenty years, and to see both of them at once would be more, I feared, than I could bear. Accordingly, I told him I should go from Birmingham to friends in the Isle of Wight, in the first place, and thence some day go over to Hursley. This was on September 12, 1865. But when I had got into the Birmingham train for Reading, I felt it was like cowardice to shrink from the meeting, and I changed my mind again. In spite of my having put off my visit to him, I slept at Southampton, and made my appearance at Hursley next morning without being expected. Keble was at his door speaking to a friend. He did not know me, and asked my name. What was more wonderful, since I had purposely come to his house, I did not know him, and I feared to ask who it was. I gave him my card without speaking. When at length we found out each other,

he said, with that tender flurry of manner which I recollected so well, that his wife had been seized with an attack of her complaint that morning, and that he could not receive me as he should have wished to do, nor, indeed, had he expected me; "for Pusey," he whispered, "is in the house, as you are aware."

Then he brought me into his study and embraced me most affectionately, and said he would go and prepare Pusey, and send him to me.

I think I got there in the forenoon, and remained with him four or five hours, dining at one or two. He was in and out of the room all the time I was with him, attending on his wife, and I was left with Pusey. I recollect very little of the conversation that passed at dinner. Pusey was full of the question of the inspiration of Holy Scripture, and Keble expressed his joy that it was a common cause, in which I could not substantially differ from them; and he caught at such words of mine as seemed to show agreement. Mr. Gladstone's rejection at Oxford was talked of, and I said that I really thought that had I been still a member of the University I must have voted against him, because he was giving up the Irish Establishment. On this, Keble gave me one of his remarkable looks, so earnest and so sweet, came close to me, and whispered in my ear (I cannot recollect the exact words, but I took them to be), "And is not that just?" It left the impression on my mind that he had no great sympathy with the Establishment in Ireland as an Establishment, and was favourable to the Church of the Irish.

Just before my time for going, Pusey went to read the Evening Service in church, and I was left in the open air with Keble by himself. He said he would write to me in the Isle of Wight as soon as his wife got better, and then I should come over and have a day with him. We walked a little way, and stood looking in silence at the church and churchyard, so beautiful and calm. Then he began to converse with more

than his old tone of intimacy, as if we had never been parted, and soon I was obliged to go.

I remained in the island till I had his promised letter. It was to the effect that his wife's illness had increased, and he must give up the hopes of my coming to him. Thus, unless I had gone on that day, when I was so very near not going, I should not have seen him at all.

He wrote me many notes about this time; in one of them he made a reference to the lines in "Macbeth":—

> When shall we three meet again?
> When the hurley-burley's done,
> When the battle's lost and won.

This is all I can recollect of a visit of which almost the sole vivid memory which remains with me is the image of Keble himself.

I am, dear Sir John Coleridge,
Yours faithfully,
JOHN H. NEWMAN.

"IN A STATE OF PUNISHMENT."

To J. R. HOPE-SCOTT, Q.C.

Rednall, *March* 31, 1868.

MY DEAR HOPE-SCOTT,

What a heavy, sudden, unexpected blow! * I shall not see him now till I have crossed the stream which he has crossed. How dense is our ignorance of the future!—a darkness which can be felt, and the keenest consequence and token of the Fall. Till we remind ourselves of what we are—in a state of punishment—such surprises make us impatient, and almost angry, alas!

But my blow is nothing to yours, though you had the great

* The death of Mr. Badeley.—[ED.]

consolation of sitting by his side, and being with him to the last. What a fulness of affection he poured out on you and yours ; and how he must have rejoiced to have your faithful presence with him when he was going. This is your joy and your pain.

Now he has the recompense for that steady, well-ordered, perpetual course of devotion and obedience which I ever admired in him, and felt to be so much above anything I could reach. All or most of us have said Mass for him, I am sure, this morning ; certainly, we two have who are here.

I did not write to you during the past fortnight, thinking it would only bother you, and knowing I should hear if there was anything to tell. But you have been as much surprised as any one at his sudden summons. I knew it was the beginning of the end, but thought it was only the beginning. How was it his medical men did not know better ?

I suppose the funeral is on Saturday. God bless and keep and sustain you !

Ever yours, most affectionately,

JOHN H. NEWMAN.

TROUBLES OF AUTHORSHIP.

To J. R. HOPE-SCOTT, Q.C.

January 2, 1870.

MY DEAR HOPE-SCOTT,

A happy new year to you and all yours, and to Bellasis and all his.

I am engaged, as Bellasis knows, in cutting across the Isthmus of Suez,* and though I have got so far as to let the water into the canal there is an awkward rock in mid-channel near the mouth, which takes a great deal of picking and blasting,

* In allusion to difficulties in the composition of "The Grammar of Assent," on which Dr. Newman was then at work.—[ED.]

and no man of war will be able to pass through till I get rid of it. Thus I can't name a day for the opening.

Ever yours affectionately,

JOHN H. NEWMAN.

"I HAVE NO BUSINESS HERE MYSELF."

To J. R. HOPE-SCOTT, Q.C.

The Oratory, *March* 3, 1870.

MY DEAR HOPE-SCOTT,

After writing a conversational letter to Bellasis* yesterday, I heard at night so sad an account, which I had not anticipated, of his pain and his weakness and want of sleep, that I was distressed that it had gone, and felt that it would harass him to receive a second letter so soon, and, as he would anticipate, as unseasonable as the former. Therefore I enclose with this a few lines to him, which you can let him have when you think right.

I do not undervalue the seriousness of your first letter about him, and have had him constantly in my mind; but I did not contemplate his pain, or his sudden decline. I thought it would be a long business, but now I find that the complaint is making its way.

What a severe blow it must be to you! But to me, in my own way, it is very great too; for, though I am not in his constant society as you are, he has long been *pars magna* of this place, and he has, by his various acts of friendship through a succession of years, created for himself a presence in my

* To him Cardinal Newman dedicated, in this very year, "The Grammar of Assent," in the following words :—"To Edward Bellasis, Serjeant-at-Law, in remembrance of a long, equable, sunny friendship; in gratitude for continual kindnesses shown to me, for unwearied zeal in my behalf, for a trust in me which has never wavered, and a prompt, effectual succour and suppport in times of special trial.—From his affectionate, J. H. N."—[ED.]

thoughts, so that the thought of being without him carries with it the sense of a void, to which it is difficult to assign a limit. Three æquales I have lost—Badeley, H. Bowden, and Bellasis; and such losses seem to say that I have no business here myself. It is the penalty of living to lose the great props of life. What a melancholy prospect for his poor boys! When you have an opportunity, say everything kind for me to Mrs. Bellasis. I shall, I trust, say two Masses a week for him. He is on our prayer lists. What a vanity is life! How it crumbles under one's touch!

I hope you are getting strong, and that this does not weigh too heavily on you.

Ever yours affectionately,

JOHN H. NEWMAN.

SIR WALTER SCOTT.

To J. R. HOPE-SCOTT, Q.C.

The Oratory, *May* 14, 1871.

MY DEAR HOPE-SCOTT,

Thank you for your book.* In one sense I deserve it; I have ever had such a devotion, I may call it, to Walter Scott. As a boy, in the early summer mornings, I read "Waverley" and "Guy Mannering" in bed, when they first came out. At five it was time to get up. And long before that, I think when I was eight years old, I listened eagerly to "The Lay of the Last Minstrel," which my mother and aunt were reading aloud. When he was dying I was continually thinking of him, with Keble's words—

"If ever floating from faint earthly lyre."

It has been a trouble to me that his works seem to be so forgotten now. Our boys know very little about them. I think

* Mr. Hope-Scott's abridgement of Lockhart's "Life of Scott."—[ED.]

F. Ambrose had to give a prize for getting up "Kenilworth." Your letter to Gladstone sadly confirms it. I wonder whether there will ever be a crisis and correction of the evil? It arises from the facilities of publication. Every season bears its own crop of books, and every fresh season ousts the foregoing. Books are all annuals, and, to revive Scott, you must annihilate the existing generation of writers, which is legion.

If it so fares with Scott, still more does it so fare with Johnson, Addison, Pope and Shakespeare. Perhaps the competitive examinations may come to the aid. You should get Gladstone to bring about a list of classics, and force them upon candidates. I do not see any other way of mending matters.

I wish I heard a better account of you.

Ever yours affectionately,

JOHN H. NEWMAN.

FRIENDSHIP FOR THE FROUDES.

To WILLIAM FROUDE, F.R.S.*

August 1, 1871.

To you, my dear William, I dedicate these miscellaneous compositions, old and new, as to a true friend, dear to me in your own person and in your family, and in the special claim which your brother Hurrell† has upon my memory—as one, who,

* The Dedication of "Essays, Critical and Historical" (Pickering).—[ED.]

† Brother also of James Anthony Froude, who began his serious life by joining the Oxford Movement. William Froude, too, gave his heart to his brother Hurrell's work at Oriel, though, as Mr. Mozley tells us, "his turn even then was for science, and his lot was eventually cast in railway engineering and naval construction. He was the chemist as well as the mechanist of the college. For many years before his death, he was laboriously and anxiously but successfully employed in experiments upon the respective resistance which various forms of vessels meet with when in motion through water, and also upon flotation and oscillation." He died in communion with the Catholic Church. To his father, Archdeacon Froude, Cardinal Newman dedicated one of his earliest works.—[ED.]

amid unusual trials of friendship, has always been fair to me, never unkind—as one who has followed the long course of controversy, of which these volumes are a result and record, with a large sympathy with those engaged in it, and a deep sense of the responsibilities of religious inquiry and the sacredness of religious truth. Whatever may be your judgment of portions of their contents, which are not always in agreement with each other, you will, I know, give them a ready welcome when offered to your acceptance as the expression, such as it is, of the author's wish, in the best way he can, of connecting his name with yours.

I am, my dear William Froude,

Most affectionately yours,

JOHN HENRY NEWMAN.

"MY DEAR DEAN."

To the VERY REV. RICHARD WILLIAM CHURCH, M.A.,
Dean of St. Paul's.*

MY DEAR DEAN,

When I lately asked your leave to prefix your name to this Volume of Sermons, preached before the University of Oxford, I felt I had to explain to myself and to my readers why I had not offered it to you on its first publication rather than now, when the long delay of nearly thirty years might seem to have destroyed the graciousness of my act.

For you were one of those dear friends, resident in Oxford (some, as Charles Marriott and Charles Cornish, now no more), who, in these trying five years, from 1841 to 1845, in the course of which this volume was given to the world, did so much to com-

* Dedication, dated Advent, 1871, of New Edition of Fifteen Sermons preached before the University of Oxford. (Rivingtons.)—[ED.]

fort and uphold me by their patient, tender kindness, and their zealous services in my behalf.

I cannot forget how, in the February of 1841, you suffered me day by day to open to you my anxieties and plans, as events successively elicited them, and much less can I lose the memory of your great act of friendship, as well as of justice and courage, in the February of 1845, your Proctor's year, when you, with another now departed, shielded me from the "*civium ardor prava jubesitium*," by the interposition of a prerogative belonging to your academical position.

Much as I felt your generous conduct towards me at the time, those very circumstances which gave occasion to it deprived me then of the power of acknowledging it. That was no season to do what I am doing now, when an association with any work of mine would have been a burden to another, not a service; nor did I, in the volumes which I published during those years, think of laying it upon any of my friends, except in the case of one who had had duties with me at Littlemore, and overcame me by his loyal and urgent sympathy.*

Accept then, my dear Church, though it be late, this expression of my gratitude, now that the lapse of years, the judgment passed on me by (what may be called) posterity, and the dignity of your present position, encourage me to think that, in thus gratifying myself, I am not inconsiderate towards you.

I am, my dear Dean,

Your very affectionate friend,

JOHN H. NEWMAN.

* The Rev. W. J. Copeland, B.D., who passed away only while these pages were preparing for press. He edited from Farnham Rectory some volumes of Cardinal Newman's Anglican Sermons, one of which had been first published in 1843, and was inscribed from Littlemore by the author: "To William John Copeland, B.D., Fellow of Trinity College, Oxford. The kindest of friends, whose nature it is to feel for others more than they feel for themselves."—[ED.]

LOOKING BACK.

To the Rev. Henry Arthur Woodgate, B.D., Honorary Canon of Worcester.

January, 1872.

My dear Woodgate,

Half a century and more has passed since you first allowed me to know you familiarly, and to possess your friendship.

Now in the last decade of our lives, it is pleasant to me to look back upon those old Oxford days, in which we were together, and in memory of them, to dedicate to you a volume,* written, for the most part, before the currents of opinion and the course of events carried friends away in various directions, and brought about great changes and bitter separations.

Those issues of religious inquiry I cannot certainly affect to lament, as far as they concern myself; as they relate to others, at least it is left to me, by such acts as you now allow me, to testify to them that affection which time and absence cannot quench, and which is the more fresh and buoyant because it is so old.

I am, my dear Woodgate,

Your attached and constant friend,

John Henry Newman.

IRISH REMINISCENCES.

To the Rt. Rev. David Moriarty, D.D., Bishop of Kerry.†

My dear Lord,

If I have not asked your Lordship for your formal leave to dedicate this volume to you, this has been because

* "Discussions and Arguments on Various Subjects." (Pickering.)—[Ed.]

† The dedication of "Historical Sketches," dated from Birmingham, October, 1872. (Pickering & Co.)—[Ed.]

one part of it, written by me as an Anglican controversialist, could not be consistently offered for the direct sanction of a Catholic bishop. If, in spite of this, I presume to inscribe your name in its first page, I do so because I have a freedom in this matter which you have not—because I covet much to be associated publicly with you, and because I trust to gain your forgiveness for a somewhat violent proceeding, on the plea that I may perhaps thereby be availing myself of the only opportunity given to me, if not the most suitable occasion, of securing what I so earnestly desire.

I desire it, because I desire to acknowledge the debt I owe to your kindness and services rendered to me through a course of years. All along, from the time that the Oratory first came to this place, you have taken a warm interest in me and in my doings. You found me out twenty-four years ago on our first start in the narrow streets of Birmingham, before we could well be said to have found a home or a church. And you have never been wanting to me since, or spared time or trouble, when I had occasion in any difficulty to seek your guidance or encouragement.

Especially have I cause to remember the help you gave me, by your prudent counsels and your anxious sympathy, when I was called over to Ireland to initiate a great Catholic institution. From others also, ecclesiastics and laymen, I received a hearty welcome and a large assistance, which I ever bear in mind; but you, when I would fill the Professors' chairs, were in a position to direct me to the men whose genius, learning and zeal became so great a part of the life and strength of the University; and even as regards those whose high endowments I otherwise learned, or already knew myself, you had your part in my appointments, for I ever tried to guide myself by what I had gained from the conversations and correspondence which you had from time to time allowed me. To you, then, my dear Lord, more than any other, I owe my introduction to a

large circle of friends, who faithfully worked with me in the course of my seven years of connection with the University, and who now, for twice seven years since, have generously kept me in mind, though I have been out of their sight.

There is none, then, whom I more intimately associate with my life in Dublin than your Lordship; and thus when I revive the recollections of what my friends there did for me, my mind naturally reverts to you, and again in making my acknowledgments to you, I am virtually thanking them.

That you may live for many years, in health, strength and usefulness, the centre of many minds, a blessing to the Irish people, and a light in the Universal Church, is,

My dear Lord,

The fervent prayer of

Your affectionate friend and servant,

JOHN HENRY NEWMAN.

THE MASSACRE OF S. BARTHOLOMEW.

To the Editor of THE TIMES.

September, 1872.

SIR,

You have lately, in your article on the Massacre of S. Bartholomew's Day, thrown down a challenge to us on a most serious subject. I have no claim to speak for my brethren; but I speak in default of better men.

No Pope can make evil good.* No Pope has any power over those eternal moral principles which God has imprinted on our hearts and consciences. If any Pope has, with his eyes

* This may appear to be very elementary Catholic teaching, and not worth iteration; but readers in this year of grace must remember that in 1872 the minds of men here and there had been a little bewildered by certain writers, and these not always outside the Church.—[ED.]

open, approved treachery or cruelty, let those defend that Pope who can. If any Pope at any time has had his mind so occupied with the desirableness of the Church's triumph over her enemies as to be dead to the treacherous and savage acts by which that triumph was achieved, let those who feel disposed say that in such conduct he acted up to his high office of maintaining justice and showing mercy.

Craft and cruelty, and whatever is base and wicked, have a sure Nemesis, and eventually strike the heads of those who are guilty of them. Whether in matter of fact Pope Gregory XIII. had a share in the guilt of the S. Bartholomew Massacre must be proved to me before I believe it. It is commonly said in his defence that he had an untrue, one-sided account of the matter presented to him, and acted on misinformation. This involves a question of fact, which historians must decide. But even if they decide against the Pope, his Infallibility is in no respect compromised. Infallibility is not Impeccability. Even Caiaphas prophesied, and Gregory XIII. was not quite a Caiaphas.

I am, Sir, your obedient servant,

JOHN H. NEWMAN.

PAPAL INFALLIBILITY.

To the Editor of THE GUARDIAN.

September, 1872.

SIR,

I cannot allow such language as Mr. Capes uses of me in yesterday's *Guardian* to pass unnoticed, nor can I doubt that you will admit my answer to it. I thank him for having put into print what doubtless has often been said behind my back; I do not thank him for the odious words which he has made the vehicle of it.

I will not dirty my ink by repeating them ; but the substance, mildly stated, is this—that I have all along considered the doctrine of the Pope's Infallibility to be contradicted by the facts of Church history, and that, though convinced of this, I have in consequence of the Vatican Council forced myself to do a thing that I never, never fancied would befall me when I became a Catholic—viz., forced myself by some unintelligible quibbles to fancy myself believing what really after all in my heart I could not and did not believe. And that this operation and its result had given me a considerable amount of pain.

I could say much, and quote much from what I have written, in comment upon this nasty view of me. But, not to take up too much of your room, I will, in order to pluck it up "by the very roots" (to use his own expression), quote one out of various passages, in which, long before the Vatican Council was dreamed of, at least by me, I enunciated absolutely the doctrine of the Pope's Infallibility. It is in my "Discourses on University Education," delivered in Dublin in 1852. It runs as follows :—

"Deeply do I feel, ever will I protest, *for I can appeal to the ample testimony of history to bear me out*, that, in questions of right and wrong, there is nothing really strong in the whole world, nothing decisive and operative, but the voice of him to whom have been committed the keys of the kingdom and the oversight of Christ's flock. That voice is now, as ever it has been, a real authority, *infallible* when it teaches, prosperous when it commands, ever taking the lead wisely and distinctly in its own province, adding certainty to what is probable and persuasion to what is certain. Before it speaks, the most saintly may mistake ; and after it has spoken, the most gifted must obey. . . . . If there ever was a power on earth who had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations, whose words have been deeds, and whose commands prophecies, such is he

in the history of ages who sits on from generation to generation in the chair of the Apostles as the Vicar of Christ and Doctor of His Church. . . . . Has he failed in his successes up to this hour? Did he, in our fathers' day, fail in his struggle with Joseph of Germany and his confederates; with Napoleon —a greater name—and his dependent kings; that, though in another kind of fight, he should fail in ours? What grey hairs are on the head of Judah, whose youth is renewed like the eagle's, whose feet are like the feet of harts, and underneath the everlasting arms?"—pp. 22–28.

This passage I suffered Father Cardella in 1867 or 1868 to reprint in a volume which he published at Rome. My reason for selecting it, as I told him, was this—because in an abridged reprint of the discourses in 1859 I had omitted it, as well as other large portions of the volume, as of only temporary interest, and irrelevant to the subject of University education.

I could quote to the same purpose passages from my "Essay on Development," 1845; "Loss and Gain," 1847; "Discourses to Mixed Congregations," 1849; "Position of Catholics," 1851; "Church of the Fathers," 1857.

I underwent, then, no change of mind as regards the truth of the doctrine of the Pope's Infallibility in consequence of the Council. It is true I was deeply, though not personally, pained both by the fact and by the circumstances of the definition; and, when it was in contemplation, I wrote a most confidential letter, which was surreptitiously gained and published, but of which I have not a word to retract. The feelings of surprise and concern expressed in that letter have nothing to do with a screwing one's conscience to profess what one does not believe, which is Mr. Capes's pleasant account of me. He ought to know better.

JOHN H. NEWMAN.

*** On nearly the day on which the above letter was written, Dr. Newman also wrote as follows on the same subject to the editor of the PALL

DID NOT WISH TO JOIN THE JESUITS.

To the Editor of THE DAILY TELEGRAPH.

October 20, 1874.

SIR,

I am in the number of those who, as you anticipate, have read in your paper with "astonishment" that before now I have sought admittance into the Society of Jesus. I write at once to say that such a statement is altogether without foundation. It is true that I have ever held in veneration, and regarded with affection and gratitude, various members of that wonderful society; but at no time, since I have been a Catholic, have I for a moment entertained the idea of belonging to it.

As I have never asked admission into it, it follows that admission has never been denied to me. There is no ground at all for saying so.

I take this opportunity of thaking you for the kind and flattering terms in which from time to time I have been mentioned in your paper.

I am, Sir, your obedient servant,

JOHN H. NEWMAN.

MALL GAZETTE:—"You have inserted in your columns of yesterday some remarks made on me by Mr. Capes, which, to use a studiously mild phrase, are not founded on fact. He assumes that I did not hold or profess the doctrine of the Pope's Infallibility till the time of the Vatican Council; whereas I have committed myself to it in print again and again, from 1845 to 1867. And, on the other hand, as it so happens—though I hold it as I ever have done—I have had no occasion to profess it, whether in print or otherwise, since that date. Any one who knows my writings will recollect that in so saying I state the simple fact. The surprise and distress I felt at the definition was no personal matter, but was founded on serious reasons, of which I feel the force still." Nobody, it may well be supposed, is more willing now to make retractation and to express regret.—[ED.]

DR. DÖLLINGER.

To the Editor of THE LIVERPOOL DAILY POST.

1874.

SIR,

I beg you to do me the favour of allowing me to contradict absolutely the assertion of one of your correspondents that "at one time I was on the point of uniting with Dr. Döllinger and his party, and that it required the earnest persuasions of several members of the Roman Catholic Episcopate to prevent me from taking that step."

This statement in both its clauses, and from beginning to end, is utterly and ridiculously false. And it is a crime in an anonymous writer to make allegations against another of a nature to damage him in the eyes of his brethren, without a tittle of evidence to bear them out.

Yours, &c.,

JOHN H. NEWMAN.

"LOSS AND GAIN."

the VERY REV C. W. RUSSELL, President of Maynooth College.

The Oratory, *February* 21, 1874.

MY DEAR DR. RUSSELL,

Now that at length I take the step of printing my name in the title-page of this volume, I trust I shall not be encroaching on the kindness you have so long shown to me if I venture to follow it up by placing yours in the page which comes next to it, thus associating myself with you, and recommending myself to my readers by the association.

Not that I am dreaming of bringing down upon you, in whole or part, the criticisms, just or unjust, which lie against a literary attempt which has in some quarters been thought out of keeping with my antecedents and my position; but the

warm and sympathetic interest which you took in Oxford matters thirty years ago, and the benefits which I derived from that interest personally, are reasons why I am desirous of prefixing your name to a tale which, whatever its faults, at least is a more intelligible and exact representation of the thoughts, sentiments, and aspirations then and there prevailing, than was to be found in the pamphlets, charges, sermons, reviews, and story-books of the day.

These reasons, too, must be my apology, should I seem to be asking your acceptance of a volume which over and above its intrinsic defects is, in its very subject and style, hardly commensurate with the theological reputation and ecclesiastical station of the person to whom it is presented.

I am, my dear Dr. Russell,

Your affectionate friend,

JOHN H. NEWMAN,
Of the Oratory.

A NEOPHYTE.

To GEORGIANA, LADY CHATTERTON.*

The Oratory, *September* 20, 1875.

MY DEAR LADY CHATTERTON,

You will easily understand how I rejoiced to read your letter this morning. You will be rewarded abundantly, do not doubt it, for the pain, anxiety and weariness you have gone through in arriving at the safe ground and sure home of peace where you now are.

* Lady Chatterton had written from Baddesley Clinton to tell Dr. Newman that she had become a Catholic, adding that his hymn, "Lead, Kindly Light!" had helped her much in her time of mental struggle and of broken health, when she had been wont to repeat it during "the dark, painful nights." (See her "Memoirs" by her second husband, Edward Heneage Dering. Hurst and Blackett. 1878.)—[ED.]

I congratulate, with all my heart, the dear friends who surround you upon so happy a termination of their own anxieties and prayers.

May God keep you ever in the narrow way, and shield you from all those temptations and trials by which so many earnest souls are wrecked.

This is the sincere prayer of yours, most truly,

JOHN H. NEWMAN.

"PASSING THE LOVE OF WOMEN."

To EDWARD HENEAGE DERING.*

The Oratory.

MY DEAR MR. DERING,

I have felt for you very much. There are wounds of the spirit which never close, and are intended in God's mercy to bring us nearer to Him, and to prevent us leaving Him, by their very perpetuity. Such wounds, then, may almost be taken as a pledge, or at least as a ground for humble trust, that God will give us the great gift of perseverence to the end. As she has now passed the awful stream which we all have to ford, and is safe, so in the fact of having been taken from you, she seems to give you an intimation that you are to pass it safely also, when your time comes, and you are to meet her again then for ever. Your losing her here is thus the condition of your meeting her hereafter.

This is how I comfort myself in my own great bereavements. I lost, last year, my dearest friend unexpectedly.† I never had so great a loss. He had been my life, under God, for thirty-two years. I don't expect the wound will ever heal, but from my heart I bless God, and would not have it otherwise, for I am sure that the bereavement is one of those Divine

* On the death of his wife in 1876.—[ED.]

† Father Ambrose St. John of the Oratory.—[ED.]

Providences necessary for my attaining that Heavenly Rest which he, through God's mercy, has already secured.

So cheer up, and try to do God's Will in all things according to the day, as I pray to be able to do myself.

Yours, most sincerely,

JOHN H. NEWMAN.

"LEAD, KINDLY LIGHT!"*

To MR. GREENHILL.

The Oratory, *January* 18, 1879.

MY DEAR MR. GREENHILL,

You flatter me by your question; but I think it was Keble who, when asked it in his own case, answered that poets were not bound to be critics, or to give a sense to what they had written; and though I am not, like him, a poet, at least I may plead that I am not bound to *remember* my own meaning, whatever it was, at the end of almost fifty years.

Anyhow there must be a statute of limitation for writers of verse, or it would be quite a tyranny if, in an art which is the expression not of truth but of imagination and sentiment, one were obliged to be ready for examination on the transient state of mind which came upon one when home-sick, or sea-sick, or in any other way sensitive or excited.

Yours most truly,

JOHN H. NEWMAN.

* The two last lines of this hymn—

"And with the morn those angel faces smile
Which I have loved long since, and lost awhile"—

would appear to have puzzled this correspondent.—[ED.]

AUSTRALIAN FRIENDS.

To the HON. W. BEDE DALLEY.

MY DEAR SIR,

The newspaper has come to me with a notice of the honour you and your friends have done me by your public meeting on my behalf, and of the additional great goodness of your proposing, by a splendid gift, to record, for present and future time, your warmth of feeling for me, and your favourable view of my services to the Catholic cause.

Highly gratified shall I be by your extraordinary generosity, and it will abide in the Oratory after me, to be preserved with care, and shown with pride as a memorial both of your good opinion of its founder and of its good fortune.

I have not omitted to say Mass for your friend whom you have so unexpectedly lost, and who was intending so zealously to co-operate with you in my favour.*

Offering you all my best thanks for your surprising kindness towards me, I am, my dear Sir, sincerely yours,

JOHN H. CARDINAL NEWMAN.

[1879.]

ELECTED HONORARY FELLOW OF TRINITY.

To the REV. SAMUEL WILLIAM WAYTE, B.D., President of Trinity College, Oxford.

February 9, 1878.

MY DEAR PRESIDENT,

Not from any special interest which I anticipate you will take in this volume,† or any sympathy you will feel in its

* This was the Hon. E. Butler, Q.C., who joined heartily in the movement to make a presentation from the Antipodes to the new Cardinal; but who died before it was carried out. Mr. Bede Dalley, whose name is now so well-known in connection with the Australian Contingent sent to the Soudan, was chairman of the Presentation Committee.—[ED.]

† "An Essay on the Development of Christian Doctrine." (Pickering, 1878.)—[ED.]

argument, or intrinsic fitness of any kind in my associating you and your Fellows with it:

But because I have nothing besides it to offer you, in token of my sense of the gracious compliment which you and they have paid me in making me once more a Member of a College dear to me from Undergraduate memories.

Also because of the happy coincidence, that whereas its first publication was contemporaneous with my leaving Oxford, its second became, by virtue of your act, contemporaneous with a recovery of my position there.

Therefore it is that without leave of your responsibility I take the bold step of placing your name in the first pages of what, at my age, I must consider the last print or reprint on which I shall ever be engaged.

I am, my dear President, Most sincerely yours,

JOHN HENRY NEWMAN.

GENERAL GORDON AND THE "DREAM OF GERONTIUS."

A CURIOUS little relic linking the name of the late Mr. Frank Power, the *Times* correspondent, with that of the hero of the Soudan, General Gordon, reached Dublin in the form of a tiny book, a duodecimo copy of Cardinal Newman's "Dream of Gerontius," with handwriting and marks inside. On the fly-leaf is an inscription: "Frank Power, with kindest regards of C. G. Gordon. 18 Feb. '84," and lower, across the same page: "Dearest M——, I send you this little book which General Gordon has given me. The pencil-marking throughout the book is his. Frank Power, Khartoum." The book has been forwarded to Mr. Power's sister, Mrs. Murphy, for whom his affectionate remembrance had destined the precious souvenir. The deep incisive pencil-marks drawn under certain lines, almost all of which name death, and cry for the prayers of friends, are touchingly interesting to see. "Pray for me, O my friends!" "'Tis death —O loving friends, your prayers!—'tis he!" "So pray for me, my friends, who have not strength to pray!" "Use well the interval!" "Prepare to meet thy God!" "Now that the hour is come, my fear is fled!" with many other longer passages all bearing on the supreme moment at hand. The last words underlined before he gave the book to poor young Power are these:

> "Farewell, but not for ever, brother dear;
> Be brave and patient on thy bed of sorrow!"

A further interest is given to this memorable incident by a letter written by Cardinal Newman to Mr. Power's sister, who had sent the tiny well-thumbed volume to the author of the "Dream of Gerontius":—

VOL V.

April 7. 1895

Dear Miss Murphy

Your letter and its contents took away my breath. I was deeply moved to find that a book of mine had been in General Gordon's hands, and that the description of a soul preparing for death

I send it back to you, with my heartfelt thanks, by this post in a registered cover. It is additionally precious, as having Her Majesty's writing in it

Most truly Yours

John St. Loe. Strachey

H H

A Cloud of Witnesses.

DEDICATIONS may be said to form a little literature of their own. In point of composition the dedication of a volume is often its most elegant page. It has, besides, a dual human interest; for it is at once autobiographical and biographical: first, of the writer of the dedication; and second, of the person to whom the dedication is made. And if a man may be judged, as has been said, by the letters addressed to him by his friends, so also may he be judged by the dedications in which is offered the homage of intellects and of hearts. The Biography of Cardinal Newman, to be complete, will need a Chapter devoted to these literary offerings, of which so many, and such intimate ones, have been addressed to him by his contemporaries. And to the compilation of such a Chapter the following contributions may now be made.

The Blessed Sacrament. By FATHER FABER.
(Richardson. 1855.)

TO MY MOST DEAR FATHER
JOHN HENRY NEWMAN,
TO WHOM, IN THE MERCY OF GOD,
I OWE THE FAITH OF THE CHURCH,
THE GRACE OF THE SACRAMENTS,
AND THE HABIT OF ST. PHILIP,
WITH MUCH MORE THAT LOVE KNOWS AND FEEDS UPON,
THOUGH IT CANNOT TELL IN WORDS,
BUT WHICH THE LAST DAY WILL SHOW.

Panegyric of St. Philip Neri. By CARDINAL WISEMAN. (Richardson, 1856).

TO THE VERY REV.

F. NEWMAN, D.D.,

Superior of the Birmingham Oratory,

AND TO THE VERY REV.

F. FABER, D.D.,

Superior of the London Oratory.

VERY REV. AND DEAR FATHERS,

I dedicate this discourse to you jointly, because a common bond unites you to one another and to me; the love of the holy St. Philip. If I have been his elder, either of you has been, by far, his better son. You have made him known, you have made him loved in this country, as dearly almost as he is in his own. You have naturalized him in English hearts, you have given him a second—an English home.

But under his auspices you have done much more. Though apparently the paths you have trodden may have seemed different, they have been parallel and concurrent, and have formed a single road. One has brought the resources of the most varied learning, and the vigour of a keenly accurate mind, power of argument, and grace of language, to grapple with the intellectual difficulties, and break down the strongly built prejudices of strangers to the Church. The other has gathered within her gardens sweet flowers of devotion for her children, and taught them, in thoughts that glow and words that burn, to prize the banquet which love has spread for their refreshment. Thus can you truly say, "In domo Domini ambulavimus cum consensu." Hand in hand you have walked together, the one planting, and the other watering, while God above has given to your united work increase. My share in it must be confined to such grateful recollections and ardent hopes as may be expressed in a short panegyric.

Anything done by me for St. Philip's sake could not be separately offered to either, but must go to the common stock of what belongs to him. Words of praise, or rather of affection, spoken concerning him, however worthless, belong to him, and if they have his blessing on them, are so absorbed and appropriated by this, that they must go where it goes, impartially and equally to all his children.

Let this Panegyric receive some additional value from the sentiments of affectionate regard and friendship which have prompted this dedication; additional, that is, to what may result from that love of "the Saint" which in it struggled so poorly to express itself. This only could otherwise render it worthy of your notice.

Earnestly recommending myself to your pious prayers, and to your love in St. Philip, I am ever,

Dear and Very Rev. Fathers,

Your affectionate servant in Christ,

N. CARD. WISEMAN.

London, June 1, 1856.

Public Lectures delivered before the Catholic University of Ireland. By Professor J. B. ROBERTSON. (Dolman. 1859.)

TO THE VERY REV.

JOHN HENRY NEWMAN, D.D.,

Superior of the Birmingham Congregation of the Oratory,

IN TOKEN OF

GRATITUDE FOR MANY FAVOURS RECEIVED,

AND OF

PROFOUND ADMIRATION FOR HIS GENIUS AND VIRTUES,

THE FOLLOWING LECTURES

ARE RESPECTFULLY INSCRIBED

BY HIS OBLIGED FRIEND,

THE AUTHOR.

Historical Notes of the Tractarian Movement. By FREDERICK OAKELEY, M.A. (Longmans. 1865.)

TO THE VERY REV.

JOHN HENRY NEWMAN, D.D.,

Priest and Superior of the Oratory of St. Philip Neri,

THIS VOLUME IS INSCRIBED

IN TOKEN OF

DEEP AND GRATEFUL REVERENCE.

A Review of Dr. Pusey's Eirenicon. By WILLIAM LOCKHART, B.A., Oxon., Priest of the Diocese of Westminster. (Longmans. 1866.)

TO

JOHN HENRY NEWMAN, D.D.,

AND

EDWARD BOUVERIE PUSEY, D.D.,

TWO VENERABLE AND BELOVED NAMES
THAT ONE LOVES IN THOUGHT TO ASSOCIATE TOGETHER.

Translation, by the Rev. H. N. OXENHAM, M.A., of Döllinger's "First Age of Christianity and the Church." (Allen & Co. 1867.)

TO THE VERY REV.

JOHN HENRY NEWMAN, D.D.,

WHOSE ILLUSTRIOUS NAME
IS ALONE
A PASSPORT TO THE HEARTS
AND
A SECURE CLAIM ON THE INTELLECTUAL RESPECT
OF HIS COUNTRYMEN
BOTH WITHIN AND WITHOUT THE CHURCH,
THIS TRANSLATION OF A WORK
BY A GREAT CATHOLIC DIVINE OF THE CONTINENT
IS, WITH HIS KIND PERMISSION,
VERY RESPECTFULLY DEDICATED
BY THE TRANSLATOR.

Florence Danby. By EDWARD HENEAGE DERING. (Richardson. 1868.)

TO THE VERY REV.

DR. NEWMAN

THE FOLLOWING PAGES ARE INSCRIBED AS AN UNWORTHY TRIBUTE
OF REVERENCE, AFFECTION AND GRATITUDE.

Sermons by the Fathers of the Society of Jesus. Vol. II. By the Rev. THOMAS HARPER. (Burns & Oates. 1872.)

TO THE VERY REV.
J. H. NEWMAN, D.D.,
Provost of the Birmingham Oratory.

VERY REV. AND DEAR FATHER,

I have had a lasting desire that my first publication should be dedicated to you, as a very feeble yet sincere token of my deep gratitude for the incalculable benefits which, in the good providence of our God, I have received from you. The peculiar nature of my volume on Dr. Pusey's "Eirenicon," and many circumstances connected with its appearance, induced me to dedicate it to the Holy Founder of the Order to which it is my privilege to belong. But the present volume has given me the opportunity so long desired. Though personally unknown to you until long after my admission into the Society of Jesus, it was the influence of your sermons and writings which, by the Divine grace, led me to the Church of Jesus Christ, nor has this influence diminished since that time.

You have kindly consented to this dedication. Be pleased, then, to receive it as a proof of the veneration and love which I have ever felt for you, and which has increased with the progress of the years.

Believe me to remain,
Very Rev. and dear Father,
Yours most respectfully and affectionately in the Sacred Hearts,
THOMAS HARPER, S.J.

Feast of the Epiphany, 1872.

Persecutions of Annam. By the Very Rev. Canon SHORTLAND. (Burns & Oates. 1875.)

TO THE VERY REV.
JOHN HENRY NEWMAN, D.D.,
Father Superior of the Oratory, Birmingham.

MY DEAR DR. NEWMAN,

The privilege you have allowed me of dedicating this book to you is one that I highly value. In many ways I owe you more than I

owe to any one else, and an expression of grateful feeling is to me most pleasant. It was my most happy lot to be at Oxford when you were there, and you did for me what you were doing for so many others—removed the veil of prejudice which quite shut out from view the Church of all nations, and made me capable of seeing her as she really is. It was you, too, who in later years brought her before me in all her beauty and dignity, and taught me to recognize in her the great Teacher of God in the world.

This book is a record of the way in which that holy teaching is carried on in distant heathen lands, of the virtues, the successes, the sufferings of her missionaries. In dedicating it to you I do not simply satisfy my feelings, but I know that I am greatly benefiting myself by placing it under the sanction of your name.

With many thanks for long-continued kindnesses,

I am, my dear Dr. Newman,

Gratefully and affectionately yours,

JOHN R. CANON SHORTLAND.

The Formation of Christendom. By T. W. ALLIES. Third Part. (Longmans. 1875.)

MY DEAR DR. NEWMAN,

I dedicate to you this work so far as it has gone, upon the Formation of Christendom, for a double reason. The first is, because it arose out of my nomination to be Reader on the Philosophy of History in the Catholic University of Ireland, which was made when you were its first Rector. The nomination, indeed, led to no more than the delivery of the Inaugural Lecture in your presence as Rector, before the University. For though the work which has followed was originally intended to be delivered in like manner, I ascertained on the completion of the first series that no need had been felt for Lectures on the Philosophy of History, and my connection with the University practically terminated with your Rectorship. I am, therefore, offering you the fruits of my appointment, peculiarly your own, since it ceased with you. And I may add that your counsels were not wanting to me in the first choice and handling of the subject. My second reason is, that now in mature age I wish to give utterance to the profound gratitude which I have never ceased to feel towards you for the aid which your

writings gave me to discern the light of the Catholic Faith, and the force which your example added to follow that light into the knowledge of peace and liberty of the Catholic Communion. If anything could heighten my gratitude it would be my sense of the value of those subsequent works, by which you who were once the Hector of a doomed Troy have become in your day and country the Achilles of the City of God; that power which in our own, as in every preceding age, advances to victory out of defeat, is justified through the calumnies of opponents, and often converts the lance which aims at its life into the sword of a champion.

I am, my dear Fr. Newman,
Yours affectionately,
T. W. ALLIES.

February 21, 1875.

Lessons from Nature. By ST. GEORGE MIVART, F.R.S. (Murray. 1876.)

TO THE VERY REV.
FATHER NEWMAN, D.D.

MY DEAR DR. NEWMAN,

It is with a special gladness that I avail myself of your kind permission to dedicate to you, who love the natural world so keenly, the following chapters on Nature considered as one whole whereof rational man forms a part. A tribute of respectful gratitude is indeed due from one so indebted as I am. Among the many obligations I owe to you, is the ability to unite in one the Theistic and the Naturalistic conceptions of the world about us—conceptions a divorce between which is the calamity of our age. To former obligations, however, you have now added yet another. As an Englishman and a Catholic, I thank you with all my heart for your recent noble vindication of the rights of conscience—a vindication to which reference and appeal will, I am persuaded, be made again and again in the times which are to come. That that voice which so lately stilled the storm may long be spared to speak words of peace and wisdom—disarming prejudice and calming passion—is the most earnest hope and prayer of

Yours most respectfully and affectionately,
ST. GEORGE MIVART.

Wilmshurst, Uckfield,
December 8, 1875.

Life of St. Willibrord, Archbishop of Utrecht. (Burns & Oates. 1877.)*

TO THE VERY REV. FATHER

J. H. NEWMAN, D.D.

It was to you, Very Rev. and dear Father, that the series of the Lives of the English Saints owed its existence. This little Life of the Apostle of the Netherlands was written for you, to follow in the sequel of those Lives. It has lain dead and buried for the space of thirty-three years, and with your kind permission the resuscitated innocent would fain see public life under your auspices and patronage. It is, therefore, humbly and respectfully dedicated to you.

Easter Eve, 1877.

Order out of Chaos: Three Sermons preached at All Saints', Lambeth. By FREDERICK GEORGE LEE, D.D. (W. H. Allen & Co. 1881.)

TO HIS EMINENCE

HENRY EDWARD, CARDINAL-ARCHBISHOP OF WESTMINSTER;

TO HIS EMINENCE

JOHN HENRY, CARDINAL NEWMAN;

AND TO THE VERY REV.

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BEFORE THEY PASS HENCE,

FOR THE RESTORATION OF THEIR COUNTRYMEN

TO VISIBLE INTERCOMMUNION WITH THE REST OF CHRISTENDOM

AND TO THE BLESSING OF CATHOLIC OBEDIENCE

AND A PERFECT FAITH.

* By the Rev. T. Meyrick, S.J., but published anonymously.—[ED.]

The Year of Sorrow, and other Poems. By AUBREY DE VERE. (Kegan Paul. New Edition. 1880.)

TO HIS EMINENCE
CARDINAL NEWMAN,
THESE POEMS ARE ONCE MORE DEDICATED WITH RESPECT, AFFECTION, AND GRATITUDE.

Allocutions and Pastorals of the Right Rev. Dr. MORIARTY, Bishop of Kerry. (Burns & Oates. 1884.)

TO HIS EMINENCE
JOHN HENRY, CARDINAL NEWMAN.

[PUBLISHED AFTER THE BISHOP'S DEATH, AND DEDICATED BY THE EDITORS, WHO SAY:]

We deem it a high honour to have the privilege of dedicating this volume to a Prince of the Church so distinguished for learning, piety, and love for Ireland. We are aware of the great affection the late illustrious Bishop of Kerry entertained during life for your Eminence, and hence we determined to seek your permission to connect his most important utterances with your name.

The Present State of the Church in England. Seventeen Paragraphs, by Lord BRAYE. (Washbourne. 1884.)

INSCRIBED TO
JOHN HENRY, CARDINAL NEWMAN.

In recollection of the summer day he visited Stanford to keep the translation of St. Thomas of Canterbury, and to offer the Collect chosen by the Church, that by the prayers of that Saint we may be translated from sin to sinlessness, and from the prison-house to the kingdom.

One poet has put his dedication into poetical form; and, appended to it, some other sets of verses fall properly into place:

To JOHN HENRY NEWMAN, D.D.

By JOHN CHARLES EARLE, B.A.*

WHEN I peruse the teeming page
My youth so dearly prized,
I say, "This foremost of his age
Is Plato's self baptized."

But kindling, weeping, as I read
And marvel at his pen,
I say, "This Newman is indeed
Augustine come again."

The sweet, sublime Athenian Bee,
And Hippo's seer, who ran
Through every range of thought, I see
Combined in this new man.

New modes, new powers, new aims, new lights,
New love, in him I view;
New piercing of the depths and heights,
Yet not more bold than true.

Our battles here we feebly fought,
And scarce could keep the field,
When like a god he rose and wrought
Our armour and our shield.

The clouds disperse to clear his fame;
The land begins to own
A prophet in a car of flame
Is mounting to his throne.

My father, Israel's chariot, look,
And, ere thou reach the skies,
Smile once, once only, on my book,
And it has gained the prize.

* "Light Leading Unto Light." By John Charles Earle, B.A. (Burns & Oates. 1875.)

TO THE HAND OF A LIVING AUTHOR.

By the Rev. EDWARD CASWALL, of the Oratory.*

HAIL, sacred Force!
Hail, energy sublime!
Fountain of present deeds
And manifold effects in future time!

Through thee have spread
Forth on their blazing way
Conceptions fiery-winged,
That shall the destinies of ages sway;

Through thee this Isle,
Long bound in Satan's chain,
To her original faith
Inclines beyond all hope an ear again,

And eyes askant,
With a half-wistful gaze,
Passing in beauty by,
The Vision of the Church of ancient days!

Symbol august!
Here, on my bended knee,
I venerate the truth
And multitudinous grace that speaks in thee.

Thou, drawing back
The curtains of the night,
First on this guilty soul,
Shut up in heresy, didst open light.

Through thee in her
Eternal morning rose;
O, how with all her powers
Can she enough repay the debt she owes!

* "Hymns and Poems." (Burns & Oates, Second Edition, 1873.)

MAY MEETINGS.

By Mrs. Leathley.*

St. Mary's, Oxford: 1840.

Youth and its dreams were with me, and the one
Strong yearning of my heart was, *Once* to see
Thy face, John Henry Newman, and to be
Thrilled by the magic of thy matchless tone.

That wish was granted, and for one blest hour
—Genius and Learning round me—hushed in awe—
I heard thy voice, thy countenance I saw,
Speaking of Heaven, beneath St. Mary's tower.

"The Abyss of Peace," thou saidst; those words alone
Stayed with me,—the crowd parted—thou wert gone.
But, on thy vestment, as it floated by,
I laid my hand in faith—O, happy I!
Some virtue surely dwelt therein—and so
That May we met, and parted, forty years ago.

The Oratory, London: 1880.

May comes again, and all the world is changed,
The dear delusions from false teaching drawn
Dropt from us, like a dream that dies at dawn;
Sweet life grown penance,—ancient loves estranged.

Hope grew still fainter, through each hour of need,
To see thee yet once more—God's priest indeed;
Sudden—unasked—as God's best gifts *do* come,
To-day I meet thee, in St. Philip's home.

'Tis the same face, transfigured—glorified—
As if "The Abyss of Peace" were nearer now;
The rich, the noble, for thy blessing bow,
Prince of our Holy Church—I kneel aside—
To speak—to touch thy robe—not now I dare,
God bless thee, "Pilgrim pale,"† alone my silent prayer.

* Written in 1880; but not published until now.—[Ed.]

† "I am found,
A pilgrim pale, with Paul's sad girdle bound."
Newman's "*Verses on Religious Subjects.*"

To FR. NEWMAN

On his Elevation to the Cardinalate.

By Father H. Ignatius Dudley Ryder, of the Oratory.*

I.

IN HONOREM.

All honours are deserved and give content
Within that city's golden quadrature
Where true awards all-righteous hands secure,
And none may doubt or question the intent;
Nor human wills as here are warped and bent
From the strict line of right by selfish lure,
Or clashing interest; but doth aye endure
In each one's joy the unanimous consent.

Methinks the purple that hath crowned thy years
Is thus accepted by the general voice
As each man's good, because so just a thing.
High and aloof from selfish hopes and fears
Strangers and friends with one accord rejoice,
As they would antedate heaven's reckoning.

II.

IN MEMORIAM.

Yes, all rejoice; and all express their joy;
But this methought is but an idle boast,
Standing beside his grave whose joy should most
Abound upon this day; whose life's employ
Had been to shield thy life from the annoy
Of daily burdens, never counting cost:
In his enjoyment half thy joy is lost,
And what thou hast, clogged with a dull alloy.

He does rejoice, but it is far away;
He can no signal make that this is so;
No flowret breaks upon his grave to-day,
This sad late spring-tide; for the churchyards know
No law but Nature's, till the Almighty stay
The seasons in their solemn ebb and flow.

* "Poems: Original and Translated." (Gill & Son. 1882.)

III.

IN VOTUM.

The verse wherein I would congratulate
More genial ending merits than a sigh ;
So once again my feeble fingers try
To twine some flowers whose cheerful hues might mate
The goodly vestments of thy new estate,
With well-phrased wishes that should testify
To all I feel ; yet there the flowers lie :
My wishes so each other emulate,
God only could to peaceful issue bring
The conflict of their contrasts manifold ;
For I would wish new blessings with the old,
And all the old renewed, the flowers of spring
In autumn's peaceful lap, and not one face
Missed in thy circle from its wonted place.

Of Addresses, Cardinal Newman, in the last half of his life, has received a number that is almost without parallel in the case of an ecclesiastic, holding, at least until lately, no official rank. To print them all, and the replies they elicited, would be to fill a little book, which may be done at some future time as an interesting chapter of contemporary history, but not now. In the year 1864, the publication of Mr. Kingsley's attack gave the clergy of many dioceses the opportunity of expressing publicly their sentiments of admiration and of affection, and brought from the Bishop of Birmingham a separate letter of approbation. And what nearly six hundred priests did on that occasion was similarly done by a German Congress at Wurzburg, and by the Bishop and Clergy of Hobart Town.

A little later, some anonymous newspaper attacks were

the means of provoking the Catholic laity of London, assembled at the Stafford Club, to present an address to which a reply was made by Dr. Newman in a letter to Lord Emly. The Catholic University of Ireland addressed him, not only when he retired from the Rectorship, but also, many years later, when he was raised to the purple by Leo XIII. That happy event brought addresses from the chapter and clergy of nearly every diocese of England; from the Catholics of Ireland, who entrusted to Lord O'Hagan the expression of their thoughts; from a meeting of the Academia, with the Cardinal-Archbishop of Westminster presiding; from the Catholic Union, read by the Duke of Norfolk; and from the Poor School Committee, presented by the Marquis of Ripon, who attributed his own conversion, under God's blessing, to his Eminence's writings; from the Young Men's Catholic Societies in Great Britain; from the Catholic Congregation worshipping in the Church of St. Aloysius in his own Oxford; and from the English-speaking Catholic residents and visitors in Rome itself, who surrounded him there in the May of 1879, and spoke by the lips of Lady Herbert of Lea. In his reply the Cardinal said:

"Most men, if they do any good, die without knowing it; but I call it strange that I should be kept to my present age—an age beyond the age of most men—as if in order that, in this great city, where I am personally unknown, I might find kind friends to welcome and to claim me as their spiritual benefactor."

Such as he had been to them has he been to many more who have never seen his face. And they that bring many to righteousness shall shine like the stars for ever and ever.

The Landmarks of a Lifetime.

JOHN HENRY NEWMAN,

Born in the City of London, Feb. 21, 1801, son of Mr. John Newman (of the banking firm of Ramsbottom, Newman & Co.), and of Jemima Fourdrinier, his wife; baptized a few yards from the Bank of England.

Went at an early age to Dr. Nicholas's school at Ealing, to the head of which he rapidly rose. Proceeded thence to Trinity College, Oxford, where he graduated in 1820.

In 1823, was elected to a Fellowship at Oriel.

In 1824, took Anglican orders and became curate of St. Clement's, Oxford; and was at this time secretary to local branch of Church Missionary Society.

In 1825, became Whately's vice-principal at St. Alban's Hall.

In 1826, became tutor of Oriel; and, in 1827, one of the examiners for the B.A. degree.

In 1828, was appointed vicar of St. Mary the Virgin, Oxford, with the outlying chaplaincy of Littlemore.

In 1832, finished *History of the Arians* and went abroad. Made acquaintance with Dr. Wiseman in Rome; seized with fever in Sicily, but said, "I shall not die—I have a work to do in England"; returning homewards in an orange boat bound for Marsailles, and within sight of Garibaldi's home at Caprera, wrote "Lead, kindly light!"

On July 13, 1833, the Sunday after his return home, the Oxford movement was begun by Keble's sermon on National Apostacy. The issue of *Tracts for the Times* immediately followed; and in 1834, Mr. Newman published a volume of *Parochial Sermons*, to be followed by *University Sermons*, and *Sermons on Holy Days*.

In 1841, meeting of Vice-Chancellor and heads of houses at Oxford, to censure Mr. Newman's Tract XC.

In 1843, resigned St. Mary's, and spent most of his time at his "monastery" at Littlemore. In a letter, dated October 25, of that year, he said: "It is not from disappointment, irritation, or impatience that I have, whether rightly or wrongly, resigned St. Mary's, but because I think the Church of Rome the Catholic

Church, and ours not a part of the Catholic Church, because not in communion with Rome, and because I feel that I could not honestly be a teacher in it any longer."

On October 9, 1845, was received into the Catholic Church, at Littlemore, by Father Dominic.

On November 1, 1845, confirmed at Oscott, by Cardinal Wiseman.

On February 23, 1846, left Oxford for Oscott, whither he was called by Dr. Wiseman, in whose vicariate Oxford lay.

On October 28, 1846, arrived in Rome, and, after a short period of study, was ordained priest.

On Christmas Eve, 1847, returned to England from Rome, to found an Oratorian community; proceeded in January, 1848, to Maryvale, removing thence in the course of the same year to St. Wilfred's, Cotton, Cheadle.

On January 25, 1849, entered into occupation, with part of his community, of a house in Alcester Street, Birmingham.

In 1849, took up temporary residence at Bilston, to nurse the poor during a visitation of cholera.

In April, 1849, founded the London Oratory, in King William Street, with Father Faber as rector.

On October 9, 1850, released the London community "with much regret and sorrowful hearts" from their obedience, and deputed them to erect a separate congregation.

On June 21, 1852, the case of Achilli against Dr. Newman came on for trial, before Lord Campbell, and after several days' duration, resulted in a verdict of "guilty," Dr. Newman being unjustly sentenced to a fine, and mulcted in enormous costs.

In 1854, went to Dublin as rector of the newly-founded Irish Catholic University, but resigned that post in 1858, and subsequently established a boys' school at Birmingham.

In January, 1864, in a review of Froude's *History of England*, Charles Kingsley made the charges of untruthfulness against the Catholic clergy, which led to the writing of the *Apologia pro Vitâ Suâ*.

In December, 1877, was elected an Honorary Fellow of Trinity College, Oxford.

In 1879, created Cardinal Deacon of the Holy Roman Church by Leo XIII.

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PREFACE.

THE following essay was written for a leading Catholic Review in London, in which, however, in consequence of a difference of opinion between the Editor and the writer as to certain paragraphs of it, it is not to be published.

This will account for the rather brief and summary manner in which it deals with some questions of great magnitude and importance. Yet it is to be hoped that it will be found to be a fair and accurate statement of Cardinal Newman's position in relation to the doctrines which are concerned in the condemnations pronounced by the Encyclical *Pascendi Dominici Gregis.*

As to what Newman would have thought of the system of the Modernists as a whole there can be little room for doubt. The entire fabric of his theology rested on the truth, which is elementary, that man by his intellect can know God, and can recognise a revelation, when proposed with due credentials, as coming from Him, and, consequently, he would have dealt very summarily with the Subjectivism which the Pope now condemns.

Few will question this conclusion, but there are some who either through prejudice, or defective training

in theological studies, seem to think that, while they admit that this is Newman's position, and affirm that it is their own, they are free to uphold in detail as many as they like of the doctrines of Modernism.

They overlook the evident fact that these separate doctrines are vitiated by their relations with the system to which they belong; and they do not realise that, if you shift the fundamental and central truth of a whole theological system, you alter thereby the relative positions of all its parts. If religion is merely subjective, and grows by a process of evolution, which extends to the supernatural, if such a thing is conceivable, as well as to the natural, then, necessarily, all the traditional teaching of the Catholic Church, not merely as a whole, but down to the minutest details, changes its meaning, and the use of its established phraseology, in this new sense, can only lead to misconception.

If people when reading the Encyclical *Pascendi Dominici Gregis*, would only keep this obvious principle in mind, they would save themselves from many of the egregious blunders into which some correspondents of English newspapers have recently fallen.

For instance, there has been some complaint of the Pope's condemnation of Modernism on the ground that it represents our knowledge of God as inadequate Symbolism. Surely, they say, no human thoughts about God are adequate, and all our knowledge of Him is expressed by analogies; here is a point in which the Modernists are not wrong; yet a moment's reflection would show these people, that knowledge which re-

presents objective truth, even by analogy, provided the analogy is true, and inadequately, is something essentially different from figurative expressions which lay claim to no further validity than their correspondence, not with objective fact, but with man's experiences within his own consciousness. The Pope's strictures on this head are manifestly just, and illustrate the dangers that lurk, for untrained readers, under the use, by the Modernists, of the terms that hold, by tradition, a fixed meaning in Catholic theology. This doctrine that man can know God is fundamental. Newman used to say that, once a man grasped the truth of God's existence, first by a true intellectual inference, and then as a fact, in Natural Religion, he would have thereby progressed three-fourths of the way towards the Catholic Church. And if one desires to see the same truth illustrated in its relation to the whole devotional life of the Church, he should read Lessius' book *De Perfectionibus Moribusque Divinis*, in which it is demonstrated how real, and how operative is that knowledge of God which the Modernists would reduce to mere Symbolism of human feeling.

So, again, the Pope, with perfect justice, alleges against Modernism that it blots out the distinction between true and false in religion, by attempting to invalidate the knowledge of objective truth which is ultimately the only criterion of such a distinction. If all religion is subjective, and the one test of its character is vitality, then it follows that all religions no matter of what kind they have been, that have held sway over large bodies of men, have the same essential,

claim to be recognised as good. What their tenets may be, becomes a secondary question; that they are vital, is the primary one.

This inference which the Pope draws is evident: and he is bound to condemn the system from which it follows, unless he was prepared to admit that Christ Our Lord, did not establish any religion on earth to which He gave the special and exclusive privilege of being His agency for the sanctification of men. Surely a system which puts Mohammedanism on the same essential footing in its claim on human acceptance as Christianity, stands condemned, at any rate amongst Christians.

But instead of meeting this irrefragable argument of the Pope's by a direct answer, the English sympathisers with Modernism run to the newspapers with their complaints that the Pope denies that there is any good in any religion but his own.

Unquestionably the Pope does, and must deny that there is more than one true religion on earth. Looking at the various organisations of men, which are distinguished from one another by their specific religious doctrines and practices, he must hold that only one of them, that of which he is the head, is the body that was instituted by Christ, and carries out His mission.

But that does not prevent him from recognising that the members of these different religious bodies do often profess many of the doctrines which were committed by Christ to His Church, and not only profess these doctrines, but live up to them, and in that sense,

that there is much good to be found in men of different religions. But that does not make their religion itself, taken *in concreto*, true, and give it a share in the privileges of the Church of Christ.

Another detail on which there has been much apparent misconception is the question of the relation of religion to human needs and necessities. On Modernist principles it is an outcome of them; its growth in human consciousness from the original, inchoate germ to the fullest development of doctrine and ritual, is an entirely subjective process, which owes its course and its results to the stimulus of human needs and requirements.

The Pope condemns this presentation of the Christian religion as absolutely false, and derogatory to Christ Our Lord as its Founder. The Christian religion, in its doctrines, its sacraments, its sacrifice, is a revelation made by God to man, and, in this respect, totally unlike any merely human institution whatsoever. This is a clear issue, yet instead of meeting it openly, we have heard complaints of the Pope as if he would affirm that religion had no relation to human needs, or as if the condemnation of this Modernist heresy implied the condemnation of the settled principles of Catholic faith.

"Christ came to save sinners" is the most compendious, as it is the most eloquent expression of the truth that Christianity was given by God to meet the needs of men: and, amongst the evidences of its supernatural origin, one of the most striking has been the realisation, in every age, of this Divine purpose.

But that is something different from the view that would put the Christian religion on a level with, say, Medicine, or any other human art, or science, which gradually grew, from small beginnings, to its present advanced condition, under the stimulus of the human needs to which it ministers.

Another grievance of which we have heard a good deal is the Pope's condemnation, as a pernicious doctrine, of the view that the laity were an element of progress in the Church. But if those who complain would try to understand what precisely it is, as determined by the context, that the Pope condemns, they would see that it is a case in which the root error of subjectivism, and the internal growth of religion from human needs, throws up another sucker.

If the Modernist conception of the progress of religion were true, then it would follow, as the Pope argues, that those who most vividly and immediately experienced these needs would of necessity be the agents for the realisation of the progress which grows out of them. These are not the Rulers of the Church, but individuals, in whom these wants, and needs, with their satisfactions, are more vitally experienced, and consequently individuals, the great majority of whom are the laity, would be the true source of all progress, in doctrine, in ritual, in devotion in the Church.

But here again we see the constitution of the Church turned upside-down. According to Catholic faith, the Pope and the Bishops hold a Divine commission to teach, that is to define, and to interpret authoritatively,

the Revelation of Christ; they are placed to rule the Church: and they, and they alone, possess these prerogatives. From them, the laity receive their doctrines, and their legislation. The Pope and the Bishops teach; the laity learn: the Pope and the Bishops legislate; the laity obey. If one is a Catholic, he believes these things, and if he does, he must hold with the Pope, who simply protests against an attempt to reverse the order which Christ has established. But given the recognition of this Divine constitution of the Church, there is ample room, as Newman, in his *Apologia* clearly demonstrated, for the employment of the gifts and energies of individuals, nor is there any need, in order to find occupation for them, to invent the anti-Catholic theory of Modernism.

It is something of the same kind over the whole field of doctrine dealt with in the Encyclical. Between the errors of the Modernists and the true teaching of the Catholic Church there is a kind of simious resemblance which is the more objectionable for the essential differences which it covers.

But we may expect that this *conlectum omnium hereseon*, as the Pope well styles it, will not last long. It has no basis in reason, nor is it upheld by any persons of commanding intellectual power, and being put forward, for the first time, as the true interpretation of Catholic Faith, it comes into collision with the principle *quod semper, ubique, ab omnibus creditum fuit*, which, in its practical application, in a case of this kind, is as efficient in the hands of the least instructed layman, as in those of the most learned theologian.

But it is precisely in its attempt to pervert the faith of the Church, by interpreting it in an entirely new sense, that this system shows its full mischief. If such a thing were allowed, the Unity of Faith, as a note of the Church, was at an end. Instead of one faith, as we have one baptism, we should have as many creeds as there were interpretations, and, with every individual exercising the right to give these interpretations as he liked, the principle of Unity would have been lost, as well as the fact. This is a state of things which the Pope cannot tolerate, and its urgency and importance will explain to non-Catholics the sévere measures which the Pope has taken to preserve the deposit of faith of which he is the Divinely appointed custodian.

The above remarks, on some of the outlying issues raised by Modernism, might well have been incorporated with the following essay, but as it has been deemed desirable to publish this latter exactly as it was originally written, they have been thrown into the shape of a preface. To those who are competent to read the Encyclical, they may seem superfluous, as being simply corollaries from its central doctrines, but for ordinary English readers they may be useful in order to meet what appears to be a concerted plan of opposition to the Pope's *magisterium*. On the supreme issues as to our knowledge of God, and the Divinity of Our Lord, there has been an evident desire to avoid discussion, and the whole controversy in England has been made to turn on secondary questions, and these not as they have been formulated by the

Pope, but in the form, and under the aspects which might be expected to win Protestant sympathy. For Protestants, this might be fair enough, but for professing Catholics, it does not argue a very high standard of sincerity.

LIMERICK, 21*st Dec.*, 1907.

CARDINAL NEWMAN

AND THE

ENCYCLICAL *PASCENDI DOMINICI GREGIS*

It is no exaggeration to state that the Encyclical *Pascendi Dominici Gregis* is one of the most important documents that have been published by the Holy See in our time, and that its consequences will be felt throughout the whole extent of the Church, and outside her pale, in every community that professes the Christian name.

One may apply to it without irreverence the words of Simeon, *positus est hic in ruinam et resurrectionem multorum in Israel.* This Encyclical will, I believe, act as a touchstone of faith ; it has been already rejected by some unhappy men, and as time goes on, will, in all probability, be rejected by many more ; they pronounce their own condemnation, but, for all who believe, it will be found, in its clear, authoritative, and magisterial statement of the unquestionable doctrine of the Church, on the great fundamental truths of all religion, the power of God unto salvation.

To multitudes of good Catholics the revelation which this Encyclical makes of the terrible lengths which professing members of the Church, and, as the Pope in sadness adds, many of them priests, have gone

in the denial of the first principles of Christian belief, has come with a shock of surprise and intense pain. There was a vague feeling abroad that some Catholic writers, in their anxiety to harmonise the teaching of the Church with what is called the progress of modern science, were going somewhat too far, and were making dangerous concessions, but it was assumed that, at the same time, they held unimpaired and intact, above and beyond all controversy, the defined faith of the Holy Catholic Church.

On such questions as the precise reach of the definitions of the Councils of Trent and the Vatican on the authenticity and inspiration of the sacred Scriptures, people knew that discussions were going on, and that different schools of thought were being formed amongst Catholic theologians, but few suspected that there was a movement on foot, not for dealing, with more or less independence of thought, with particular questions on which the Church had not spoken her final and definite word, but for shifting the whole foundations of religion, and substituting for the *lapis angularis* which God had set in the building, some theories that have had their origin in the schools of free-thought and infidelity of the modern world.

When we are told, authoritatively, by the Pope that these men formally and explicitly deny that the very existence of God is knowable by the intellect of man, that they deny that Jesus Christ our Lord was, literally, and truly, the Son of God, we cannot help a sense of horror and indignation against the impieties which have been perpetrated, and the insidious and treacherous spirit which would hide the machinations of their authors under the profession of the Catholic faith.

If a man has come to that stage of mental blindness that he believes that he cannot know, by the light of his intellect, that there is a God at all, and if he has lost, if he ever had it, the faith of the Church in the Divinity of Christ our Lord, that man is no longer a member of the Catholic Church, and if, while he is in that frame of mind, he professes to be a Catholic, he is a cheat or a hypocrite. It requires no ecclesiastical sentence, no pronouncement of authority, no infallible definition of the Church to condemn him. He stands condemned in his own person by his own deed.

"This is the true life that they know Thee the one true God, and Jesus Christ whom Thou hast sent"; this is the faith of the Catholic Church. All religion, natural and supernatural, rests on these truths, and no matter under what form of words, or what jugglery of thought, they are denied or questioned, the person who does so, may be what you will, but he is not a Catholic.

Before I proceed to the precise view on this great Encyclical, which I desire to submit to the readers of this Review, I wish to make one or two preliminary remarks. The first is, that I presume that I am justified in accepting, for the purpose of discussion, even against those whom the Pope condemns, the substantial accuracy of his exposition of their opinions. *Prima facie*, this in itself is probable. Then, during the weeks that have elapsed since the publication of the Encyclical, none of these men have come forward and said: "These are not our views; we hold, as all Catholics hold, and as the Pope teaches, that the human intellect, by its natural powers, can know God; we do not question, God forbid, nor doubt the Divinity

of Our Lord Jesus Christ; whatever our faults or errors, we are not guilty of these things". It was open to them to take up this position, but they have not done so. They have railed against the Pope, in every mood and tense, and practically made themselves the champions of the opinions which he condemns. Nay, more, some of them, with a temerity which has its uses, have proclaimed that the Encyclical displays the work of one unusually well versed in their literature; so I take it for granted that we may regard the statement of their doctrines which the Pope makes in the Encyclical, as just and accurate, and as representing to the faithful, truly, the changes in the doctrines of the Church which these people desire to bring about.

Another preliminary remark which I have to make is this, that we have to deal, as the Pope makes perfectly clear, not with a number of individuals, working in isolation from one another, nor with fragmentary opinions, held here and there by different persons, but with a system, complete in itself, starting from fundamental principles, and carrying them to their logical consequences in religious belief and practice. The denial of the knowledge of God, and of the Divinity of Our Lord, rests on precisely the same principles as the attempts to eviscerate the Scriptures, to deform and distort the truths of Revelation, and to pervert the whole Christian Faith. It is all one, and whoever touches it has to remember that it hangs together as a whole, and consequently is one of those cases where *ce n'est que le premier pas qui coûte.*

I do not propose to discuss the teaching of the Encyclical, or the errors that it condemns, then im-

selves. As far as they are concerned, *causa finita est.* Indeed, encyclical or no encyclical, this cause was ended 1900 years ago.

But I observe that some of the persons who feel the severity of the Pope's condemnation try to shield themselves under the venerable name of Newman. They would make believe that, in his writings, they can find, if not in express terms, at least in germ and embryo, the very doctrines for which they are now condemned, and they seem to hope that, in England, the name of Newman will be more authoritative on Catholic doctrine than the teaching of the Holy See.

It is an uncatholic position, in principle, but it is as untrue to fact as it is unsound in faith. There is nothing in Newman to sustain, or extenuate, or suggest a particle of their wild and absurd theories.

Newman was a Catholic to the tips of his fingers. Years before he thought of entering the Holy Catholic Church, he got a firm grip, by the grace of God, of some of the first principles of Catholic faith, and he never let them go, until by the same grace, they led him into the true fold. And for us, who have been reared in that fold, and have had the blessing of living in a land where the spirit of faith, like an atmosphere, like the light of heaven, as with a robe, invests the very material world around us, it has always been a source of wonder and admiration to observe the extraordinary insight of Newman into Catholic theology, and the almost preterhuman power and grasp—at the same time, prevision and caution—with which he, a convert, dealt so fully with almost every phase of Catholic life.

Manning, in his striking funeral oration, said that

by Newman's death we had lost a great witness to the faith. In a sense it was true. But yet that witness lives. It speaks in the great works which for several generations have been a help and a consolation to many; and what I propose to do now is to set his views, and opinions, on the questions involved in the errors of the Modernists, side by side with the teaching of our Holy Father, the Pope, and then I think it will appear that, as if by prophetic vision, he foresaw the evil with which we are now confronted, and bore his witness against it.

I begin, then, with the root error of the Modernists which the Pope proscribes, in exposing and condemning the Agnosticism, from which they derive their philosophy of religion.

"According to this, human reason is completely shut in in phenomena, namely things which appear, and under that aspect in which they appear; and it has neither the right, nor the power to pass beyond these limits. Wherefore it cannot raise itself to God, nor know His Existence, even through the things that are seen. Hence it is inferred that God cannot at all be the direct object of science, and, as far as history is concerned, God cannot by any means be regarded as an historical subject."

Now it happens that, on almost every page of Newman's writings, we find the clear and unmistakable refutation of this shocking error. Newman held that God is the object directly of human science, and that this human science of God, and the first truth of all, that He exists lies at the very foundation of all religion.

For those who are familiar with his writings, it is hardly necessary to adduce evidence in support of

these propositions, but, as his venerable name has been dragged down, as a cover for error, it may be as well to let him vindicate himself. At the time that the Encyclical *Pascendi Dominici Gregis* came into my hands, I was engaged reading for another purpose Newman's incomparable *Discourses on the Idea of a University*, and I asked myself can the men who invoke his name for their Agnosticism have read the third of these discourses, and understood its argument. There he claims, as a right, a place amongst human sciences for theology, "insisting simply on Natural Theology," on the grounds that it is a true science, and that its exclusion from any course of studies that pretend to deal with all human knowledge contradicts that very idea. He writes :—

"If we would not be beguiled by dreams, if we would ascertain facts as they are, then granting Theology is a real science, we cannot exclude it, and still call ourselves philosophers" (*Idea of a University*, Dis. iii., sec. 4).

Again :—

"Let us see, then, how this supercilious treatment of so momentous a science, for momentous it must be, if there be a God, runs in a parallel case" (*ibidem*, sec. 5).

Then he asks "Now what is Theology?" and his answer ought to be clear enough, even for the Modernists. He mentions some senses in which the name is used, and proceeds :—

"I mean none of these things by Theology; I simply mean the science of God put into a system; just as we have a science of the stars, and call it astronomy, or of the crust of the earth and call it geology" (*ibidem*, sec. 7).

He then develops the idea of God, as known to Natural Theology, in those well-known pages, which I believe approach to the sublime as nearly as anything in all literature and then asks about that science :—

"Can we drop it out of the circle of knowledge, without allowing, either that that circle is thereby mutilated, or, on the other hand, that Theology is really no science? and this dilemma is the more inevitable, because Theology is so precise, and consistent in its intellectual structure" (*ibidem*, sec. 8). And he ends this marvellous discourse with this passage :—

"In a word, religious truth is not only a portion, but a condition of general knowledge. To blot it out is nothing short, if I may so speak, of unravelling the web of University Teaching" (*ibidem*, sec. 10).

If there were no other evidence of the absolute harmony of Newman's views with the teaching of the Pope, this discourse would be decretorial on the point. Why, if it were written as a detailed argument in defence of the Pope's actual teaching, it could hardly be more clear and explicit.

Newman's foundation for the philosophy of Natural Religion, and indeed of all religion, is the doctrine that God is the object, directly, of human science, and, consequently, his whole system is the very logical contradictory of that which the Modernists propound.

As to the proofs by which Newman would establish the truth of the proposition, God exists, it is an interesting thing to note that nowhere in his writings, at least as far as I know, does he of set purpose, and formally state, and develop them, but it is no less interesting and important that he leaves no doubt as to his conviction that the proofs were there. Another

point of interest is the unquestionable fact that the proof of the existence of God, drawn from the phenomenon of Conscience, was that which had the greatest hold on him, personally, and, as he vividly expresses it, warmed him. But it would be a great mistake to suppose that he either denied or undervalued the proofs which are to be drawn for the same truth from God's visible creation. Let me just quote a short passage from one of his sermons :—

"Now first consider that reason teaches you there must be a God; else how was this all-wonderful Universe made? It could not make itself; man could not make it, he is but a part of it; each man has a beginning, there must have been a first man, and who made him? To the thought of God, then, we are forced from the very nature of the case; we must admit the Idea of an Almighty Creator, and that Creator must have been from everlasting" ("Mystery of Div. Condescension," *Mixed Congregations*).

And again in the same sermon :—

"This is what you may be tempted to say, my brethren, not without impatience, while you contemplate the Almighty, as the conscience pourtrays Him, and as reason concludes about Him, and as creation witnesses of Him." And again a little further on : "Lift up your eyes, I say, and look out upon the material world, and there you will see one attribute above others, on its very face, which will reverse your sad meditations on Him who made it. He has traced out many of His attributes upon it, His immensity, His wisdom, His power, His loving-kindness, and His skill; but more than all, its very face is illuminated with the glory and beauty of His eternal excellence."

In the face of these passages, to which numbers of others to the same effect could be added, one may venture to hope that we have heard the last of the misrepresentation that Newman did not recognise the validity of these reasonings, or that there was a hair's breadth of difference between his views and the teaching of the Catholic Church, as formulated by the Vatican Council, and now reaffirmed by our Holy Father the Pope, in his condemnation of these Modernists.

This does not make it the less true, that the argument from the phenomenon of conscience appealed to Newman with a peculiar force, and was entirely congenial to his own personal temperament and the cast of his genius. But the people, who in these days set such store by this preference, really take little by it. This proof of God's existence tells against them quite as much as any other, and Newman's statement of it is equal to a formal refutation of their views. They do not seem to understand that proof of any kind is an appeal to the intellect, which is the one thing which it is essential to them to invalidate ; and this proof from conscience has a force peculiarly its own against them.

In the *Grammar of Assent*, Newman discusses this question at great length and with singular acumen, and, while avoiding any formal statement of the proof for the existence of God, attempts to show how men can give a real, as distinguished from a notional assent to the proposition, God exists.

Through the intimations of conscience he holds that this is possible, and he gives us to understand that it is through them also that he looks for the proof of the proposition considered as an inference. To those who know their Newman it is unnecessary to explain his

distinction between notional and real assent, or apprehension, but for others it may be useful to transcribe the following passage: "The proposition that there is One Personal and present God may be held in either way, either as a theological truth, or as a religious fact or reality. The notion, and the reality assented to, are represented by one and the same proposition, but serve as distinct interpretations of it. When the proposition is apprehended for the purposes of truth, analysis, comprehension, and the like intellectual exercises, it is used as the expression of a notion; when for the purpose of devotion it is the image of a reality. Theology properly and directly deals with notional apprehension, religion with imaginative" (*Grammar of Assent*, p. 119).

Before entering on Newman's argument, I wish to premise that its direct and immediate purpose is to show that the proposition that there is One Personal God, which the intellect can infer, admits, under the form under which the phenomenon of Conscience enables us to infer it, of being also grasped, and held by the imagination. This is most important, for it is the explanation of the highly figurative and metaphorical terms in which he works out his thesis, and the key, which some Modernists seem to have lost, to his true meaning.

In itself the argument is very simple. It starts with the assumption that men have a conscience—a faculty which yields specifically distinct feelings in presence of human actions; that these feelings include a moral sense which distinguishes right from wrong by a judgment of the reason, and moreover a moral dictate which commands some actions, and forbids others, and it is in this respect that it seems to New-

man to point to the existence of God. As a dictate, it commands and forbids, carries a sanction in the pain which follows its violation, and these feelings, in Newman's opinion, carry the mind forward to some Being outside itself, which "vaguely reaches forward to something beyond self, and dimly discerns a sanction higher than self for its decisions" (*Grammar of Assent*, chap. v., sec. 1). In this way Newman holds that the human intellect can arrive at the knowledge of God, and can even image the thought of Him in the definite impressions which conscience makes. Whether these thoughts and beliefs are in any sense innate, or come from association and other external stimuli, he does not determine, but finds it enough for his argument, while it is fatal to the Modernists who would use him, to point out that if a very young child "is able to handle and apply them [religious beliefs] familiarly according to the occasion, as principles of intellectual action, those beliefs at the very least must be singularly congenial to his mind, if not connatural with its initial action".

In summary, that is Newman's argument from Conscience (1) for the proposition that there is One Personal God, and (2) that we may not only hold that proposition by a notional assent in natural theology, but, through the images which it presents to the mind, by a real assent, as an act of religion. And what is most important, the two are inseparable. The notional, abstract, scientific inference which theology draws, is the condition on which religious assent is possible. Nay more, it is a cause of it. Until the intellect, contemplating the mental phenomena, which we call Conscience, infers by a process of reasoning, although

not always explicitly, that there is One Personal God with attributes such as our moral sense postulates, for its explanation, there can be no assent of religion to the same truth as a reality.

The case stands thus: As to our power of distinguishing right from wrong Newman asks, where does it come from? Then the human mind not only discriminates right from wrong, as the eye discriminates between different colours, but together with the difference, recognises the further note of authority. Whence, he asks, comes its sanction? These things point to the Author of the moral law, as its ultimate source and its true sanction.

That would be the theological argument. It is parallel to the argument from causation, or rather is a part of it. As the material universe leads the human intellect to seek and to find a First Cause which is adequate to account for the facts, so the moral universe which exists in the consciences of men, points to something above and beyond itself which the intellect pronounces to be the One Personal God.

Then Newman conceives that, in this process of ratiocination, the intellect presents God to the mind in a way on which the imagination can fasten and work, for it points to Him as a Person supremely good, who approves what is right and condemns what is wrong, and thus the mind is led to recognise an external Master, in the dictate of conscience, and to image the thought of Him in the definite impressions which conscience makes.

That is Newman's argument. Looking into his own mind a man sees, not God, not religion, but the mind's own operations, which, by their very nature,

lead him to infer the existence of their Author, and that under aspects which appeal to the imagination and minister to its functions.

The whole process is carried on, from first to last, under the direction and control of the intellect. Its suggestions and presentations feed and sustain the imagination and feelings. Sentiment, and feeling, and all such activities of the human mind are, in themselves, blind, and may lead us in any direction, the wrong as well as the right, unless they are guided and regulated by the intellect. And in reference to this let me quote a supremely important passage which is saturated with the spirit of the Encyclical *Pascendi*:—

"Here we have the solution of the common mistake of supposing that there is a contrariety and antagonism between a dogmatic creed and vital religion. People urge that salvation consists, not in believing the propositions that there is a God, that there is a Saviour, that our Lord is God, that there is a Trinity, but in believing in God, in a Saviour, in a Sanctifier. . . . They [the propositions] are useful in their dogmatic aspect as ascertaining and making clear for us the truths on which the religious imagination has to rest. Knowledge must ever precede the exercise of the affections. . . . We love our parents as our parents, when we know them to be our parents; we must know concerning God before we can feel love, fear, hope, or trust towards Him. . . . It seems a truism to say, yet it is all that I have been saying, that in religion the imaginations and the affections should be under the control of reason. Theology may stand as a substantive science though it be without the life of religion; but religion cannot maintain its ground

at all without theology" (*Grammar of Assent*, chap. v., sec. 1).

Now, this is, to the letter, the doctrine laid down by the Pope in this Encyclical, not merely on an incidental error of the Modernists, but on the very foundation of their whole system. He condemns them for attempting to do what Newman maintains is impossible, namely, to found true religion on the feelings, sentiments, or whatever else they call them of men without the stimulating and guiding influence of intellectual knowledge. They reverse the process. They begin with sentiment and feeling, and in them find belief. They cut off the intellect of man from its rightful place in determining his highest beliefs, and send him adrift with no objective criterion to test and control the impulses of feeling. Let us contrast the following statement of the Modernists' position, taken from the Encyclical, with all that we have seen of Newman's views :—

"Now if we proceed to consider him [a Modernist] as a believer, seeking to know how the believer, according to Modernism, is differentiated from the philosopher, it must be observed that, although the philosopher recognises as the object of faith the Divine reality, still this reality is to be found only in the heart of the believer, as being an object of sentiment and affirmation ; and, therefore, confined within the sphere of phenomena ; but as to whether it exists outside that sentiment and affirmation is a matter which in no way concerns the philosopher."

If this fundamental error was allowed to stand, then all the Theology of Natural Religion should go by the board, and, with it, Revelation, of which it is

the indispensable foundation, but what I want to point out now, as being directly to my immediate purpose, it would run the pen through the *Grammar of Assent* from first to last, and the whole philosophy of religion as expounded by Newman.

When then these Modernists, having cut the ground effectually from under their own feet, are faced by the difficulty of finding a basis for religious truth, and for the belief in the Divine reality, which they allege is unknowable, they fall back upon individual experience, and affirm that "in the religious sentiment one must recognise a kind of intuition of the heart, which puts man in immediate contact with the very reality of God, and infuses such a persuasion of God's existence, and His action, both within, and without man, as to excel greatly any scientific conviction".

Here is the very antithesis of Newman; here is the supremacy of pure subjectivism, with intellect put aside as incompetent. As the Pope unanswerably points out, under such a system all religious experiences of individuals would be equally valid; the contradictions of all religions might at the same time be held to be true, and there is nothing more evidently true than Newman's saying that on these terms religion could not maintain its ground at all. For a generation, the belief in God might survive in men who thought that they had found it in their personal experience, whereas they got it in their rearing and education, but, with one generation, that force would be spent, and men would reject with contempt a religious system which had no intellectual basis, and appealed for its credentials to a sentiment, and alleged experience

which is denied at least as broadly and as confidently as it is affirmed.

Moreover, Newman's whole argument for the truth of Natural Religion, as set forth in the *Grammar of Assent*, is in every line, and in its general scope a further contradiction of these Modernists' theories. His very definition of religion reveals this fundamental opposition. He writes :—

" By Religion I mean the knowledge of God, of His Will, and of our duties to Him."

And it is most interesting in relation to the precise question which we have in hand, and in particular in its bearing on the assertion that God cannot be the subject-matter of History, to read Newman's views as to the channels through which by the mere powers of nature, this knowledge can be acquired by men.

" And there are three main channels which nature furnishes for our acquiring this knowledge, *viz.*, our own minds, the voice of mankind, and the course of the world, that is of human life and affairs " (*Grammar of Assent*, p. 389).

According to these Modernists, nature has not supplied us with any channel by which we can acquire that knowledge, for the simple reason that God, Who is supposed to be its object, is unknowable. Whatever they mean by the belief in the Divine reality, of which they say that we have an immediate sense, or experience, it has nothing in common with Newman's knowledge of the same, and could never be gathered by human reason from things which belonged to the order of phenomena, such as the records in History of human life and affairs.

What Newman always maintained, and what the

Pope now insists on, is the recognition of the truth that the human reason, by its natural powers, can raise itself up to God, and know Him, but that truth being once established, as a first principle, he does not interfere with our freedom of view on a number of questions which arise in connection with it. There have always been different schools of Catholic Theology, and it has not been customary for the Church to define scholastic questions. Different men have adopted different arguments, and different presentations of the same argument to establish the truths of Natural Religion. Newman met all its questions with his own peculiar cast of thought. His mind was extremely subtle; it took account, in religious matters, of man's whole concrete nature, his moral and spiritual, as well as his intellectual powers, and he recognised their mutual relations, and interactions. He was more influenced in practical matters, such as those of religion, by the certitude arising from a number of converging probabilities than by a clear-cut syllogism; he recognised that there are functions of the intellect that are sure and valid, such as our perception of beauty, although their processes cannot be set forth in words. In discussing human affairs, he dwelt on the idea of antecedent probability, as well as on that of consequential evidence, and applied all these principles, and views, and prepossessions to the study of religious problems. He may have been right or wrong in these peculiarities, but the condemnations of the Encyclical *Pascendi* have nothing to say to them, because they have nothing in common with the theory which, in their informations as to God, would cut them all off, as being mere "intellectualism," and would throw us

back upon the heart, whatever that may mean, for an experience, or a sentiment, which, to any one who wants things, not words, is equally enlightening.

I should hope that it is now pretty clear that, on all the great truths of Natural Religion, Newman's position is utterly irreconcilable with that of the Modernists' as exposed and condemned by the Pope. The opposition between him and them is not less fundamental on the questions of Revealed Religion, into which they bring their root error that man's intellect cannot know God, and are driven to conclusions which are simply so many impieties. Here, again, between them and Newman, as indeed all Catholic theologians, there is an impassable chasm. It is not a difference in detail, nor in point of view, but essential and total. If the system which these Modernists propound were a true representation, even in substance, of Christianity, then Newman would not have been a Christian; nay, more, the Catholic Church would have been a gigantic deception, teaching for centuries a body of doctrine that, from the first, was false and impossible.

For both these inferences I should hope no further proof will be required than a simple collation of what Newman held as to the principal truths of revealed religion with the statement of the Modernists' errors which the Pope has condemned.

(1) The starting point of all religion for Newman was the doctrine that the human mind could and did, by the exercise of its intellectual faculties, know the existence of One, Personal, Infinite God, who existed in Himself from eternity, and in time created all things.

This, as we have seen, the Modernists deny as an

impossibility; God according to them is unknowable in this sense.

(2) Newman held that God, thus known to man, made at various times revelations *ab extra*, of specific truths to be believed by men, that is, assented to, on the authority of God. Revelation on the part of God meant that communication of definite truths, *e.g.*, the truth of the Blessed Trinity which God revealed, in the sense that He made it known as truly as if I revealed a secret of my own mind to my fellow-man, and it was in that sense only that Newman understood the doctrine of revelation.

The Modernists deny all revelation of this kind. According to them God never communicated in this way with man. According to their principles He could not do so, because man has no faculty which would enable him to recognise that it was God who spoke to him. Hence revelation with them is something purely subjective. It is some kind of religious sense, which arises in consciousness, and grows somehow or other, as a sense or a feeling of the Divine reality. It is altogether from within; it does not follow on any intellectual assent to a proposition made known by God and to be believed on His Word.

(3) Newman held that the Christian revelation was made by Christ our Lord to His Apostles; that He, in human language, conveyed His teaching to them; that the definite body of doctrines which He thus taught to the Apostles is the total and complete Christian revelation which was then made, once for all.

The Modernists deny all this; no such thing as a full revelation was ever made in any sense; it is a thing of growth; it is going on always; between our Lord,

and Mohammed, and Buddha it was only a difference of degree; and, for the matter of that, it is the same with all men.

(4) Newman held that Jesus Christ was the Second Person of the Adorable Trinity, made man; that He was consubstantial with His Father, by whom He was sent into this world to redeem mankind; that He wrought miracles as evidences of His mission, and of His claims to be recognised as the Incarnate God; that the records of His life, which are contained in the Gospels, are true and veracious history, and that we now, by a genuine and legitimate act of our intellects, can know Him to be our Lord and our God.

The Modernists deny, and that by the force of their principles, every line of this. They deny the true Divinity of our Lord; they blot out His miracles from the records, and consequently they are driven to deny that His words were the words of God, and the revelation of any truths to men.

(5) Newman held that the assent which the minds of the Apostles gave to the truths which our Lord made known to them was, simply on the grounds that it was given in reliance on His authority as God, an act of faith; and that, for all time, these are the essential conditions of Divine faith.

This, too, all goes by the board in the system of the Modernists. Faith with them, as an act, is not an assent of the mind to an external revelation. It is the growth of a religious sense. In their desperate irreligion, Christ our Lord was a man in whom the Apostles might have felt, through their religious sense, that there was something of the Divine, whatever they mean by this, but looking at Him, with their intelli-

gence, they saw in Him a mere man, albeit a very great one.

(6) Newman held that Christ our Lord sent the Apostles into the world to teach men the precise doctrines which He had taught themselves, and invested them with the gift of infallibility, to protect them from error in the discharge of that duty. The Modernists hold that Christ, not being God, made no revelation of Divine truth to the Apostles; gave them no definite message to men; nor could He give them the gift of infallibility in teaching.

(7) Newman held, with the Apostles, *fides ex auditu*, that the Church as a teacher held a Divine commission; that the body of doctrine which Christ revealed to the Apostles, and which, in Catholic theology, is called the *depositum fidei*, was the subject-matter of the Church's teaching.

All of this is rejected by these Modernists; with them *fides* is not *ex auditu;* its matter is not *ab extra;* it grows in the heart under the influence of various stimuli.

(8) Newman means by dogma a proposition setting forth, on the authority of the Church, some doctrine as being contained in the deposit of faith, and consequently to be believed on the authority of God.

Dogma, with the Modernists, is a totally different thing, and is utterly unknown to Catholic theology. According to their subjective principles dogma grows in the individual mind, in which it is at first inchoate, then by the mind is elaborated and expressed in what they call secondary propositions, and finally, if it is approved of by the Church, becomes a dogma.

(9) Newman held with the Catholic Church, that the full revelation of the Christian faith and doctrine

was made, once for all, by Christ to the Apostles ; that it can never change ; that the Catholic Church is *semper eadem*, and that the definitions of faith which are made from time to time by the infallible authority of the Church do not conflict with this truth.

On the other hand, the Modernists are driven by their principles to hold that religious truth, as being a part of human life, is subject to the processes of evolution, and change with the subject in which it resides, and the conditions of human existence.

These are profound and fundamental differences, and, if it were only necessary to vindicate Newman's *clarum et venerabile nomen* from any share or part in this mass of Modernist errors, which the Pope so truly designates a *conlectum omnium hereseon*, there would be no need of further discussion. But it has been suggested that some passages in the Encyclical *Pascendi Dominici Gregis*, if not intentionally pointed at Newman, at least, by implication, touch, and to some extent discredit some of the principles of his theology, and their application to the practical uses of religion. In my humble opinion there is not the smallest grounds for this suggestion, which seems to me to have come from people who would wish to create a prejudice against the Encyclical, particularly in England where Newman's name is held in such veneration.

I have read this Encyclical, again and again, with the utmost care and attention, and during all my life long I have been a student of Newman's writings, and it is my opinion, given, of course, under correction, that there is not a page of them, written after his conversion, which is not conceived in the full spirit of this great Encyclical.

When he wrote, he had no reason to suspect the rise of this particular attack upon the very foundations of the Christian faith, and consequently he had no need, in choosing his language, to pay any heed to its tenets. Phrases may possibly be picked out here and there, which, taken out of their context, and their fair meaning, *in sensu auctoris*, may be turned to uses which he would reprobate. He notes himself a similar thing in the history of the early heretics who used to turn to the purposes of their particular error some passage or other in a Father of the Church, in a previous epoch, whose whole mind was directed against some heresy that went in the opposite direction. It is something of the same now, and therefore I think it well to examine in relation to the teaching of the Encyclical *Pascendi* some parts of Newman's theological views and opinions that may lend themselves to deliberate, or unconscious, misrepresentation on the part of disputants at the present time. These I conceive to be his views (1) on the relation between the Natural and the Supernatural in religion; (2) on the evidences of Christianity, and their bearings on faith, and (3) on the question of the development of doctrine.

In the Encyclical *Pascendi*, the Pope rebukes Catholics who, although they reject the doctrine of *Immanence*, use it, in their apologetics, and "do this so incautiously as to seem to admit in human nature, not only a capacity and a suitability for the supernatural order, which indeed Catholic apologists, within due limits, have always maintained, but a connatural and rigorous exigency of it".

This passage is so important, and the English

language is so exposed to ambiguities, that it is better to give the crucial words in the original Latin :—

" Idque adeo incaute faciunt ut in natura humana non capacitatem solum, et convenientiam videantur admittere ad ordinem supernaturalem (quod quidem apologetae catholici opportunis adhibitis temperationibus demonstrarunt semper) sed germanam verique nominis exigentiam."

What the Pope here rebukes is the admission that, in human nature there is a something to which the supernatural is strictly due, by its own nature. In the system of the Modernists, this, and even more, is involved. The supernatural in man is the development, by evolution, of an original germ which is in his very nature. It is a growth, as a man's intelligence is a development of the child's, or as a tree is of the seed. Now what the Pope insists upon is the clear recognition, in all Catholic apologetics, that the supernatural is not germane, that is of a kind, in any sense with the natural, and that there is in human nature nothing which could claim the possession of it by any, much less by a rigorous title.

Now it seems to me that this doctrine governs all Newman's views. We find it running through all his discussions in the *Grammar of Assent* on Natural and Revealed Religion. His whole conception of them is based on their essential difference in kind, although they are found in the same subject. He describes natural religion as that which is within the reach of man's natural powers, and is acquired by their legitimate exercise ; it is from within. On the other hand, the supernatural is from without ; it is the gift of God ; it is a part of the *revelatio revelata*, that is

the message from God to man ; it is an addition to the religion which we may have by nature, and it is interesting to note, that one of his reasons for disliking, but not impugning, Paley's argument for Christianity was that it had a tendency to make men forget that supernatural religion was a boon from God.

To illustrate what I have been saying I take the following extract from one of his sermons :—

"There is no truth, my brethren, which Holy Church is more earnest in impressing upon us than that our salvation from first to last is the gift of God. It is true, indeed, that we merit eternal life by our works of obedience ; but that those works are meritorious of such a reward, this takes place not from their intrinsic worth, but from the free appointment and bountiful promise of God ; and that we are able to do them at all is the simple result of His grace. That we are justified is of His grace ; that we have the dispositions for justification is of His grace. . . . He holds the arbitration of our future life in His hands ; without an act of His will independent of ours we should not have been brought into the grace of the Catholic Church, and thus, as I began by saying, our salvation from first to last is the gift of God" (*Perseverance in Grace*).

I presume that this passage, which is typical, will be accepted as decretorial, and a demonstration that on this most important point Newman's theology is in absolute harmony with the teaching of the Encyclical. Let me, however, quote another beautiful passage, which I shall take from the *Apologia* to illustrate the same idea of the essential difference between the natural and the supernatural orders :—

"She [that is the Catholic Church] has it in

charge to rescue human nature from its misery, but not simply by restoring it to its own level, but by lifting it up to a higher level than its own. . . . Such truths as these she vigorously reiterates and pertinaciously inflicts upon mankind; as to such she observes no half measures, no economical reserve, no delicacy or prudence; 'ye must be born again' is the simple, direct form of words which she uses after her Divine Master; 'your whole nature must be reborn; your passions and your affections and your aims and your conscience and your will, must all be bathed in a new element and reconsecrated to your Master, and the last not the least, your intellect," (*Apologia*, p. 386).

It may seem superfluous to go at such length into this point, which is elementary in Catholic theology, but it is at such points that these Modernists attack the foundations of faith, and it serves my purpose to let Newman, in his own eloquent words, exhibit the profound difference which separates him from them.

But then if the Natural and Supernatural Orders are thus as distinct from one another as the heavens are from the earth, the question arises how can they be found together in man, and covering, so to speak, much of the same ground in his activities. The Pope's answer is simple and direct, because God in His mercy has given our nature a capacity to receive the supernatural, and has done more, by superadding a fitness, which he calls a *convenientia.*

This, too, is Newman's theology to the letter. Revealed does not supersede Natural Religion; grace does not do away with nature, but purifies and raises it. This relation of the Orders to one another is well expressed in the following passage :—

"Christianity is simply an addition to it [Nature]; it does not supersede, or contradict it; it recognises and depends on it, and that of necessity; for how possibly can it prove its claims except by an appeal to what men have already" (*Grammar of Assent*, chap. x.).

In this system Christianity does not spring up in men from within, but has to prove its claims, and present its credentials, and although man cannot, by his mere natural powers, accept them *salutariter*, but needs the grace of God, neither on the other hand will they be forced on him against his will, or without the assent of his own mind. Now for the reception of these evidences, Newman holds that Natural Religion is the natural preparation; that beginning with an intellectual assent to the truth of God's existence, and passing through the effects of that knowledge on the imagination, and feelings, man reaches Natural Religion, in which God with our duties to Him is the supreme fact. For Newman himself, that knowledge, as we have seen, originates in the very intimations of duty by conscience, and he holds that, as these intimations are more fully obeyed, not only does the knowledge of God from within become clearer, and His image more vividly reflected from the external world, but the whole man, intellect, will, and feelings comes more fully under the influence of religion; the sense of sin is borne in more oppressively upon him; the recognition of his own corruption more deeply pierces him; in a word, he finds himself in the frame of mind described by St. Paul, in chap. vi. of the Romans, of one who felt the conflict between his higher and his lower nature, in which he cries out *quis*

liberabit ? And it is Newman's view that, if to a man so disposed, the truth of Our Lord's Gospel were presented, he would respond to it, or rather he would have the natural preparation for responding to it, not merely by a dry assent of the intellect, but by an act of moral duty which, by God's grace, would include intellect, and will, and heart, that is the whole man.

That is the *convenientia*—the aptness, or fittingness of human nature to receive the Divine gift. It recognises the moral worth of Man's natural being, such as it is, the validity of its intellectual acts, the freedom and responsibility of its will, and the aspirations and longings of its heart. Without all these, there could be no such thing as Natural Religion at all, and it is through them that there exists, as Newman holds, and the Pope teaches, a *convenientia* on the part of man towards the Supernatural Order.

But with reference to all this, it may be well to add Newman's characteristically cautious remark :—

"Such then in outline is that system of natural beliefs and sentiments, which, though true and Divine, is still possible to us independently of revelation, and is the preparation for it; though in Christians themselves it cannot really be separated from their Christianity, and never is possessed in its higher forms in any people without some portion of those inward aids which Christianity imparts to us, and those endemic traditions which have their first origin in a paradisiacal illumination" (*Grammar of Assent*, chap. x., sec. 1).

(2) In this Modernist system, the main error from which, as from a root, all its ramifications spring, is the denial of its due place in religion to the intellect of man. In presence of the developments of modern

science, a number of persons have lost faith in the power of Christianity to justify its claims to the reason, and the intellect, and they seem to imagine that by surrendering the traditional ground of Catholic apologetics, they can escape the attacks of science, and retain their religion in security in the region of mere sentiment. In a sense they are right. You cannot defeat a man in argument who denies the appeal to reason. Religion, in that position, is out of the reach of attack. Those who entrench themselves there, are as safe from the assaults of the human intellect as the late Mr. Dowie of Chicago, or the various sects that since the Reformation have subsisted, for longer or shorter periods, on the sustainment of merely subjective feelings. But to suggest to Catholics to save themselves from the advance of scientific criticism, by such a surrender, is pretty much like asking a man to commit suicide in order to save his life.

In the Encyclical *Pascendi* the Pope exposes, from its very roots, this fundamental error as to the nature and origin of religion in man. I quote the following rather long passage, as it is important that people should know distinctly the far-reaching, and fatal character of the attack on Christianity with which we have to deal:—

"The explanation then [of religion] is to be sought in man himself, and since religion is a form of life, it is to be found altogether in man's life. Thus the principle of religious *immanence* is affirmed. Now the first movement of every vital phenomenon, to which category religion has been said to belong, is to be sought in some kind of need or impulse, but its beginnings, to speak more precisely of life, is to be placed in some

motion of the heart which is called a feeling [*sensus*]. Wherefore, since God is the object of religion, we must absolutely infer that faith, which is the beginning and foundation of every religion whatsoever, must consist in some intimate feeling which arises from a need of the Divine. Now this need of the Divine, which is felt only in certain favourable conditions, cannot of itself belong to the sphere of consciousness; at first it is hidden below consciousness, or to borrow the phrase of modern philosophy, in subconsciousness, where its very root remains hidden and undetected.

"Some one then will ask how this need of the Divine which man perceives within himself, is turned into religion, to which the Modernists answer: science and history are confined within a twofold limit, one external, namely, that of the visible universe, the other internal, that of consciousness. When they reach these they can go no farther; beyond them lies the unknowable. In presence of this unknowable, whether it exists outside of man, and beyond this visible world of nature or lies hidden within, in subconsciousness, the need of the Divine, in a mind disposed towards religion, stirs, according to the tenets of fideism, without any antecedent judgment of the mind, a certain peculiar feeling [*sensum*]; and this holds in itself both as its object, and its intimate cause, the very Divine reality, and in some way unites it to God. This feeling is what the Modernists call faith, and for them it is the beginning of religion."

This is the stuff which the Pope so justly styles their ravings rather than their philosophising, and I wonder if any man in Europe could be got to say that he found it, or any semblance of it, in Newman.

The important words in the above quotation, in relation to the precise point which I wish to discuss, that is, as to Newman's views on the Christian evidences and their relation to faith, are "with no antecedent judgment of the mind," *nullo praevertente mentis judicio.* With that judgment eliminated nothing remains but sentiment, feeling, *sensus.* If, on the other hand, faith is, in Newman's view, and, as all Catholic theology teaches, an act of the human intellect, which follows on a judgment of the mind, based on evidence that what is proposed to be believed is true, because it has been revealed by God, then here again a wide gulf separates him from these Modernists. As to the fact that Newman held that Christianity made its claim on the acceptance of men by an appeal to their intellects, and by the presentation of evidence that it was what it claimed to be, it is written broadly over all his works. You find no discussions in him of the "unknowable," nor of what goes on in the hidden recesses of "subconsciousness," nor of faith as "a sentiment," but intelligible argument, carried on under the same rules of reasoning, and common-sense as govern our dealings with all other branches of human knowledge. He writes :—

"In consequence, the exhibition of credentials, that is of evidence that it is what it professes to be, is essential to Christianity, as it comes to us" (*Grammar of Assent*, chap. x.). Again : "Be it [Christianity] ever so miraculous it cannot dispense with nature ; this would be to cut the ground from under it ; for what would be the worth of evidences in favour of a revelation which denied the authority of that system of thought and those courses of reasonings out of which

those evidences necessarily grew?" (*Grammar of Assent*, *ibid.*).

It is unnecessary to multiply quotations. The simple fact that he recognised the necessity of evidence at all, settles the whole question, because evidence of its nature is an appeal to the intellect. And, if we wish to get at Newman's inmost mind on this point, we have only to read his account of the last stages of his own conversion to the Catholic Church. It would be easy to quote passage after passage from his writings to illustrate this, but what piecing of the kind can approach the following revelation of his thoughts and their progress :—

"On the one hand I came gradually to see that the Anglican Church was formally in the wrong, on the other hand that the Church of Rome was formally in the right ; then, that no valid reasons could be assigned for continuing in the Anglican, and again that no valid objections could be taken to joining the Roman. Then I had nothing more to learn ; what still remained for my conversion was, not further change of opinion, but to change opinion itself into the clearness and firmness of intellectual conviction" (*History of my Religious Opinions*, p. 200).

Surely these Modernists may well sneer at Newman as an "intellectualist".

Years after his conversion he used for the guidance of others the principle which he had found serviceable for himself, namely, that conviction, intellectual conviction, must precede an act of faith in the Catholic Church and her teaching. What can be clearer than the following :—

"And now, my brethren, who are not Catholics.

perhaps you will tell me that, if all doubt is to cease when you become Catholics, you ought to be very sure that the Church is from God before you join it. You speak truly; no one should enter the Church without a firm purpose of taking her word in all matters of doctrine and morals, and that on the ground of her coming directly from the God of truth." And again :—

"Be convinced in your reason that the Catholic Church is a teacher sent to you from God, and it is enough. I do not wish you to join her till you are. If you are half convinced, pray for a full conviction, and wait till you have it" (*Mixed Congregations*, "Faith and Doubt," pp. 245, 247).

But while every one who knows Newman must know that all this action of the human intellect in the reception of faith, runs through the very web and woof of his theology, yet some persons whose minds lean to these Modernist irrationalities, if I may use the word, give the go-by to all that is fundamental, and fasten on accidental details as to the particular kind of evidence which Newman felt most available for himself, and relied on for others. But they forget that to require evidence at all, as a necessary precedent to an act of faith, is the central position. Whether that evidence is of one kind or another, is entirely unessential; and what the Pope now insists on, and what Newman always held, is that a judgment of the mind, based on sufficient evidence that God has spoken, is essential to an act of faith.

But even as to the nature of the evidence which is available for Christianity, there is the same irreconcilable difference between Newman and the Modern-

ists. One of their favourite points is to deny the evidential character of the Christian miracles, yet, on this issue, nothing can be more clearly defined than the identity of Newman's views with the traditional teaching of the Church. He wrote his *Essay on Miracles* while he was yet a Protestant, but the only change in his views which followed on his conversion was as to the authenticity of ecclesiastical miracles. But up to his death he maintained that miracles had been wrought by God as evidence of the truth of His revelation. In Note B to the *Apologia* he writes: "Catholics believe that miracles happen in any age of the Church though not for the same purposes, in the same number, or with the same evidence, as in Apostolic times. The Apostles wrought them in evidence of their Divine mission"; and again he lays down unequivocally in the *Grammar of Assent*, p. 427 :—

"In fact all professed revelations have been attended, in one shape or another, with the profession of miracles; and we know how direct and unequivocal are the miracles of both the Jewish covenant and our own."

But while all this had Newman's own personal assent, and he knew that "the fact of revelation was demonstrably true," he preferred, as he had a perfect right to do, to choose for the purpose of argument that portion of the Christian evidences which was most congenial to his own mind, and most likely to be efficacious with others as it had been with himself. In stating the broad argument for revelation he thought it well to avoid as far as possible assuming facts, and to rely on what was "patent and notorious".

Thus, instead of advancing to certitude by way of demonstration, in the strict sense, he chose probability a his line, and, founding himself for this on the Catholic theologian Amort, he says: "I prefer to rely on that of an accumulation of various probabilities, but we both hold (that is, I hold with him [Amort]) that from probabilities we may construct legitimate proof, sufficient for certitude" (*Grammar of Assent*, p. 411).

For one who would understand Newman, it is most important to keep this in mind, and to note the strictly intellectual character of the process. Then, in concrete reasoning, he relied very much on antecedent probabilities. For instance, he held that the expectation of a revelation is so congenial to Natural Religion, as to predispose a man in favour of the evidence for it; that the frame of mind which the knowledge of God, the sense of sin, the desire of forgiveness, would naturally create would, when Christianity came, with its definite message, and its positive corroboration of everything that was good in man by nature, and its offer of remedies for his maladies, of itself, be quick to feel these several lines as so many strands of probabilities which would lead up to the certitude that it was a message from God, and, ultimately, by God's grace to the act of faith itself. All this seems to be perfectly true. To embrace the Christian Religion is not like a mere mathematical problem, in which given the premises we cannot refuse the conclusion. Nor, on the other hand, is it a blind impulse, or a mere feeling, or sentiment, but it is a free act of the human will, based on a reasonable certitude that it is from God. The motives that lead

up to that certitude, have always in the individual a large personal element, which has its roots in his whole being, his intellect, his will, his feelings ; some of them can be definitely stated in words ; others, that in themselves are not less cogent, are often outside the range of language, but nevertheless whencesoever they come, or whatever their nature, they must make for the individual, *hic et nunc*, the materials for a definite judgment of the mind and certitude that this message comes from God.

Yet while all this is supremely true, it is not less true, as Newman, almost from the beginning, saw clearly, that the act of faith, in itself, is full of mystery. It must be preceded by an intellectual conviction that that which is proposed has been revealed by God, yet that conviction does not coerce the mind, because the act of faith is free ; nay more, it consists together with the essential obscurity of faith, and nevertheless the assent of faith transcends the mere argumentative value of the motives of credibility which preceded it, and belongs to the highest order of certitude. If people would keep these principles in mind when reading Newman's writings upon faith and reason, they would see the explanation of how he seems now to exalt one, and now the other, whereas in reality he is but looking at one facet of the truth at a time.

In Newman's view, for the first assent to the evidence for revelation, mere intellect is not enough, but it must be informed by natural religion ; when, by God's grace, the voice of the Divine Informant is recognised, reason as a critic is deposed ; it can no longer pick and choose, but must simply believe, and, what he did not know when he wrote his *University*

Sermons, "with no aid from Anglican, and no knowledge of Catholic theologians," it has, for its protection against imposture and abuse, the evidence that God has spoken, and this guaranteed by the infallible magisterium of the Church.

(3) With regard to the theory of the development of Christian Doctrine, two questions entirely distinct from one another have to be considered in relation to Newman: (*a*) is his theory admissible according to the principles of Catholic Theology, and (*b*) is it covered, or touched in any wise, by the condemnations of the recent Encyclical.

The first of these questions I leave on one side now, venturing merely to express, with all submission, my personal opinion, little as it is worth, that in its broad outlines it is thoroughly sound and orthodox, and most serviceable for the interpretation of the facts of the history of dogma.

As to the second, I cannot see how there can be room for doubt. Newman's whole doctrine was not only different from that of the Modernists, but so contrary to it in essence and fundamental principle, that I cannot conceive how, by any implication, it could be involved in their condemnation. Nothing less than an explicit statement by the supreme authority of the Holy See would convince me to the contrary. I see no common ground in both systems. The word development is the only thing which they hold in common. They do not mean the same thing by Christianity, by dogma, by religion, by Church. They do not start from the same first principles, and consequently they are as separate as the poles.

Just see how the case stands. Newman starts

with the revelation of the Christian faith by Christ our Lord; "it is a *revelatio revelata*; it is a definite message from God to man, distinctly conveyed by chosen instruments, and to be received as such a message; and, therefore, to be positively acknowledged, embraced and maintained as true, on the ground of its being Divine, not as true on intrinsic grounds, not as probably true, or partially true, but as absolutely certain knowledge, certain in a sense in which nothing else can be certain, because it comes from Him who can neither deceive nor be deceived" (*Grammar of Assent*, p. 387).

Consequently he holds that, whatever may be the processes of development with regard to that message, they are bound to it, and become a corruption if they change it. In other words, his theory is governed by the doctrine of the *depositum fidei*—the great body of truths which make up the complete system, if I may use the phrase, of the Christian faith, *e.g.*, the doctrine of the Blessed Trinity, the Incarnation, the Redemption, the Sacraments, the Church; these and many other great truths would constitute, in Newman's view, the contents of the Divine message, that is, "the whole revealed dogma as taught by the Apostles, as committed by the Apostles to the Church, and as declared by the Church" (*Apologia*, p. 250).

Now the whole scope and purpose of the *Essay on Development* was to show that in the Church this original revelation has been preserved, that whatever definitions have been pronounced, in the course of ages, they but declare authoritatively, what it has contained from the beginning, and, consequently, that the faith of every Catholic of the present

day is identical with that of the Church from the Apostolic times. As this is important let me quote his own words :—

"That the increase and expansion of the Christian creed and ritual, and the variations which have attended the process in the case of individual writers and Churches, are the necessary attendants of any philosophy or polity which takes possession of the intellect and heart, and has any wide or extended dominion ; that from the nature of the human mind time is necessary for the full comprehension and perfection of great ideas ; and that the highest and most wonderful truths, though communicated to the world once for all by inspired teachers, could not be comprehended all at once by the recipients, but, as being received and transmitted by minds not inspired, and through media which were human, have required only the longer time and deeper thought for their elucidation. This may be called the Theory of the Development of Doctrine" (*Development of Christian Doctrine*, Introduction, p. 30).

Now whether this theory be sound or not, and mind it is put forward only as a theory, and whether one is willing or not to admit implicit revelation to the extent which it postulates, it presents to the mind a well-defined view, which is based on the assumption that Christianity was revealed as a complete system, analogously to a philosophical system, with its own special doctrines, which required time for their comprehension and elucidation, but being revealed once for all in their fulness, could never admit any addition or change.

One may ask, then, what on earth has a theory

such as this to do with the views of these Modernists, which the Pope condemns? They begin with no deposit of faith; they do not admit any revelation in the Catholic sense; they deny the existence of any body of objective truth, authenticated for us by Divine revelation, as the source from which faith has to draw its doctrines and the criterion by which all human speculations as to faith are to be tested. With Newman the one question to be put to every proposition which claimed to be accepted on Divine faith was, is it in the primitive revelation? Does the infallible Church so teach? But the Modernists put these questions on one side, as irrelevant, and ask instead, has this sentiment or feeling sprung up in man's consciousness, having emerged from below its threshold, and having been elaborated by the intellect, is it, for the time being, in accordance with the dominant belief amongst the majority of the members of the Church? In a word, it is not has it been taught by Christ our Lord as true, and does it represent objective, absolute truth for all time, but has it grown, by a process of *immanence*, in the human mind, and has it, for the time being, the upper hand in the Church?

Surely it is an unwarrantable abuse, and deception to isolate a few conditions in one of these systems, and on the strength of a superficial, and mere verbal similarity to pretend to find them in the other. Because Newman speaks of the influence of the living thoughts and feelings of men who are the recipients of Christ's revelation, we are not justified in identifying him with those who repudiate his whole doctrine, because they harp upon the phrase that religion is vital. Vitality is common to all things that live, religion as well as the

rest ; but that tells us nothing of the living things in themselves. Positive, definite, explicit truths, revealed by God to man, have a different vitality, and operate in the human mind by different processes from the *sensus*, sentiment, or whatever else they call it, of these latest heretics ; and one clear difference, which they do not seem to realise, but which Newman saw, and all Catholics set store by, is that, in the one case, the human mind is anchored to, and secured by objective Divine truth ; but, in the other, it is at the mercy of its own fluctuations ; and besides that, according to Newman, development of doctrine is the work of the teaching Church, not of individuals, much less of the laity, although every member of the Church may, under her guidance, help to prepare the way for her definitions, but, on Modernist principles, individuals, good and bad, the revolting heretic, as well as the saint, Arius as well as St. Athanasius, by their own vital action, not only contribute to, but constitute the very process of development.

Having written so much about this system of Modernism, which is heading straight for Atheism, or Pantheism, as far as it is intelligible at all, I should wish to add a word about those who profess it. Of them, personally, I do not wish to entertain, much less express, one unkind thought. He that sees their hearts, with larger, other eyes than ours, will, we may hope, make allowance for the special difficulties and temptations by which they are beset. That special difficulties, of a new and peculiar character, have arisen from scientific developments in our time, no one can deny, and it is extremely probable that, in the near future, they will increase in number and intensity.

But surely if there are any men on earth who can face these trials in patience and confidence, it is the members of the Church, which has the pledge and promise of infallibility for all time. This is not the first occasion on which the human mind has set difficult problems to her to solve, but what is the history in all the ages of her superhuman existence, if not the record of the fulfilment of the Divine promise? Why then should men now lose heart, and shift their ground, and despair of the ancient faith which comes to them with the strength of countless victories? *Modicae fidei quare dubitasti?*

Then on the issues themselves, not only in their dogmatic, but in their disciplinary bearings, we hold, as Newman would say, with the Fisherman. He is our teacher, our guide, the living instrument of God's government and direction of His Church. Surely it is as uncatholic, as it is anarchical, to set him at defiance, to answer him, in the face of the world, and under the influence, again to use a phrase of Newman's, of "a proud fiend" to pretend that it is a handful of persons in the Church, and not its divinely constituted Head and Chief Pastor, that are to preserve and interpret her doctrines. The Pope has gone astray, and the Modernists will bring him back. The good sheep in search of the lost shepherd is a rather grotesque presentation of the Catholic Church. It is as absurd as it is irreligious, and recalls the old line,

> Non tali auxilio, nec defensoribus istis
> Tempus eget.

Finally, I should wish to quote one passage from

Newman that seems to be singularly apposite at the present time, and to breathe not only the spirit of faith in the Church's dogmatic teaching, but to be instinct with the humility, and obedience, and loyalty of a true member of her fold, and to be marked by the wisdom which is never far from these virtues :—

"And now having thus described it [the Church's infallibility] I profess my own absolute submission to its claim. I believe the whole revealed dogma, as taught by the Apostles, as committed by the Apostles to the Church, and as declared by the Church to me. I receive it, as it is infallibly interpreted by the authority to whom it is thus committed, and (implicitly) as it shall be, in like manner, further interpreted by that same authority till the end of time. I submit, moreover, to the universally received traditions of the Church, in which lies the matter of these new dogmatic definitions which are from time to time made, and which, in all times, are the clothing and illustration of the Catholic dogma as already defined. I submit myself to those other decisions of the Holy See, theological or not, through the organs which it has itself appointed, which, waiving the question of their infallibility, on the lowest ground come to me with a claim to be accepted and obeyed. Also I consider that, gradually, and in the course of ages, Catholic inquiry has taken certain definite shapes, and has thrown itself into the form of a science, with a method and a phraseology of its own, under the intellectual handling of great minds, such as St. Athanasius, St. Augustine and St. Thomas ; and I feel no temptation at all to break in pieces the great legacy of thought thus committed to us for these latter days" (*Apologia*, p. 251).

With

The Archbishop's Compliments

3

THE MOTU PROPRIO
"Quantavis Diligentia"
AND ITS CRITICS

BY

THE ARCHBISHOP OF DUBLIN

With the Article contributed by Mgr. F. X. Heiner, Auditor of the Roman Rota, to the "Kölnische Volkszeitung," and an Appendix.

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INTRODUCTORY

THE publication, on the 30th of last December, of the letter mentioned on one of the first pages of this pamphlet,[1] led to a necessarily discursive newspaper correspondence in reference to the recent Motu Proprio. I think it advisable to put together here in permanent form, grouped under distinct and suitable heads, the more important of the points that came successively into prominence as the newspaper discussion went on. In doing this, I have introduced additional matter wherever I thought it would be useful for the purpose of illustration.

I have been told, over and over again, in the editorials of Protestant newspapers, and in letters published in those newspapers, that what I have written on the subject of the Motu Proprio is unsatisfactory, inasmuch as nothing that I could say as to whether the decree applies to Ireland or not, could amount to an authoritative decision on the point. As if I had not myself distinctly

[1] See page 7.

stated that such a decision could be given only by the Holy See! Then, on the other hand, quite inconsistently with that first line of criticism, I have been found fault with by others on the ground that I have not given what I find styled "an ex-cathedra decision," the very thing that I have been quite correctly told it was not possible for me to give!

Again, I have been asked how I can suppose that any opinion of mine could be regarded by Protestants, whether in England or in Ireland, as a sufficient assurance to them that, in the event of Home Rule being granted, the recent Motu Proprio will not be put in motion in such a way as to make impossible, in many cases, either the assertion of civil rights or the enforcement of the criminal law, in the courts of the realm?

All such observations as these, as I pointed out in one of my published letters, disclose an utter misconception of my purpose in writing.

I had nothing whatever to do with satisfying the Protestants, either of England or of Ireland, as to how the Motu Proprio or anything else will work out, whether under a Home Rule system of government, or under any other system of government.

My purpose in writing was an altogether different

one. A scare had been created in Dublin by the publication of the Motu Proprio in the *Daily Express* newspaper, in which that decree was displayed under a series of sensational headlines, representing it as "A Thunderbolt from Rome," and describing the issuing of it from the Holy See as "A New Papal Aggression." This, plainly, was bound to result in bewilderment, not free from alarm. It seemed to me that the consciences of many Catholics might be troubled, and that the case was one in which a public statement of the well-known canonical principles, in the light of which alone the erroneous view that had been so mischievously put in circulation, could be displaced, was urgently called for. Hence my letter of the 29th of December was written.

That letter did not, of course, purport to be more than what it was. It was not published as deciding anything. In publishing it I compared it to a legal opinion, given by counsel upon some point concerning the law of England. Did anyone ever think of treating an opinion of counsel as useless, or decline to act upon it, on the ground that it was not a decision of a Divisional Court, or of the Court of Appeal, or of the House of Lords?

My letter, then, was not meant to decide anything.

But it put forward a view of the case, acting upon which any Catholic in this diocese who might otherwise feel troubled about the matter could with an easy mind continue to pursue his ordinary course of action without regard to the Motu Proprio, in the absence of any authoritative decision to the contrary from the Holy See.

I can have little doubt, however, that the attempt to raise an outcry over the *Motu Proprio* will be revived in the hope of making some political capital out of it, when the coming Home Rule Bill is under discussion in Parliament. The same misrepresentations, the same fallacies, will be brought into play. That they have already been refuted will perhaps be more or less distinctly remembered. How they have been refuted will scarcely be remembered at all. Refutations that are to be found only by a search through the files of a newspaper are to all intents and purposes consigned to oblivion. It may, then, be of some utility to have the main points of the case brought together as they are in this pamphlet.

In Germany, after the publication of the Motu Proprio, *Quantavis diligentia*, that decree was turned to account by the opponents of Catholicity as a means of arousing,

in view of the elections then about to be held, the Protestant feeling of the country.

As occurred soon afterwards in Ireland, the most fantastic views as to the meaning and purport of the decree were sent out broadcast through the newspapers. But they were effectively met by an article [1] contributed to the well-known Catholic newspaper of Cologne, the *Kölnische Volkszeitung*,[2] by Mgr. Dr. Heiner, one of the "Auditors" of the Roman Rota.[3]

This paper of Mgr. Heiner was followed up by two others. With the kind permission of the publishers of the *Kölnische Volkszeitung*, the three papers, translated from the German, are printed in this pamphlet. But as the second and third papers deal only with criticisms directed against the first, they are here printed in an Appendix.[4]

✠W. J. W.

DUBLIN,
14*th March*, 1912.

[1] See pages 66-79.

[2] Not to be confounded with the *Kölnische Zeitung*, a leading organ of the "National Liberal party," openly hostile to all Catholic interests and movements in Germany.

[3] As to the Rota and the office of "Auditor" of the Rota, see pages 64, 65.

[4] See pages 86-110.

THE MOTU PROPRIO
"Quantavis Diligentia"
AND ITS CRITICS

THESE Notes on the Motu Proprio, *Quantavis diligentia*, and its critics, may conveniently be divided into the following sections :—

SECTION I.—A Scare, and how it was met.

„ II.—The Motu Proprio considered as interpreting the Constitution, *Apostolicae Sedis*, of 1869.

„ III.—The Canon Law and Custom.

„ IV.—A marvellous "discovery," and what has come of it.

„ V.—Cardinal Cullen, the *Privilegium fori*, and the *Apostolicae Sedis*.

„ VI.—The Motu Proprio considered as an independent enactment.

„ VII.—The Motu Proprio in Germany and in Belgium.

SECTION I.

A Scare, and how it was met.

How the scare was started

On the 21st of last December, one of our Dublin newspapers, the *Daily Express*, published under sensational headings, stretching across two columns, and set out in exceptionally large type, a decree that had then recently been issued Motu Proprio by his Holiness the Pope.

The headings so prominently displayed were these:—

ANOTHER PAPAL DECREE

THUNDERBOLT FROM ROME

CLERGY AND THE CIVIL LAW

IMMUNITY FROM PROSECUTION

EXCOMMUNICATION FOR LAY LITIGANTS

A DRASTIC ORDINANCE

All this was admirably calculated to create alarm, not to say consternation, in Catholic circles, whether professional or commercial, not only in Dublin but throughout Ireland.

The Motu Proprio

The decree thus sensationally put before the public was that which, from its first words, is known as the *Quantavis diligentia*,—a decree issued on the 9th of October, 1911.

The Apostolicae Sedis

Under the Pontifical Constitution, *Apostolicae Sedis*, issued in 1869, the penalty of excommunication is incurred by those who, in violation of the *Privilegium fori*,—the old immunity of the clergy from the jurisdiction of the secular courts,—oblige lay judges to bring ecclesiastics before their secular tribunals (*Cogentes sive directe sive indirecte judices laicos ad trahendum ad suum tribunal personas ecclesiasticas praeter canonicas dispositiones*).

For a number of years after the issuing of this Constitution in 1869, it was generally assumed that wherever the clause *Cogentes*, above quoted, was in force, it referred to all persons who,—whether by taking an action or in any other way,—made it necessary for a secular Judge to compel the attendance of an ecclesiastic in his Court. But by a decision of the Holy Office given in 1886, the clause *Cogentes* was explained as referring to persons in a position of public authority, who, by legislation or otherwise, oblige the Judges of secular courts to bring ecclesiastics before those tribunals. Now, however, under the recent Motu Proprio,—whether that decree is regarded as an authoritative interpretation of the clause *Cogentes* of the *Apostolicae Sedis*, or as an independent enactment,—it is forbidden, under penalty of excommunication which will be incurred *ipso facto*,

to compel the attendance of ecclesiastics in the public Courts. And the decree could not be more general in its wording: "*quicumque privatorum, laici sacrive ordinis, mares feminaeve,*"—all these come under the decree.

A grave ecclesiastical penalty

Here, then, in this excommunication,—said to have been launched against the laity of the whole Catholic world!—were all the materials for a scare; and whatever might be considered wanting was supplied in abundance by editorial comments, by speeches at public meetings, and by letters of correspondents, published in the two Protestant daily newspapers of Dublin. No Catholic Judge, we were told, no Catholic Law Officer of the Crown, no Catholic Police Magistrate,—and, I think it was even said, no Catholic member of the Police force,—could discharge the duty that he is sworn to discharge, without incurring *ipso facto* the dread spiritual penalty of excommunication, if his discharge of that duty should involve the bringing of a Catholic priest into court, in any case whatsoever, even as a witness! And of course it was added that no member of the community, if libelled by a priest, could seek redress in a court of law, no shopkeeper from whom a priest had obtained goods on credit and refused to pay for them, could seek to recover his money by process of law, without—as one of the newspapers

The Judges: the Law Officers

The Police

Shopkeepers: the public at large

expressed it—" automatically " incurring the penalty of excommunication.

" A most profound sensation "

The day after the hysterical outburst in the *Daily Express*, the readers of that usually staid and unsensational newspaper were informed that the publication had caused " a most profound sensation throughout the entire country "; and that, " in legal circles," the decree " had also created a most profound sensation." With a becoming air of reserve and mystery, it was added that there was " reason to believe " that the matter had already been " under the consideration of the Law Officers and other high officers of the Crown in Dublin." But then came the disappointing conclusion: " it is not known what steps they have decided to take in connection with the matter."

At all events, as the writer of a specially contributed article in the same issue of the paper explained, there was a grave problem awaiting solution at the hands of the Lord Lieutenant and the Chief Secretary. It was a problem that would require " all the diplomatic, legal, and ecclesiastical skill at the disposal of the Castle." The Motu Proprio, it seems, would have to be incorporated in " the rules of civil administration." That,

High-class negotiations

of course, would be " a subject for high-class negotiations between the hierarchical authorities and the Irish Executive,"—negotiations to be conducted, needless to say, in secret, as " publicity is not always desirable in the progress of

such negotiations." How to introduce "such an extensive system of 'permits' or 'fiats' as may be necessary under the new circumstances, will," the writer continued, be a delicate problem. But, however this might be, the readers of the *Daily Express* were no doubt gratified at finding themselves assured, with a fine display of high-flown diction, that the claim now asserted by Rome was "a claim wider and more sweeping than was claimed in the heyday of the Papal hegemony from the days of Hildebrand to the Reformation"!

How the scare was kept up

It would be hard to say how much, or how little, of all this was meant to be taken seriously. At all events, even though it was only for a few days, the effort to keep up the scare was vigorously maintained in the columns of the newspaper that had started it. Amongst the further sensational headings then prominently displayed in that paper were the following :—

THE DECREE IN OPERATION

PUBLIC OPINION AROUSED

ROME'S LATEST AGGRESSION CONDEMNED

ACTION BY GERMANY

CARDINAL YIELDS TO GERMAN GOVERNMENT

EFFECT ON HOME RULE

CONSTERNATION IN NATIONALIST CIRCLES

Plainly there was need of something to check the mischief that was being done by all this. On the 29th of December, then, I addressed a letter to those of the Dublin daily newspapers that I thought most likely to be read by Catholics. In my letter I pointed out that the lurid representation of the decree that was being so energetically displayed before the public, was based upon a total misconception, both of the purport of the Papal document in question, and of the facts of the case.

The Archbishop's letter of 29th December

This may perhaps be the most convenient place to remark that, as I have already indicated,[1] two views have been taken of the recent Motu Proprio in its relation to the Constitution *Apostolicae Sedis* of 1869.[2] According to one of these, the Motu Proprio is a decree authoritatively interpreting the clause *Cogentes* in the Constitution of 1869. According to the other,

[1] See page 3.

[2] I should perhaps mention incidentally here that,—in correction by anticipation, of a mistake not unlikely to be made,—I pointed out in my letter of the 29th of December, to which I have already referred, that the Constitution of 1869 is not an enactment prescribing that certain things shall be done, or shall not be done. In other words, that Constitution created no new canonical offence.

It took the provisions of the Canon Law as it found them, and to each of a number of specified violations of that law it attached a specified canonical penalty, the penalty either of excommunication or of some lesser ecclesiastical censure.

I also pointed out that, even as to this, the Constitution of 1869 did not impose any new penalties. On the contrary, it superseded a number of earlier Pontifical enactments, including the Bull *In Coena Domini*, and thus very considerably reduced the number of canonical offences to which the penalty of excommunication was attached.

the Motu Proprio is an independent decree, leaving the Constitution of 1869 as it stood, and supplementing it by a new enactment.

In the result, however, for a country such as Ireland, there is no difference whatever. Both views lead to identically the same practical result.

From the experience I have already had in all this matter, I feel satisfied that if I were to deal with the Motu Proprio on either of the lines that I have indicated,—no matter which of the two I might take,—some critic would assuredly come forward alleging that I had dealt with it on the wrong line, and had therefore wasted my labour. Criticism of that kind can be forestalled in only one way; and that is, to deal with the Motu Proprio on both lines. That, therefore, is the course taken in the following pages.

Captious Critics

Of the two views that I have mentioned, I begin with the first,—treating the Motu Proprio as a decree authoritatively interpreting the clause *Cogentes* of the Constitution, *Apostolicae Sedis*, of 1869. This, I may remark, is the view taken of the Motu Proprio by Mgr. Heiner,[1] the Judge of the Roman Rota whose treatment of the subject has received such high official approval.[2]

[1] See page 74. [2] See pages 57-59.

SECTION II.

The Motu Proprio considered as interpreting the Constitution "Apostolicae Sedis" of 1869.

The Privilegium Fori

The first point to be determined here is whether the old *Privilegium fori*,—with the excommunication attached by the *Apostolicae Sedis* to the particular violation of the *Privilegium* mentioned in that Constitution,—is in force in this country.

Cardinal Cullen

As to that point, in view of its peculiar importance,—instead of relying exclusively upon my own view,—clear though my view always has been, of the point in question,—I preferred to adduce a testimony which I described as "of unquestionable authority," the testimony of Cardinal Cullen. That testimony is on public record in the evidence given by his Eminence in the Court of Queen's Bench in Dublin, during the trial of the action taken against him by Father O'Keeffe of Callan, in 1873.

What, then, did Cardinal Cullen say on the point now before us? He stated in the plainest possible terms that the old *Privilegium fori*,—with, consequently, the excommunication attached by the *Apostolicae Sedis* to the particular violation of the *Privilegium* mentioned in that

Constitution—does not apply to this country, since it does not apply to any country where there has prevailed against it, as there has long prevailed against it in Ireland, a custom invested with the conditions required by the Canon Law.[1]

He also mentioned the case of countries in which the *Privilegium* has been abrogated by virtue of a Concordat entered into between the Holy See and the civil authorities. But, as regards Ireland, there being no Concordat,[2] the exemption, he said, must rest on duly established custom alone.

That answer was given by his Eminence in reference, not only to Ireland, but to Great Britain and the United States of America as well.

As a striking illustration of his statement about the

[1] Some of my Protestant critics have made it a matter of complaint against me that I have adduced the testimony of Cardinal Cullen instead of giving them a statement of my own view.

Do they really ask me to believe that they would attach more weight to an opinion of mine than they would to an opinion of his Eminence's ?

I can conjecture only one reason for their strange preference. It would be easy for them to weaken the effect of any statement of my own view, put forward as such, by representing it as a mere piece of special pleading, put before the public just now in the hope that it might perhaps prove in some way useful for the extrication of the Home Rule cause from the desperate plight in which, as they have been loudly proclaiming, the Motu Proprio has placed it! A statement of Cardinal Cullen's, made in 1873, all but forty years ago, could not well be dealt with in that way.

And, after all, how can they complain that, instead of stating my own view, I quoted Cardinal Cullen's ? Did I not quote his Eminence's statement as of " unquestionable " authority ? If that is not an expression of my own view of the matter, I do not know what is.

[2] Concordats are entered into by the Holy See, only with the head of a State, monarchical or republican as the Government of the State may be.

United States, he mentioned the case of a Synod of the Bishops of the United States held at Baltimore in 1866. At that Synod, a decree was passed to the effect that no person, ecclesiastic or layman, should bring an ecclesiastic before a lay tribunal. But when that decree was passing through the usual revision at the Holy See, it was cut down in two respects. First, the application of it to laymen was simply struck out. Secondly, even as regards ecclesiastics, the decree was restricted to the case of an ecclesiastic impleading another ecclesiastic in a secular court, in reference to an ecclesiastical matter.

A striking illustration

Asked in cross-examination, whether, notwithstanding all this, a breach of the old ecclesiastical immunity, or *Privilegium fori*, is not a violation of ecclesiastical law, his Eminence answered: "It is a breach of the law as it was, not of the law as it is now brought down by custom."

The law "brought down" by custom

But here it was asked by Father O'Keeffe's counsel, how could this position be maintained by his Eminence? The whole trouble in Father O'Keeffe's case arose out of certain disagreements between him and his Bishop, in the course of which he had taken an action against the Bishop, had then been suspended for this as a canonical offence, and finally was suspended for it by Cardinal Cullen, acting as delegate of the Holy See. If the law against bringing

A dilemma

ecclesiastics into court had been abrogated by custom, how could it be held that Father O'Keeffe had committed any canonical offence by taking an action against his Bishop?

Nothing could be simpler than the answer to all this. Neither the old *Privilegium fori*, nor the excommunication decreed in the *Apostolicae Sedis*, had anything to do with Father O'Keeffe's case. Quite independently of these, ecclesiastics are forbidden to bring other ecclesiastics before the secular courts. This was easily shown. In proof of it, the expert witnesses in the case referred to a canon of the 4th General Council of Chalcedon, held in 451; to several decrees of Popes; and to the decrees of several Councils held in various countries, and, amongst the rest, in Ireland.[1]

An important canonical prohibition

This, as the Cardinal pointed out, is "a very limited law,"—a law "for clergymen in reference to other clerics."

Now it was under this law that Father O'Keeffe's case had been dealt with by his Eminence throughout. It was an

A wholly distinct law

[1] It is, of course, understood that these various enactments were not referred to at the trial with a view of showing that, in Ireland or elsewhere, an ecclesiastic who brings another ecclesiastic into court thereby incurs any censure or other canonical penalty.

What they show is that the matter with which they deal,—the impleading of an ecclesiastic, by an ecclesiastic, in the secular courts,—is, in the mind of the Church, a serious ecclesiastical offence, and that it can, therefore, if persisted in after due warning, be punished by the infliction of a canonical penalty, as was done in the case of Father O'Keeffe, first by his own Bishop, and then by Cardinal Cullen.

obvious fallacy to infer that, because this special law, which affected only the clergy, applied to Ireland, therefore there was in force in Ireland the *Privilegium fori*, which affected not only the clergy but the laity as well.

SECTION III.

The Canon Law and Custom.

In the answer of Cardinal Cullen above quoted,—that the old canonical law of the *Privilegium fori* has been "brought down" by custom,—we find the key to the solution of a difficulty which, not perhaps unnaturally, was regarded by certain critics of my letter of the 29th December, as insoluble. I say, "not perhaps unnaturally," for I do not know how anyone could see his way to a solution of it who had not some elementary knowledge of Canon Law. On the other hand, I must add that a very elementary knowledge of that law would suffice to enable anyone of ordinary intelligence to see that there is no difficulty whatever in the case.

An instructive answer

Here is the supposed difficulty. A Papal decree enacts that a person who does a certain thing,—for instance, a layman who takes an action against a priest in a civil court,—is excommunicated. On the other hand, a canonist, taking the concrete case of a person who does the very thing in question, nevertheless assures us that the person is not excommunicated. How is this to be explained? Is it, I have been asked, that the Canon Law means the very opposite of what it says?

An apparent difficulty

Nothing of the kind. And I may remark that the explanation of the particular point thus raised will serve also to explain another matter that might otherwise seem inexplicable,—namely, how it is that lawyers, men even of good standing in all that relates to the laws of England, may be found completely at sea when they undertake to interpret Pontifical documents such as the Constitution *Apostolicae Sedis* of 1869, or the recent Motu Proprio. We have at hand a signal instance of this.

Amateur Canonists

Cardinal Cullen, in the course of his evidence already referred to, spoke of three ways in which an ecclesiastical law should be taken not to apply to a particular country. The first is when a country is expressly excluded from the operation of the law by the terms of the law itself.[1] The second is when a country is excluded from the operation of the law by an agreement or Concordat between the Holy See and the head of the State. The third is when, in any country, a duly constituted custom has prevailed against the law in question.

Cardinal Cullen's statement of the Canon Law

That is the Canon Law of the case, laid down by commentators, and acted upon by those by whom that law is officially adminstered. Yet, notwithstanding all this, we find a leading member of the Irish Bar simply

[1] A case specifically referred to as to this was the restriction, by the Council of Trent, of the law of clandestinity to those places in which the law was specially promulgated.

throwing it aside, and setting up in place of it a widely different canonical doctrine of his own invention !

In a speech recently delivered at Coleraine, Mr. Campbell, after leading his hearers to suppose that I had acknowledged I could not say whether the recent Motu Proprio applies to Ireland or not (!),[1] went on to say that he could give them the information himself. I quote from the *Daily Express* report of his speech :—

> He (Mr. Campbell) could give them the information ; he could tell them that it did apply to Ireland.
>
> These decrees of the Pope applied, except to places which were excluded, either by name, or otherwise by agreement.[2]

Thus, whilst Cardinal Cullen, dealing with the matter as an expert in Canon Law, detailed three cases of exemption :—(1) express exemption by the law itself; (2) exemption by Concordat ; (3) exemption by virtue of a duly established custom,—Mr. Campbell, in the exposition which he took it upon himself to give of this same point of Canon Law, tells the people of Coleraine, and, through

Mr. Campbell's Canon Law

[1] I use the expression " leading his hearers to suppose," because Mr. Campbell did not say in so many words that I had acknowledged my inability to say whether the decree applied to Ireland. His statement was a peculiarly involved one. He said that I had made a statement " the result " of which " in effect " was to say that I could not say whether the decree applied to Ireland !

On this supposed statement of mine as to the point of Canon Law in question, Mr. Campbell made the very just observation,—" a rather peculiar position for one who would have to administer it." Quite so ; but, as it happens, I never made the statement referred to. I could not, indeed, have made it, for it would be untrue.

May I add that I am at a loss to know how any statement that I ever made could have been mistaken for what I find ascribed to me ?

[2] *Daily Express*, 8th January, 1912.

them, the Protestant public at large, that the cases of exemption are, not three, but two! Express exemption by the law itself, he admitted. Concordats or agreements, he admitted. But custom,—the only one of the three exempting causes that bears upon the matter in hand,—he did not even mention: indeed he directly excluded it from consideration!

Ireland, then, not being expressly exempted by the Motu Proprio itself, and there being no Concordat in this country,[1] Mr. Campbell triumphantly assured his hearers that the decree applies to Ireland!

Lest it should be supposed that I am merely summarising or paraphrasing, and thereby in any way distorting, the report of this part of Mr. Campbell's speech, I quote it, word for word, from the *Daily Express* as follows:—

> These decrees of the Pope applied, except to places which were *excluded* either *by name*, or otherwise *by agreement*. Ireland was *not excluded*, and there was *no agreement* between the Vatican and the English Government to exclude her.
>
> Therefore this decree did apply to Ireland.[2]

To those who know anything about the Canon Law, the mistake that underlies all this is a very obvious one. And it is, I may observe, a mistake that might not unnaturally be fallen into by any member of the bar,—and perhaps

A not unnatural oversight

[1] See page 10, footnote 2. [2] *Daily Express*, 8th January, 1912.

the more eminent in his profession, the more likely would he be to fall into it,—if he undertook, without other guidance than that derived from his own knowledge of law and of legal matters, to interpret a canonical enactment such as the *Apostolicae Sedis* or the recent Motu Proprio.

Going to work in that way, Mr. Campbell has, not unnaturally, failed to notice the important position of custom in the Canon Law.

Here, then, are some few elementary principles of the Canon Law. They deal with custom in its relation to law:—

Elementary principles of Canon Law relating to Custom

1. Canonists distinguish between three kinds of custom: custom *juxta legem*, *praeter legem*, and *contra legem*.

2. A custom *juxta legem* interprets the law. A custom *praeter legem*, going in advance of law, occupies a field not yet covered by the law, and may under certain conditions become as obligatory as any law would be. A custom *contra legem* may, under certain conditions, extinguish the obligation of the law to which it is opposed.

This third division of custom is the only one that has any reference to the matter here in hand.

3. The efficacy of a custom *contra legem* in extinguishing the obligation of any general ecclesiastical law, lies

altogether in the consent of the Pope.[1]

Consent of the Pope

4. As to this necessary consent of the Pope, canonists distinguish between "personal" and "juridical,"—or, as it is also called, "legal,"—consent. The Pope's "personal" consent supposes that he is aware of the existence of the custom in question, and either formally expresses his approval of it, or at least acquiesces in its continuance: thus his "personal" consent may be either "express" or "tacit." "Juridical" or "legal" consent is of a quite different kind.

5. This "juridical" or "legal" consent, as its name not obscurely indicates, has its root in certain provisions of the law itself. It is worthy of note that the principal text quoted by the canonists as the foundation of the doctrine that an ecclesiastical law may be abrogated by custom is a text of the Roman Civil Law.[2]

The Roman Civil Law

[1] Speaking of the general laws of the Church, Schmalzgruebe (*Jus Ecclesiasticum Universum*, Part 1. t. 4. § 4. n. 15), says: "nemo potest statuere legem et statutam abrogare, nisi qui potestatem habet ferendi legem: ergo absque hujus consensu non potest induci consuetudo quae vim legis habeat."

[2] "Rectissime etiam illud receptum est, ut leges *non solum suffragio legislatoris*, sed etiam *tacito consensu omnium* per *desuetudinem* abrogentur" (Digest, lib. i. t. iii. n. 32). See Hunter, *Roman Law* (4th ed.), p. 119.

This is an interesting illustration of a fundamental principle of the Canon Law, that in any matter, which is not of a spiritual nature, and as to which the Canon Law has made no provision, the provisions of the Civil Law are accepted, and thus become, as it were, incorporated in the Canon Law. "Canonised" is the technical term applied to the provisions of the Civil Law thus taken over. See, for instance, Reiffenstuel, *Jus Canonicum Universum*, Prooemium nn. 225-227.

This is supplemented by one of the decretals of Gregory IX, the decretal *Cum tanto*,[1] which lays it down that a custom cannot prevail against a law unless that custom is "rationabilis" and "legitime praescripta."[2]

"Rationabilis"

6. Now, what does "rationabilis" here mean? Can a custom be, in the canonical sense, a "reasonable" one if it runs counter to an ecclesiastical law? Undoubtedly it can. For if it could not, no custom could ever prevail against such a law. The word "rationabilis," then, is here taken in a technical sense: a custom is considered reasonable if the law to which it runs counter is one that could justly be repealed by law.[3]

Hence a custom cannot be "rationabilis" if it is at variance with the natural, or with the divine, law. But the mere fact of its being at variance with an ecclesiastical law does not make it "irrationabilis."

"Reprobated" customs

Canonists are agreed that a custom which is "reprobated" by the Canon Law cannot prevail against that law. A custom is said to be "reprobated" if the legislator, in addition to making a law, expressly prohibits the introduction, or the continuance, of any custom at

[1] *Cum tanto* 11 *de Consuetudine.*

[2] The "juridical" or "legal" consent, which, by virtue of certain provisions of the law, is given by the Pope to customs, of the existence of which he may have no knowledge whatever, but which fulfil the two prescribed conditions, is sometimes also designated "tacit."

[3] "Bona et rationabilis habenda erit consuetudo quando tale erit ipsius objectum quod *potuisset esse objectum justae legis.*"—Craisson, n. 119.

variance with that law, or declares any such custom to be " irrationabilis," or a " corruptela legis."

7. A custom that is to prevail against a law must also be " legitime praescripta." This has reference to the length of time for which the custom has continued.

" Legitime praescripta "

As to this, there is more than one question of detail. It is sufficient here to state that as to the time required that a custom may become " legitime praescripta," the shortest time required by any opinion that has received support amongst canonists, is ten years, and the longest, forty years. Not improbably, ten years will suffice.[1]

The requirement of any definite length of time does not, of course, apply to a case in which the Pope is aware of the existence of the custom, and " personally " consents to it.[2]

8. A custom may prevail against a law in various ways. These may be reduced to two. Custom may hinder

Various ways in which custom may prevail against a law

the law from coming into operation at all in a particular place. Or it may bring the obligation of a law to an end in a place after the law has been in force

[1] See Benedict XIV, *De Synodo Dioecesana*, lib. 13, cap. v. n. 4.

[2] " *Legitime praescripta* sit oportet consuetudo. Quae conditio . . non requiritur si ad consuetudinem facti accesserit *expressus* vel *tacitus* legislatoris consensus.

" Quamprimum enim de illo tacito consensu ex factis concludentibus constat, jam ante lapsum temporis ad praescriptionem legitime requisiti, validum habetur jus consuetudinarium."—Wernz, *Jus Decretalium*, vol. i. n. 190, iv.

there, and in force perhaps for years or even for centuries.

Technical forms of words

9. There are certain forms of words which, inserted in a law, will hinder a contrary custom, or some particular kind of contrary custom, from prevailing against the law. If it is desired that a law should have binding force notwithstanding any previously existing local custom to the contrary, some form of words canonically recognised as sufficient for the purpose must be used.[1]

Now in all this, presented though it is in the barest outline, we have a sufficient indication of the existence of what every canonist knows to be an important section of the Canon Law,—a section of that law, both comprehensive and detailed, in view of which Mr. Campbell's airy tossing aside of Cardinal Cullen's expert statement as to the effect of custom in Canon Law, must seem, to say the least of it, rather ludicrous.

A "special study" of the Canon Law!

In a recent speech at Ballymena, Mr. Campbell assured the people of that place that the Canon Law has been "a special study" of his. I may assume that this refers to the only Canon Law that comes into question here—the Canon Law of the Catholic Church,—and, in so far as the statement was meant to

[1] See pages 54-56.

be taken seriously, I, of course, accept it as a statement of what Mr. Campbell takes to be a fact. But I must add that no one who knows anything of the Canon Law could have been prepared for such a statement.

Mr. Campbell's reported words make it obvious that he knows simply nothing of those numerous provisions of the Canon Law that deal with the extensive and important subject of custom, and with the efficacy of custom, whether to hinder a written statute from coming into effect, or to override it after it has come into effect. And as if this was not enough, we find him completely failing even to recognise the existence of those provisions after they have been brought, not only plainly, but prominently, under his notice in Cardinal Cullen's explicit statement!

I have said more than once of late, that nothing but disaster can await the efforts of anyone who, unaided by expert advice, undertakes to deal with the provisions of any system of law in which he has not had the advantage of a professional training. Some critics have perverted this remark of mine, as if what I had said was, that none but professional canonists could hope to grapple successfully with the mysteries or intricacies of the Canon Law.[1] But that was not at all

A perverted remark

[1] Two typical quotations will suffice. The Dublin correspondent of *The Times*, in his letter published in *The Times* of January the 5th, had the following in reference to a letter of mine which had appeared in the *Freeman's Journal* of the preceding day:—

what I had said. My remark had no special reference to the Canon Law. It applied to all systems of law without exception. All practising members of the bar fully appreciate the folly of the amateur lawyer. Should not the folly of the amateur canonist or theologian be equally manifest to them? Am I to assume that it is not?

What I wrote in the *Freeman's Journal* of the 30th of last December was this :—

"The Canon Law is a highly developed system of law, and it can hardly need to be pointed out that *the reading of a legal treatise* by a person *of no professional training* in *the system of law with which the treatise deals* is one of the surest ways of going hopelessly astray."

My remark as to the difficulty, or rather, I should say, the impossibility, of picking up a knowledge of the provisions of a system of law by the mere reading of books, is, it may be seen, of an absolutely general character.

Later on, in a letter published in the *Freeman's Journal* of the 3rd of January, I remarked, in a no less general way, on the danger of serious error to which persons even of highly trained intelligence expose themselves if they proceed, without competent ex-

"Archbishop Walsh *insists once more* that *the lay intelligence*, however highly trained, cannot hope to grapple with *the intricacies of the canon law.*"

And the *Globe* of the same day had the following :—

"We must derive such comfort as we can from *the archiepiscopal pronouncement* that *no lay intelligence* can hope to grapple with *the intricacies of canon law.*"

pert aid, to grapple with the intricacies of "a legal system in which they have not had the advantage of a professional training."

In all this, there was no question of the Canon Law, as distinct from any other law. But lest there should be any mistake about it, I made it plain that what I said applied equally all round. As I put it :—

> There is not, surely, a lawyer in the Four Courts who would not ridicule an attempt by anyone not a lawyer to expound for the benefit of the public the meaning of some section of an Act of Parliament, or to define the class or classes of cases to which a principle affirmed by some judgment of a Court should be taken to apply.

And again :—

> Now surely it ought to be obvious to lawyers that all this is *as applicable to themselves* if they undertake to deal with a system of law, such as the Canon Law, in which they are in no sense experts, *as it would be to an ecclesiastic* if he were *guilty of the folly which I have just described.*

This, then, is the point to which I wished to direct attention,—and I do not regret that the misrepresentation of what I have said gives me the opportunity of repeating it, and so of emphasising it,—that in the case of *any system of law*, civil or ecclesiastical, it amounts to nothing short of presumptuous folly for anyone,—no matter how skilled he may be in another system of law,—to take it upon himself to interpret or to apply, without expert guidance, the principles or the provisions of a legal system in which he has not had the advantage of a professional training.

It so happens, indeed, that in the particular matter

that we are dealing with here,—the provisions of the Canon Law relating to custom,—there is a pitfall which, to members either of the Irish or of the English Bar, and perhaps in an especial degree to those of them who are most deeply absorbed in the work of their profession, can hardly fail to prove a source of serious danger. The pitfall lies in this, that the provisions of the Canon Law relating to custom, when considered in their relation to English law, stand in a very peculiar position, —a position indeed so peculiar that no one need feel surprised that any member of the bar should go hopelessly astray in reference to them, or should even fail to advert to the fact that there are any such provisions in existence at all.

Custom in English law

For, if I am not mistaken, custom, as having force to set aside an enacted law, finds no recognition in the law of England.

Up to a certain point it would seem that the law of England and the Canon Law keep on fairly parallel lines.

Take, first, the custom that is *juxta legem*. The canonists hold that such a custom is a sound interpreter of law, and they have a maxim which, adopted as it has been by English lawyers, shows how closely the two systems of law agree in this: *Optima legis interpres consuetudo*.

Parallel lines

Take, next, the custom that is *praeter legem*. The law of England, as well as the Canon Law, recognises that a

binding law may be built up by such a custom. It was, as is well known, held by not a few English jurists that the whole Common Law of England has grown up from custom alone,—consisting, as Blackstone describes that law, of "doctrines that are not set down in any written statute or ordinance, but depend merely upon immemorial usage, that is, upon common law, for their support."[1] I am aware that in more recent times this view of the English Common Law has been largely modified; but still the statement holds good, that custom can give rise to a binding law, "for the particular place, persons, and things concerned."[2]

A wide divergence

But here the resemblance between the Canon Law and the law of England ends. For, as to custom *contra legem*, in English law, "no custom," as Blackstone expresses it, "can prevail against an express Act of Parliament."[3]

Custom in Scotch law

Not unremotely connected with all this is an interesting point, hardly out of place to mention here, that, in Scotch law, "a positive custom or action to the contrary" continued for a sufficient length of time, can override a law, and that this applies to Acts of Parliament enacted in Scotland before the union with England.[4] The reason of this is sufficiently obvious. Scotch law, like the

[1] Commentaries, vol. i. p. 68.

[2] See Sir J. Davys (*Case of Tanistry*, pp. 31, 32), quoted, Pollock *First Book on Jurisprudence*, p. 164; London, 1896.

[3] Commentaries, vol. i. 76.

[4] See Green's Encyclopædia of Scots' Law, vol. iv. art. 'Desuetude.'

Canon Law of the Church, is to a large extent based on the old Civil Law of Rome, and, as we have seen, it is from the Civil Law of Rome that the canonical doctrine of the efficacy of custom to prevail over a positive law, and virtually to repeal it, is in great measure taken.[1]

Custom and Acts of Parliament

It may be well to quote here from a very recent judgment a distinct statement of the law of England, as to the impossibility of a statute being over-ridden by custom.

Lord Atkinson, in delivering a considered judgment in a case in the House of Lords, said:—

> As against a plain statutory law, no usage can prevail.[2]

In view of this, we cannot perhaps wonder that a member of the bar, all but incessantly engaged in the practice of his profession, and absorbed in the application of the principles of English law to the countless cases that come up for consideration in the course of a busy professional life, should, when looking through some manual of Canon Law, wholly overlook a set of principles, such as those that deal with the efficacy of a custom *contra legem*,—principles that not only find no place in the law with which he is familiar, but are directly at variance with it.

But an anomaly remains, that is not at all so easily accounted for. Mr. Campbell, strange to say, is evidently convinced that his experience in construing Acts of

[1] See page 19, and *ib.*, footnote 2.
[2] Times' Law Reports, vol. xxviii. p. 101.

An odd notion

Parliament has not only fitted him, but has fitted him in a very exceptional degree, to come before the public as an interpreter of canonical documents! Thus, in his recent speech at Ballymena, after a reference to Cardinal Logue, and to his Eminence's having been in Rome "at or about the time this decree was published," Mr. Campbell continues in this peculiar strain :—

Just as well as a Cardinal!

He ventured to say that he (Mr. Campbell) could give (Archbishop Walsh) some help *just as well as Cardinal Logue* (!), as for many years he had been engaged in the profession of the law, and during that time it had been his duty to study and interpret Acts of Parliament, and he thought that he knew what the English language meant (!)[1]

There, I should say, stands revealed the whole secret of Mr. Campbell's breakdown over the Papal decree. He looked upon it simply as a piece of "language,"[2] and he set about construing it just as he would construe an Act of Parliament,—thus overlooking the essential point that there were applicable to the decree certain important principles of the Canon Law,—principles that are in no way applicable to Acts of Parlia-

[1] *Daily Express*, 10th January, 1912.

[2] As Mr. Campbell speaks of "language," and of his knowledge of what "the English language" means, it is not out of place to note that the Motu Proprio is, of course, written, not in English, but in Latin.

And as to the bearing of this remark, see pages 36, 37.

ment, but that have to be applied in the interpretation of Papal decrees if those who undertake to interpret them are to keep clear of disastrous error.

It would not indeed be easy to find a more striking illustration of the truth of the words in which Cardinal Newman points out one of the chief difficulties that confronted him, when he felt called on to take upon himself the task of replying, as he did with triumphant success, to Mr. Gladstone's petulant "Expostulation" upon "Vaticanism." It is the difficulty that lies, as Newman has so happily expressed it, "in getting people, as they are commonly found, to put off the modes of speech and language which are usual with them, and to enter into scientific distinctions and traditionary rules of interpretation, which, as being new to them, appear evasive and unnatural."[1] And as he says, when speaking, elsewhere in the same letter, of the recognised rules of interpreting theological or canonical documents, "some of these rules are known to all priests," but "even this general knowledge is not possessed by laymen, much less by Protestants, however able and experienced in their own several lines of study or profession."[2]

[1] J. H. Newman, *Letter addressed to his Grace the Duke of Norfolk on occasion of Mr. Gladstone's recent Expostulation*: London, 1875.
[2] *Ibid.*

SECTION IV.

A MARVELLOUS "DISCOVERY," AND WHAT HAS COME OF IT.

This seems to me a convenient place to refer to a matter in which I am somewhat personally concerned.

In the *Daily Express* of the 18th of January, there appeared the following:—

Does the Decree apply to Ireland?

Twice in these columns has Archbishop Walsh been specifically asked to give a straight answer to a straight question, Does the Decree apply to Ireland? He has not yet condescended to make reply, and . . so far as he is concerned, the matter is still in doubt.[1]

Fortunately, however, there are other sources of information, at least as reliable and considerably more authoritative.

Not only does the Motu Proprio, *Quantavis diligentia*, apply to Ireland, but ARCHBISHOP WALSH IS PERFECTLY AWARE OF THE FACT.[2]

The Synod of Maynooth in 1875

The Synod of Maynooth was held in September, 1875. Twenty-seven Bishops and the Abbot of Mount Melleray took part in the various sessions. Each Bishop took with him a consulting theologian, and we find the Rev. W. J. Walsh, S.T.D., Professor of Theology in the College of St. Patrick's, Maynooth, in attendance on the Bishop of Ossory who was better known afterwards as Cardinal Moran, lately deceased.[3]

[1] See page 10, footnote 1.

[2] I trust I shall be excused for having these words printed with special emphasis.

[3] *Daily Express*, January 18th, 1912.

The object of all this is plain, though the logic of it is rather loose. The idea is that something was done at the Maynooth Synod of 1875 which proves that the Motu Proprio of 1911 applies to Ireland, and that, as I was at Maynooth during the Synod, as consulting theologian to the then Bishop of Ossory,—I must have known all that was done there, and must consequently be aware that the Motu Proprio applies to Ireland.'

Now, I have no objection to give the editor some little help towards making out his case, and I willingly place at his disposal the following not unimportant contribution.

Not only was I at Maynooth during the Synod of 1875, as consulting theologian to one of the Bishops, the late Cardinal Moran,—which might, or might not, have made me acquainted with everything that was being done in the Synod,—but I was, moreover, appointed by Cardinal Cullen to be one of the Secretaries of the Synod itself. And, as a result of that appointment, I was present at all the Sessions of the Synod, and at all the meetings of the Bishops, public and private. Not only that, but every document in any way connected with the Synod and its proceedings was entrusted to my care, and passed through my hands. The editor evidently was not made aware by his informant that all this is on record in the published Acts of the Synod, for the

Disclosures

information of anyone who can read even a little Latin of the very simplest kind.

Let us, however, proceed with the extract from the *Daily Express*:—

> The Acts and Decrees of the Plenary Synod of Maynooth held in the year 1875, were published by Browne and Nolan. Latin is the language used, except in the case of a "Pastoral Address of the Archbishops and Bishops of Ireland, assembled in National Synod at Maynooth, to their flocks."
>
> This, of course, was published in the Press, while the various Acts and Decrees lay buried in a dead language.[1]

"Buried"!

This reference to official documents drawn up in the official language of the Church as being "buried" in a dead language, makes it, I must say, easier than it would otherwise be, to understand how a certain mistranslation to which I shall have occasion to refer a little farther on,[2] was possible. But we now reach the culminating point of the great "discovery":—

> Cardinal Cullen presided [at the Synod] as "Apostolic Delegate."
>
> Now it seems a little strange that at page 88, in treating of Censures, not only is the Decree, *Apostolicae Sedis moderatione*, issued by Pope Pius IX, 12th October, 1869, quoted, and its origin, object, and contents briefly explained, but the entire text of the Constitution, with its numerous censures or excommunications *latae sententiae*, is given at page 351, under Appendix II.[3]

[1] *Daily Express*, January 18th, 1912.
[2] See pages 36-37.
[3] *Daily Express*, January 18th, 1912.

The object of all this, of course, is to show that I must be well aware that the recent Motu Proprio is binding in Ireland, since, at the Synod of Maynooth, in 1875, at which I was present, the Constitution, *Apostolicae Sedis*, was treated by the Synod throughout its proceedings as binding in Ireland.

Further disclosures

Here, as it happens, I am in a position to make a further important contribution to the building up of the editor's case. Not merely was I aware of the reference made by the Synod to the *Apostolicae Sedis* in the chapter referred to, *De Censuris*, but it was I who drafted that chapter, including, of course, the reference in it to the *Apostolicae Sedis*. And the chapter now stands amongst the Decrees of the Synod precisely as it left my hands in draft, without one word of change. If the editor had only known that simple fact, by how much shorter a road could he not have reached his conclusion !

His conclusion, when at length he reaches it, is, as may be seen, a rather lame one. What he set out to prove was that—

> Not only does the Motu Proprio *Quantavis diligentia* apply to Ireland, but ARCHBISHOP WALSH IS PERFECTLY AWARE OF THE FACT.

Instead, however, of proving that, or proving anything of the kind, he ends by asking a number of

questions of a purely irrelevant, and indeed rambling, character. He asks :—

If the Constitution *Apostolicae Sedis* is binding in Ireland, as we have shown it to be, why should not the Pope's comment on par. 7 ?

And then by way of conclusion, he goes on asking,—

Has Archbishop Walsh been guilty of the *suppressio veri* or the *suggestio falsi ;* and what use will Monsignor Heiner's papers on the Motu Proprio be when they arrive,[1] for all the world knows the decree is not received in Germany ?

Now, leaving Mgr. Heiner and his articles out of consideration for the moment, I may well ask the worthy editor, Where does either the *suggestio falsi* or the *suppressio veri* come in ? He set about proving, by means of an elaborately detailed statement, that, as far back at all events as 1875, I must have known that the *Apostolicae Sedis* was binding in Ireland. Of course I knew it. But what is supposed to follow from that ?

Cardinal Cullen surely cannot be regarded as a "minimiser" in the matter of Papal authority and the authority of Papal documents. He knew, of course, that

[1] The reference here is to a statement of mine in the public press that Mgr. Heiner, a German canonist of repute, who is now one of the Judges of the highest court of Canon Law in Rome, and consequently in the world (see pages 64, 65), had written a valuable article on the Motu Proprio in its relation to Germany, showing that, on the ordinary principles of Canon Law, that decree does not apply to Germany.

I stated also that I was seeking permission to have the article translated into English, as I thought its publication here would be useful,—the principles of Canon Law on which Mgr. Heiner relied as applicable to Germany being in all respects applicable to Ireland as well.

For Mgr. Heiner's article referred to, see pages 66-79.

the *Apostolicae Sedis* was binding in Ireland. Yet, as we shall see in the next section, he held, and held firmly, that, as to any interference with the bringing of ecclesiastics into court by laymen,—this being the only thing that we have to do with here,—that Constitution is of no effect in this country. How, then, can any knowledge of mine that the *Apostolicae Sedis* is binding in Ireland be supposed to bring in the Motu Proprio?

A mistranslation and its consequences

The fact is, that what has set the *Daily Express* astray in all this matter is a blunder in translation, to which I referred in one of my published letters. Under the clause *Cogentes* of the *Apostolicae Sedis*, excommunication is incurred by those who oblige lay Judges to compel the attendance of ecclesiastics in their courts, "*praeter canonicas dispositiones.*" This last clause the expert Latinist of the *Daily Express* translates, "without a canonical *dispensation*"!

Now "praeter canonicas dispositiones," does not mean, and could not mean, "without a canonical dispensation." What it does mean is, "contrary to canonical provisions," or, in other words, "contrary to the provisions of the Canon Law."

Thus we see that those three words, "*praeter canonicas dispositiones*," make an exception that is of vital importance in the case. The excommunication of the clause *Cogentes* is not decreed against all who oblige lay Judges to compel the attendance of ecclesiastics in their courts.

It is decreed against those who do this in violation of the Canon Law.[1]

There must first, then, be a canonical offence. It is to that offence that the clause *Cogentes* attaches the penalty of excommunication. But, there being no canonical offence in the discharge of their duty by our Catholic Judges, and Catholic Law Officers of the Crown, our Catholic Police Magistrates, and Catholic Policemen, and our laity in general,[2]—who were so ludicrously paraded before the public a few weeks ago as the unhappy victims of the Motu Proprio,—there is in their case no offence to which an ecclesiastical penalty can be attached, and so, no ecclesiastical penalty is incurred.

But we must not forget the reference in the *Daily Express* to Mgr. Heiner. I am asked, "What use will Mgr. Heiner's papers on the Motu Proprio be when they arrive?"—for, the writer goes on to say, "all the world knows the decree is not received in Germany!"

Now here is a real *suggestio falsi*, the suggestion, namely, that the decree was meant to be binding in Germany, but that the Germans refused to "receive" it, and so got off scot free. Now what "all the world" really knows is that there is not a particle of truth in

A real Suggestio Falsi

[1] "Necesse est ut cogant trahere *praeter canonicas dispositiones*; itaque non tenentur hac excommunicatione eos trahentes *in casibus a dicto jure permissis.*"—D'Annibale, *Commentarii*, Cap. ii. n. 66.

[2] See pages 4, 5.

that presentment of the case, or in any such presentment of it.

That the Motu Proprio does not apply to Germany is the result simply of the well-known fact that, in Germany the *Privilegium fori* has long since ceased to be of force.[1] And, in this respect, what is true of Germany is true of Ireland as well. But in all this, as is manifest, there is no question of the Motu Proprio being "received" or not being "received," whether in Germany or in Ireland. In this matter, Ireland and Germany stand upon exactly the same footing. And, therefore, the Motu Proprio no more applies to Ireland than it does to Germany.

[1] See Mgr. Heiner's paper, pages 66-79.

SECTION V.

Cardinal Cullen, the "Privilegium Fori," and the "Apostolicae Sedis."

In his evidence in the O'Keeffe case, Cardinal Cullen, as we have seen, stated with unmistakable distinctness that the law forbidding laymen to bring ecclesiastics before the secular courts was no longer in force in Ireland.

As the matter is of special importance in this section, I may refer here to the Cardinal's evidence somewhat in detail. I take, as specimens, a few of his answers. After some questions put to his Eminence had been answered by him, as to the offence committed by an ecclesiastic who proceeds against another ecclesiastic in the civil courts, the cross-examining counsel passed on to the case of the laity :—

Mr. Purcell, Q.C.—Does that rule apply equally to lay members who sue ecclesiastics; as to clerics?

His Eminence.—*At present it does not . . . In the middle ages* it applied *equally to laymen and clerics.* . . .

* * * * *

If a layman sues a cleric?

Mr. Purcell.—As a matter of fact, does a Roman Catholic layman incur any, and what, censure; is he guilty of any, and what, offence against the common law, or against the systematised law, of the Church, if he sues a cleric in a court of law?

His Eminence.—In nearly every country now there are concordats with the Holy See, which expressly declare that

. . rights of property and matters of that kind may be decided in a civil court. In these cases a layman has nothing at all to answer for. In countries where there is no concordat, such as this country, . . the Holy See has declared that breaches of ecclesiastical immunity are to be overlooked. . .

* * * * *

Mr. Purcell.—But still breaches of the law ?

His Eminence.—It is a breach of *the law as it was ;* not a breach of *the law as it is now brought down by custom.*

Was the Privilegium Fori revived in 1869 ?

And in answer to further questions, the Cardinal repeated what he had previously said as to the effect of concordats and of custom in abrogating the *Privilegium fori* in various countries, including Ireland. Then it was suggested by counsel that the enactment of the *Apostolicae Sedis* in 1869 did away with all these exceptions, and thus set up the *Privilegium* again. But the Cardinal explained that the enactment of that Constitution had no such effect :—

Mr. Purcell.—I find in the *Apostolicae Sedis* no limitation at all to the rule you have laid down ?

His Eminence.—Well that does not interfere with *the concordats* or with *the practice* prevailing in the Church.

And again :—

Mr. Purcell.—Is there not at this moment an actual universal law of the Church that no layman shall bring a cleric before a lay tribunal ?

His Eminence.—No.

Mr. Purcell.—Is not that laid down in the *Apostolicae Sedis*?

His Eminence.—Not universally, *it is nearly abrogated.*

Nothing, surely, could be plainer than all this. The Cardinal's evidence was distinct. Except as regards some very few countries,[1] the old *Privilegium fori* had gone, and the *Apostolicae Sedis* of 1869 had not revived it. If the *Apostolicae Sedis* had revived it, there would, of course, have been in existence, at the time of the O'Keeffe trial in Dublin, in 1873, "an actual universal law of the Church, that no layman shall bring a cleric before a lay tribunal." But, to the question whether any such law then existed, the Cardinal answered by an unqualified "No."

In view of all this, it may seem almost incredible that it should now be sought to set up,—and to set up on the basis of Cardinal Cullen's evidence as to the *Apostolicae Sedis*,—the grotesque theory that was propounded in letters published in several Dublin newspapers of the 3rd and 5th of January.[2]

A grotesque theory

The theory put forward in those letters is as follows:—

1. "*Up to the year* 1869, the *Privilegium fori* claimed by ecclesiastics had been abrogated in all countries where there were concordats, and had fallen into desuetude in most other countries; and the evidence of Cardinal Cullen quoted [by the Archbishop] went to prove this."

[1] See pages 61, 62.

[2] See the letters of Mr. F. W. Meredith in the *Daily Express* and other Dublin newspapers of the days mentioned.

2. "The Decree of 1869 *restored the privilege*,"—that is to say, the *Privilegium fori*.

3. "That *Cardinal Cullen was of opinion* that *the Decree of* 1869 was *binding in this country*, is manifest."

4. "*All the quotations from Cardinal Cullen's evidence* which Archbishop Walsh gives, except one which is immaterial, have reference, *not to the Decree of* 1869 at all, *but to the Canon Law which existed before that decree*, and to the Bull '*In Coena Domini*.'"[1]

Now, whatever else may be thought of these four statements, one thing is plain. They convey the idea that Cardinal Cullen's evidence as to the *Privilegium fori* being no longer in existence in Ireland, had reference, not to the year 1873, the year in which the evidence was given, but to a previous time,—the time preceding the enactment of the *Apostolicae Sedis*, in 1869, when, in Cardinal Cullen's opinion, as we are asked to believe, the *Privilegium fori*, was brought once more into operation in Ireland.

Contradictory statements

I feel assured that it is not meant by this to suggest that Cardinal Cullen stated in his evidence anything that he did not believe to be true. But two contradictory statements cannot both be true. I can only, then, come to the conclusion that the writer of those letters had not read the evidence of his Eminence,—or at least some

[1] The four passages here quoted are taken from the letters mentioned on the preceding page, footnote 2.

parts of it,—with the care with which that evidence ought to have been read before it was made the subject of a commentary to be sent out through the newspapers for the information of the public at large.

As to this, I need not go beyond one of the answers that I have transcribed a few pages back.[1] From those answers we can see that it is impossible to suppose that the Cardinal considered that the *Apostolicae Sedis* had revived the *Privilegium fori* :—

Mr. Purcell, Q.C.—Is there not *at this moment* an actual universal law of the Church that no layman shall bring a cleric before a lay tribunal?
His Eminence.—No.

Here, manifestly, there is question, not of the time preceding 1869, but of the 20th of May, 1873, and therefore of a time some years subsequent to that at which the Cardinal, we are told, considered that the *Privilegium fori* was revived by the enactment of the *Apostolicae Sedis*!

But there is something more than this.

With the view, apparently, of strengthening the impression that the Cardinal's evidence as to the abrogation of the *Privilegium fori* had reference only to the time before 1869, the following very peculiar statement has been made :—

All the quotations from Cardinal Cullen's evidence which

[1] See page 40.

An "immaterial" answer !

Archbishop Walsh gives, *except one which is immaterial*, have reference, *not to the Decree of* 1869 at all, but to *the Canon Law which existed before that decree*, and to the Bull " In Coena Domini."

In other words, Cardinal Cullen's evidence, in so far as it was material, was merely to the effect that the *Privilegium fori* had not been in operation,—and, apparently, had not been in operation for a considerable time,—previous to 1869, the year in which it was again revived by the enactment of the *Apostolicae Sedis*.

Now take the Cardinal's answer quoted on the preceding page. He was asked the question,—" Is there not AT THIS MOMENT an actual universal law of the Church, that no layman shall bring a cleric before a lay tribunal ? " And it was to that question that he gave the unqualified answer " No."

Here, surely, is a very distinct statement, referring, not to " the Canon Law which existed before the Decree of 1869," but to the Canon Law existing on the 20th of May, 1873,—the day on which that answer was given in court. This, surely, makes an end of the notion that in Cardinal Cullen's view the *Privilegium fori* had been revived in 1869. What, then, is meant by telling us that we are to overlook this vitally important answer as " immaterial " ?

Immaterial !

There is a point that should not be overlooked here. The writer of the letters from which I have taken the

four statements set forth above, not being a canonist, could not be expected to know that the question he has raised, as to whether the *Apostolicae Sedis* had the effect of reviving the *Privilegium fori*, was fully considered by the authors of the commentaries on the *Apostolicae Sedis* that were published in such numbers, especially in the years immediately following its publication.

It will suffice to quote here the answer given to that question by the most eminent of all those commentators, Mgr. (afterwards Cardinal) D'Annibale. He answered it unhesitatingly in the negative. It was, he said, "simply incredible" that so wise a Pontiff (Pius IX) could have intended to open up thus abruptly, and as it were by a passing word, so vast and so tangled a field of controversies and troubles.[1]

The commentators on the *Apostolicae Sedis* agreed that the *Privilegium fori* remained,—as it remains to the present day,—just as it had stood before that Constitution was issued, that is to say, that the *Privilegium*

[1] "Prorsus incredibile est Pontificem sapientissimum, amplissimam atque implexissimam controversiarum et molestiarum segetem, repente, et vix uno verbo, suscitare voluisse"—(*In Constitutionem* Apostolicae Sedis . . *Commentarii editi jussu Illmi. ac Revmi. Fr. Ægidii Mauri, O.P., Episcopi Reatini:* n. 65 (2).

The commentary, first published anonymously, was known, for the reason indicated in its title, as the *Commentarius Reatinus*. The eulogium pronounced upon it by Fr. Ballerini, no indulgent critic, is well known: "Quidquid de his [censuris in Constitutione *Apostolicae Sedis* recensitis] subjiciamus in Notis, noverit Lector id fere desumptum ex Commentariis quae plura jam doctorum virorum studiis prodierunt: quibus Opusculum Revmi. Reatinae Dioecesis Vicarii, D. Jose D'Annibale, Interamnae, 1873, editum . . . *doctrinae copia et soliditate facile excellit.*"—(Gury, *Theol. Moral.*, vol. ii. n. 970, *nota*. Ed. Ballerin.)

was not brought again into force in any place in which, whether by a Concordat or by custom, it had previously been abrogated.

Another statement put forward in one of the letters to which I am referring in this section should be mentioned here. It refers to myself. It is as follows :—

A "generally accepted" view!

> The generally accepted view of his Grace's letter [of the 29th of December] appears to be that he wished to prove by quotation from Cardinal Cullen's evidence that neither the recent Decree "Motu Proprio" [*sic*] nor the Constitution "Apostolicae Sedis" issued in 1869, applied to this country.[1]

Now there is not, either in my letter of the 29th of December or in any other letter of mine, one word that could even suggest the idea that the *Apostolicae Sedis* is not binding, or that I regard it as not binding, in this country. There is, indeed, in my letter of the 29th of December,—the letter referred to,—a statement that the *Apostolicae Sedis* had no bearing upon any of the points that were before the Court of Queen's Bench in the O'Keeffe case of 1873. That, obviously, is a very different thing.

As to my considering that the *Apostolicae Sedis* does not apply to this country, I cannot conceive what

[1] See the letter of Mr. F. W. Meredith in the *Daily Express*, and other Dublin newspapers of January 3rd, 1912.

A threefold absurdity

could have led anyone to think me capable of entertaining so strange a notion. As to the further idea that I not only entertained it, but sought to prove it, and, above all, to prove it out of statements made by Cardinal Cullen, I fail to find words that would adequately characterise the absurdity of what is thus ascribed to me.

What, then, did Cardinal Cullen hold about the *Apostolicae Sedis?*

The Apostolicae Sedis binding in Ireland

First of all, he held that the *Apostolicae Sedis* was binding in Ireland. Father O'Keeffe had throughout maintained that it was not promulgated so as to be binding in this country. Promulgation in Rome, he said, was not sufficient. The Cardinal's view was, of course, the very opposite of this :—

> The *Apostolicae Sedis* was handed to every bishop in the Vatican Council, and by that means it was made known all over the world. The Pope himself, who is the lawgiver, declares that when he publishes a bull at Rome, it is to bind everywhere. It is binding over all the Church.
>
> I do not mean to say that everyone is to become acquainted with it all at once. The moment it becomes known over the Church it is binding, just as the penalty for any particular act by the Parliament of England will bind in Ireland as soon as the time for its promulgation arrives.[1]

[1] In the case of Father O'Keeffe, no excuse could be raised on the score of want of knowledge of the enactment. In his examination at

Secondly, the Cardinal explained that the *Apostolicae Sedis*, which was an authoritative catalogue of ecclesiastical censures, did not create any new canonical offence, but that, taking certain canonical offences, in other words, certain violations of the Canon Law, it assigned a suitable ecclesiastical penalty to each.[1]

An authoritative catalogue of censures

Thirdly, his Eminence pointed out that the *Apostolicae Sedis* in no way interfered with the freedom of a layman to take legal proceedings against anyone, lay or ecclesiastic, against whom he considered that he had a claim. And for this he gave the obvious reason that the provision of the Canon Law, the old *Privilegium fori*, —which had, as he said, "in the middle ages" prohibited the laity from suing the clergy in the secular courts,—was no longer in force in Ireland.

No restriction on the laity

Fourthly, he explained that ecclesiastics were prohibited from impleading other ecclesiastics in the civil

the trial, in reply to a question from the presiding Judge, he admitted without difficulty, but to the evident consternation of his counsel, that he had full knowledge of it. The following is an extract from the evidence :—

The Lord Chief Justice.—May I ask you had this last Bull ever been delivered to the bishop of your diocese, or was it ever, by the bishop or by any other person, delivered to you ?

Father O'Keeffe.—It was sent to me from Rome.

Chief Justice.—From Rome ?

Father O'Keeffe.—It was sent to me from Rome in answer to an application I made to Cardinal Barnabo.

[1] See page 7, footnote 2.

The clause "Cogentes" and the clergy

courts, but that this prohibition was quite independent of the *Privilegium fori*. He considered therefore that ecclesiastics who oblige lay Judges to bring ecclesiastics before their secular tribunals, act "*praeter canonicas dispositiones*," and thus come within the terms of the clause *Cogentes*. That clause, no doubt, makes no formal distinction between the clergy and the laity. But it makes a very real distinction. For it is operative only where there is a canonical offence,—an impleading of an ecclesiastic "*praeter canonicas dispositiones*,"—and there is such an offence in the one case, and not in the other.

Fifthly, the Cardinal took care to point out that all this had nothing to do with the case then before the court. The sentence which he had judicially pronounced on Father O'Keeffe was not a sentence declaring that Father O'Keeffe had incurred excommunication, —that being the only sentence that he could have pronounced if he were giving effect to the provisions of the *Apostolicae Sedis*. The sentence pronounced upon Father O'Keeffe for the canonical offence of impleading his Bishop, was a sentence, not of excommunication but of suspension, a censure of a wholly different nature.

The censure of the clause "Cogentes" not applied to Fr. O'Keeffe

Sixthly, the Cardinal was quite clear that Father O'Keeffe had incurred the penalty decreed by the *Apos-*

The censure incurred by Fr. O'Keeffe

tolicae Sedis.[1] "I think," said his Eminence, "his conduct was clearly within the terms of the *Apostolicae Sedis.*" And again:—"He sued his bishop for discharging his duty, for correcting and reprimanding him, and trying to put him in the right path; and, for having done so, he incurred the penalty of the Church. . . . He was answerable for what he had done in the sight of God; he was under excommunication. *It was an affair for his own conscience.*" But no sentence of excommunication was pronounced against him.

Finally, it is to be noted, that, although the Cardinal might have declared that Father O'Keeffe had incurred the excommunication, he was unwilling to have recourse to the severe measure of pronouncing a judicial sentence to that effect. In Canon Law, as he explained to the court, a declaratory sentence that excommunication has been incurred involves consequences of the most stringent severity.

The Cardinal himself of course had no doubt of the *Apostolicae Sedis* being in force in this country. But,

[1] An excommunication or other censure, *latae sententiae*,—such, for instance, as the excommunication decreed by the clause *Cogentes* of the *Apostolicae Sedis*,—is incurred *ipso facto*.

But, as may be seen from what is stated in the text above, there is something to be added. For, as Benedicti XIV. (De Syn. lib. 10, c. 1, n. 5) explains it,—

"Sententia declaratoria criminis utique necessaria est *pro foro externo*, in quo nemo est reputandus censura innodatus nisi legitime probetur reus criminis cui est censura jure ipso alligata. *In foro autem interno*, et coram Deo, cujus oculis omnia nuda sunt et aperta, ad incurrendum in censuram latae sententiae, nulla est necessaria Judicis declaratio, sed sat est crimen perpetrare cui illa est annexa. Suam quippe contumaciam et Ecclesiae contemptum satis aperte manifestat, qui in legem deliquit, quam scit in sui transgressores censurae vinculum statim et illico injicere."

he said, "I knew there were others who differed from me, and if he had a fair case to stand [on], I would not condemn him on that account. But I did not go on either the Bull or the new Constitution [that is, on the Bull *In Coena Domini*, or on the Constitution *Apostolicae Sedis*]." And again:—That the *Apostolicae Sedis* by promulgation binds the people of this country, and people all over the world, is my opinion. "I would act on it myself, but I would not enforce it *on those who say it has not been sufficiently promulgated in any place.*"

Cardinal Cullen's action misrepresented

It is to be regretted that in one of the letters already referred to in the course of this section, the Cardinal's explanation of his having contented himself with the far milder form of censure is misrepresented,—I feel assured, unintentionally.

We there read:—

> It is manifest . . that *the sole ground* upon which the Cardinal decided that he would not act upon the decree was because *it had not been sufficiently promulgated* at the time.[1]

I have here to say that nothing but a very fragmentary reading of the Cardinal's voluminous evidence could account for such a statement being put forward in the face of his Eminence's explicit statements. Nothing could be more distinct than his evidence that the *Apostolicae Sedis* was sufficiently promulgated for

[1] See the letter of Mr. F. W. Meredith, in the *Daily Express* and other Dublin newspapers of January 3rd, 1912.

the Church at large by its being communicated to every bishop in the Vatican Council; that, by virtue of that promulgation, it became binding upon Catholics throughout the world as soon as they came to know of it; that, as was undeniable, and had, in fact, been admitted in evidence given by Father O'Keeffe himself in open court,[1] it had become known to Father O'Keeffe; that, consequently, in his Eminence's opinion, Father O'Keeffe incurred the excommunication; that, nevertheless, he considered he had sufficiently discharged his duty by calling Father O'Keeffe's attention to the matter, putting it to him, as a matter to be seriously reflected upon as one of conscientious obligation; but that, having thus left it to Father O'Keeffe himself as a matter of conscience,—there being other and sufficient grounds to go upon,—he abstained from the painful course of dealing judicially with that part of the case.

It is worthy of note that, in an important Decree, issued on the 17th of May, 1886, in reference to the case of a priest bringing before a lay tribunal, either an ecclesiastic without the leave of the Ordinary,[2] or a Bishop without the leave of the Holy See, the S. Congregation of Propaganda suggested to Bishops the adoption of the very course that was taken by Cardinal Cullen in the case of Father O'Keeffe.[3]

[1] See page 47, footnote 1.

[2] "Quod si venia conveniendi clericum in forum laicorum ab Ordinariis petatur, *ipsi numquam eam denegabunt*, tum maxime cum ipsi controversiis inter partes conciliandis frustra operam dederint." *Decretum S. Cong. de Prop. Fide* (17 Maii, 1886).

[3] "Episcopi vero . . possunt in praedictum clericum animadvertere poenis et censuris *ferendae sententiae*, maxime *suspensione a divinis*, si id expedire in Domino judicaverint."—(*Ibid.*)

SECTION VI.

The Motu Proprio considered as an independent enactment.

So far, we have been considering the recent Motu Proprio as a decree authoritatively interpreting the clause *Cogentes* of the *Apostolicae Sedis*. But, as we have seen, it may also be viewed as an independent decree, supplementing the *Apostolicae Sedis* by a new enactment.[1]

It so happens that, considered in this second way, the Motu Proprio can be dealt with very briefly, and this for two reasons. First, not a few of the matters that enter into the consideration of this second aspect of the case have already been fully dealt with in the preceding pages. Secondly, and principally, because this second aspect of the case does not in itself need any very extended treatment.

Custom and Canon Law

We have seen that, in Canon Law, custom may prevail against a law in either of two ways.[2] It may hinder the law from coming into operation at all in a particular place. Or it may bring the obligation of a law in any place to an end, after the law has been in force there, and in force perhaps for a very considerable time.

[1] See pages 7, 8.

[2] See page 21, n. 8.

The Motu Proprio being of quite recent date, we have here to consider only the first of these two cases. As to this, then, the doctrine of the Canon Law as to the power of a general law to override a particular local custom, is, that no general law will override any such custom unless the legislator declares that he intends that the law shall do so.[1]

"Contrariis quibusvis non obstantibus"

But it may be asked, does not the Motu Proprio contain such a declaration? Does it not conclude with the words: "contrariis quibusvis non obstantibus"? And how can any custom interfere with the binding force of a decree containing words such as these?

To a person knowing nothing of the technicalities of law, this would naturally appear an insuperable difficulty. For it might well seem that in presence of such a clause, neither a contrary custom nor anything else could be of avail. Yet is it not matter of common knowledge, that an existing custom,—as we shall see more fully in the next section,—has been declared to be sufficient, both in Germany and in Belgium,[2] to hinder the application of the Motu Proprio to either of those countries? How, then, is this to be explained?

The explanation is very simple. As has been already indicated, it is a principle of the Canon Law that a general

[1] See, for instance, Reiffenstuel, In Lib. 1 Decret. tit. iv. § 8, n. 182; Santi, Ib. tit. iv. n. 21.

[2] See pages 57-61.

decree, such as that in question here, will not prevail over a local custom unless "custom" is mentioned. Words such as "contrariis quibusvis non obstantibus" will overcome other barriers, but not the barrier of custom.[1]

It is not indeed necessary to mention in express terms the particular custom that is to be displaced. It would, as a rule, suffice to say, "*quacumque consuetudine* non obstante." Even this, however, would not suffice in the case of an immemorial custom. In such a case, an abrogating clause will not be effective unless to the words, "non obstante quacumque consuetudine" there are added the further words "etiam privilegiata," or "etiam immemoriali et privilegiata." And, of course, the same effect will be produced by a clause in which such customs are equivalently mentioned, as, for instance, "contrariis quibusvis, *etiam specialissima mentione dignis*, non obstantibus."

"Qua cumque consuetudine non obstante"

And all this is matter of ordinary practice. When a Papal decree, then, is intended to displace local customs, words such as those just now mentioned are inserted as a matter of course,[2] and they can be dispensed with only if the privileged custom is "reprobated," by

[1] "Consuetudo localis non censetur abrogata per legem generalem contrariam *nisi consuetudinis mentio fiat.*" Icard, *Praelectiones*, n. 20, 1°.

This is expressly enacted in the decretal *Licet* (Cap. 1, *De Consuet.* in 6°).

[2] See pages 95, 96.

the legislator, that is to say, if it is denounced by him as " irrationabilis," or as " corruptela," or " corruptela juris." [1]

So much, then, for the clause " omnibus quibusvis non obstantibus."

[1] Santi, *Praelectiones*, In lib. i. tit. iv. n. 21.

SECTION VII.

The Motu Proprio in Germany and in Belgium.

I may here once more direct attention to two of the sensational headings reproduced from the Dublin *Daily Express* on a former page.[1] They are these :—

ACTION BY GERMANY

CARDINAL YIELDS TO GERMAN GOVERNMENT.

These headings had reference to an incident, a very imperfect account of which had been telegraphed by the news agencies all over Europe, presumably indeed all over the world. What had thus been conveyed to the public was that, after the publication of the Motu Proprio, the Prussian Minister accredited to the Vatican, Herr von Mühlberg, was directed by his Government to ascertain from the Holy See if the decree extended to Germany; and that Cardinal Merry del Val, the Pope's Cardinal Secretary of State, replied that the Motu Proprio had no reference to that country.

Suppressio Veri again

If this was a fair account of what had occurred at the Vatican, it might perhaps be taken as justifying the headlines transcribed above: Germany,—a strong and high-spirited power that would not submit to the

[1] See pages 2 and 6.

rights of its subjects being invaded,—had taken action; and the Holy See, thus boldly confronted, had given way. But the story as told, so far from being a complete or fair account of what had taken place, was an altogether incomplete one, so incomplete indeed and misleading that it was felt at the Vatican that a correct statement of what had occurred should at once be officially published.

The whole truth

The following therefore appeared in the *Osservatore Romano* of the 16th of December. It was appended to the telegram which gave the misleading account of the incident :—

" In reference to this telegram we are authorised to state that, after the publication of the Motu Proprio, *Quantavis diligentia*, Herr von Mühlberg, the Minister accredited by Prussia to the Holy See, asked, as he was instructed to do by his Government, what view was taken by the Holy See of the article of Mgr. Heiner."[1]

Mgr. Heiner's article

The article of Mgr. Heiner referred to was that already mentioned, in which it was shown, from ordinary and well-known principles of Canon Law, that the recent decree could not have reference to Germany, inasmuch as the *Privilegium fori* no longer existed in that country, having long since been abrogated there by local custom.[2]

The official announcement, then, in the *Osservatore*

[1] *Osservatore Romano*, 16th December, 1911.
[2] See page 35, footnote 1.

Romano in reference to the interview between the Cardinal and the Minister continued as follows :—

"The Cardinal Secretary of State declared that the principles of Canon Law developed in the well-known article of Mgr. Heiner regarding the Motu Proprio *Quantavis diligentia*, and the abrogation of the *Privilegium fori* by contrary custom, are IN CONFORMITY WITH THE CANONICAL DOCTRINES OF THE CHURCH.

"CONSEQUENTLY the aforesaid Motu Proprio DOES NOT AFFECT GERMANY."[1]

So that, instead of the humiliating spectacle of the Pope's Cardinal Secretary of State "yielding" to the demands of the Minister of an imperious Government, we have an almost commonplace occurrence. The Prussian Minister asked what view was taken by the Holy See of the article in which Mgr. Heiner undertook to show that the Motu Proprio could not apply to Germany, inasmuch as the *Privilegium fori* no longer existed there, having been abrogated by a contrary custom. And, in reply, the Cardinal informed him that the explanation given by Mgr. Heiner is in conformity with the Canon Law, and that CONSEQUENTLY the decree does not apply to Germany.

Why the Motu Proprio does not apply to Germany

[1] "Il Cardinale Segretario di Stato dichiarò che i principii di diritto canonico svolti nel ben noto articolo da Mons. Heiner circa il Motu Proprio *Quantavis diligentia*, e circa la derogazione del *Privilegium fori* per diritto consuetudinario, sono CONFORMI ALLE DOTTRINE CANONICHE DELLA CHIESA.

"PER CONSEQUENZA, il Motu Proprio suddetto NON TOCCA LA GERMANIA"—(*Osservatore Romano*, 16th December, 1911).

That the declaration thus officially made in reference to Germany is equally applicable to every other country in which the circumstances are the same as in Germany,—that is to say, to every country in which the *Privilegium fori* has gone into desuetude,—can hardly need to be pointed out.

Germany and other countries

A case somewhat similar to that just now mentioned has occurred still more recently in reference to Belgium.

Belgium

A press-agency telegram dated Brussels, 17th January, 1912, was published in the Roman newspapers of the following day. It announced that "in reply to a question regarding the Pontifical Motu Proprio of the 19th of October, the Minister of Foreign Affairs said that the Cardinal Secretary of State has declared that the decree does not apply to Belgium."

Suppressio Veri again

Again there was need of a supplemental statement, and, in publishing the telegram, the *Osservatore Romano* added the following :—

"We do not know what words may have been used by the Minister in explaining more fully the laconic reply that has come to us by telegraph.

"For our part, we can state that the Canon Law itself establishes that a legitimate custom can derogate from the general law.

"Now his Eminence the Cardinal Archbishop of

Mechlin has declared that, as a matter of fact, such a custom exists in Belgium.

"HENCE IT IS EVIDENT that the principle already applied to Germany is APPLICABLE TO BELGIUM ALSO."[1]

Where can the Apostolicae Sedis and the Motu Proprio now bind?

But this suggests a further question. If we are to accept the explanation given in the preceding pages as to the effect of custom in limiting the range of application of Pontifical documents such as the *Apostolicae Sedis* and the recent Motu Proprio, how can there be any country in the world to which either of those important Papal documents is applicable?

The commentators on the *Apostolicae Sedis* had no difficulty in answering this question.

As regards the particular excommunication in question here, the *Apostolicae Sedis*, as they pointed out, re-affirmed the old enactment of the Bulla *Coenae*, but in a modified form, and for those countries only in which the *Privilegium fori*, or old immunity of the clergy from the jurisdiction of the secular courts, had neither been removed by concordat nor abrogated by a duly estab-

[1] "Non sappiamo quali siano state le parole del Ministro a maggiore spiegazione della laconica risposta communicataci per telegrafo.

"Per parte nostra possiamo affermare che lo stesso diritto Canonico stabilisce che una leggitima consuetudine può derogare dalla legge generale.

"Ora conforme ha dichiarato l'Eminentissimo Cardinale di Melines esiste veramente in Belgio tale consuetudine.

"QUINDI È EVIDENTE che il principio indicato per la Germania è PURE APPLICABILE AL BELGIO."—(*Osservatore Romano*, 18th January, 1912.)

lished custom. This practically limits the operation of the *Apostolicae Sedis*, in this respect, to Rome, with the States of the Church seized upon by the Italian Government, and, apparently, the rest of Italy, or the greater part of it.[1]

Rome and Italy

It may be asked whether this does not apply also to a country the government of which has expressly declared, or has shown by its acts, that it no longer intends to abide by the provisions of a concordat entered into with the Holy See.[2] If countries

Cases of broken faith

[1] "Romanus Pontifex excommunicationem hujusmodi innovavit anno 1869, non pro iis regnis in quibus de facto forum ecclesiasticum jam abrogatum reperiebatur, sed pro iis regnis, Italia praesertim, et provinciis Status Pontificii ab italico gubernio occupatis, in quibus, spreto quocumque Pontificio decreto, ecclesiastici ut laici quilibet tractabantur, ut post diem 20 Septembris, 1870, tractantur Romae."—Avanzini, App. VI. p. 263.

[2] The following extract from the report of the cross-examination of Cardinal Cullen in the O'Keeffe trial in Dublin, may be of interest here :—

Mr. Purcell, Q.C.—Of course it is optional at any time with the Holy See to withdraw the concordat ?

His Eminence.—No, there are two sides to the concordat; the king who makes it, the government which makes the concordat, and the Pope, they both have agreed, and one cannot withdraw without the other.

The Chief Justice.—The Cardinal is quite correct. The concordat is between two countries, two parties who agree.

Mr. Purcell.—The concordat is an agreement ?

His Eminence.—Of course it is an agreement binding the Pope and his successors, and binding the king, or prince, and his successors. It is like a regular treaty.

The Chief Justice.—Certainly, as long as it lasts.

His Eminence.—Until it is abrogated by just authority,—by the authority that made it.

The Chief Justice.—That is quite clear.

For an interesting explanation of the nature and binding authority of Concordats, see De Angelis, *Praelectiones*, vol. i. pages 93-119.

the governments of which have thus broken through the stipulations of concordats were again to become subject to the old discipline of the *Privilegium fori*, the field of application of the clause *Cogentes* of the *Apostolicae Sedis* would, no doubt, be notably widened.

The practice of the Holy See

But, outside certain exceptional cases, it is not the practice of the Holy See, to fail, on its part, to give effect to the provisions of a concordat, notwithstanding the breach of faith on the part of the State in refusing to observe them. The Holy See could, of course, in such circumstances, declare the concordat to be in no way binding upon it, but its practice is not to do so.[1]

[1] "In hisce rerum adjunctis, si quaeratur quodnam sit jus Ecclesiae, statim respondetur eam posse, vel insistere pro illorum observantia, vel ea *denuntiare*, ut aiunt, scilicet publice proclamare non amplius se velle respicere non adimpletos ex altera parte contractus.

"Nemo posset Ecclesiam reprehendere si unam aut alteram viam eligeret; ea enim est mutua sanctio pactorum, ut si una pars renuat ea observare, illa quae fideliter custodivit habeat contra primam duplex remedium, vel petendi recissionem contractus, vel instare pro ejus observantia.

"Ecclesia autem usque adhuc eam praxim secuta est, ut relicta denuntiatione Concordatorum, potius pro illorum observantia insisteret."—De Angelis, *Praelectiones*, vol. i. p. 112.

THE ROMAN ROTA AND ITS "AUDITORS" OR JUDGES.

The Roman Rota

THE Rota is a judicial tribunal of venerable antiquity. For centuries it had been one of the most dignified and respected tribunals in the world, frequently resorted to even by sovereigns, as a court of arbitration. Afterwards it fell into comparative obscurity, and for a time, indeed, it existed in little more than in name. This was its condition in 1908, when, as one of the reforms then effected by direction of the Holy Father in the Roman Curia, the Rota was reconstituted, and it became once more the supreme court of appeal from all the ecclesiastical courts, diocesan and provincial, throughout the Church.[1]

The Signatura Apostolica

There are, no doubt, certain specified cases in which a decision of the Rota may be brought before a higher tribunal, the "Signatura Apostolica,"—as, for instance, if, in the trial before the Rota, some essential rule of procedure has been violated.[2] But the Signatura—a tribunal which consists exclusively of Cardinals,—has to do only with the question whether the particular ground of objection relied upon has been made good or not. If

[1] Whilst the Rota is primarily a court of appeal, it can act also as a court of first instance, but only in cases remitted to it by the Pope.

[2] See *Acta Apostolicae Sedis*, vol. i. pag. 30.

it has been made good, then the case is sent back to the Rota, where it will be heard before a tribunal of three Judges other than those before whom it had at first been tried there.[1]

The "Auditors" of the Rota

The Judges of the Rota are now eleven in number, selected from various nations throughout the Church. Their official designation is "Auditors" of the Rota. Each case that comes before the Rota is heard and decided by a tribunal of three of these, except in cases of special importance, when, by direction of the Pope, the tribunal may consist of a larger number.[2]

Enough has now been said to make plain the importance of the judicial position occupied by Mgr. Heiner as an Auditor of the Rota, and his competence to pronounce as a canonist of eminence as to the conditions under which a canonical decree is, or is not, applicable to a particular country.

[1] An interesting feature of the procedure of the Rota is that the decision must, *sub poena nullitatis*, contain a statement of the grounds, whether as to the law or as to the facts of the case, upon which the decision is based.

Even when a decision is given only by a majority of the Judges, no indication is given of there being any difference of opinion amongst them. The decision is signed by the three, or by whatever other number constitute the tribunal in the case.

[2] From what has already been said, it is plain that there can be no appeal from the Rota to any other court. But a litigant in whose case an adverse decision has been given in the Rota, may appeal to the Rota itself, when his case will be heard by another tribunal, that is to say, by three Auditors other than those by whom it was first tried. And there may even be a further appeal which will be heard by another tribunal of three.

But, in normal cases, no decision of the Rota confirming a previous decision—whether of the Rota itself, or of a diocesan or other tribunal from which an appeal has been brought,—can be appealed from.

THE MOTU PROPRIO "QUANTAVIS DILIGENTIA" OF THE 9th OCTOBER, 1911.

[An article contributed to the *Kölnische Volkszeitung* of the 27th of November, 1911, by Mgr. Dr. F. Heiner, Auditor of the Roman Rota.]

(*Translated from the German.*[1])

As was to be foreseen, the recent decree of the Pope, defining the penalty to be incurred by Catholics who oblige a secular judge to summon ecclesiastics to appear in his court, has given fresh occasion to the Liberal press of Germany to indulge in violent attacks on the Holy See. Even at the Berlin meeting of the National Liberal party on the 19th of November, the Motu Proprio was put forward as a weapon to be used against the Church and against the Centre party. I have not as yet at hand the utterances in the press of the Evangelical Alliance, but that it also will avail itself of the Pope's decree to attack "Ultramontanism," is a matter of course.[2] To instruct and convert those born antagonists of Rome and of the Catholic Church is an impossibility, for, in their case, the very first condition of conversion, a good will, is altogether wanting.

The recent Motu Proprio and German Political Parties

But even some who usually are not ill-disposed towards the Church, and even some Catholics, have taken

[1] Some footnotes, printed within brackets, have been added by way of explanation or illustration.

[2] [It has, adds Dr. Heiner in parenthesis, already done so.]

offence at the decree because they give to it a meaning and a range of application wider than it really has. It is from this point of view that the article in the *Kölnische Zeitung* of November 16th, "The Pope *versus* the Constitutional State," was written by its Roman correspondent, although indeed he seems to have endeavoured to write calmly and without prejudice. But we may well apply to him the words which in his article he himself applies to the Pope: "the intention is good, but there is a want of knowledge." It is from a want of knowledge of the true meaning and bearing of the Motu Proprio, and of the history and purport of the *Privilegium fori*, that those writers have given to the recent decree a meaning and a range of application, which, in the case, in particular, of Germany and Austria, it does not possess.

The Privilegium Fori

As to the privileged position of the clergy before the law (*Privilegium fori*), it may be well to say some few words before proceeding to what we have to say about the Motu Proprio itself.

The privilege of the Clergy (*Privilegium fori*), that they should be judged by clergymen only, rests in principle on the admonition addressed by the Apostle St. Paul to the Christians of Corinth (1 Cor. vi. 1-8), in which he sternly rebukes them for bringing their disputes before the pagan courts. Such a practice, he tells them, could not but be a source of great scandal amongst the faithful, and could not fail to give the pagans grounds for despising the Christians as a mean-spirited and low-minded people who put temporal interests before all else. St. Paul, then, exhorts the Corinthians to settle their disputes among themselves by means of arbitration. It is, he tells them, a weakness, and even

a crime, that there should be so many disputes among them. From the very beginning, then, the Church had a horror of litigation among the faithful, and tried in every possible manner to turn them away from lawsuits.

This applied especially to the clergy, whose office it is to announce the message of peace, and who should therefore be kept aloof from places where selfishness, malice, and obstinacy so frequently embitter and alienate hearts. Naturally, then, it was regarded as an attack on the Church, in its very essence and spirit, when ecclesiastics were compelled to appear before the public tribunals.

The view thus taken by the Church was derived, not alone from the text of St. Paul quoted above, but also from the precept of our Lord: If thy brother offend against thee, rebuke him between thyself and him alone; if this should fail, rebuke him before witnesses. If he should still continue obstinate, he was to be denounced to the Church, that the Church might judge him. If the rule thus laid down held good for all Christians, how much more strongly did it apply to the clergy. And so it was forbidden, and forbidden under penalty, to summon an ecclesiastic before the secular judge.

The Privilegium Fori and the Roman Civil Law

The view of the matter thus inspired by the teaching of Christ and of the Apostles, was adopted by the first Christian emperors, and found its place as a legal doctrine in the text-books of secular law. Thus it happened that the doctrine of the *Privilegium fori* passed into the judicial system of the West,[1] and con-

[1] [Amongst the passages commonly quoted from the *Corpus Juris Civilis* in reference to the *Privilegium fori*, is the *Authentica* "Statuimus," which occurs in the 3d Title of the 1st Book of the Code:—

"Statuimus ut nullus ecclesiasticam personam in criminali

tinued to be recognised, until, after it had been in existence for fifteen hundred years, it was undermined and finally done away with by the absolutism of the modern constitutional state. But, side by side with all this, the system of separate courts for the military, plainly at variance though that system is with the doctrine of "equality before the law,"—the doctrine now so freely invoked against the clergy,—is maintained to the present day.[1]

Writing in a newspaper such as this, we cannot go more fully into the consideration of the grounds of the privilege of the clergy in reference to the secular courts; but no one who considers the matter from the point of view of Christian faith, no unprejudiced person who reflects upon it, can fail to appreciate the standpoint from which, as a matter of principle, the Church has always regarded that privilege, and still regards it.

But as to the practical application of the principle, circumstances have to be taken account of. And so, wherever it has been found that, in any country, the feelings of the community at large in reference to religion and the clergy had changed, and that the clergy, so far from being held in the same respect as formerly, were subjected to restraints which excluded them from various spheres of efficiency and usefulness,—

The Privilegium Fori in practice

quaestione vel civili trahere ad judicium saeculare praesumat contra constitutiones imperiales et canonicas sanctiones.

"Quod si actor fecerit, a suo jure cadat, judicatum non teneat, et judex ex tunc potestate judicandi privetur."—(Lib. 1. t. 3, *De Episcopis et Clericis*, etc., Auth. "Statuimus."]

[1] [The reference here, of course, is to the system of military law that apparently is maintained in Germany and in several other European countries, in which soldiers are subject to the jurisdiction only of the military courts, even when the offence to be dealt with is not of a military character.]

in a word, when the grounds of the special privilege of the clergy no longer held good,—the Popes have never hesitated to exercise in the amplest manner their supreme ecclesiastical authority by granting concessions to governments when they represented that, for the reason mentioned above, they were not in a position to uphold the Privilege. This occurred in France, Austria, Bavaria, and other countries.

Moreover, even in cases in which a State, taking the matter into its own hands, had deprived the Church of this right,—acquired though it was by law, and sanctioned by custom,—the Holy See has either submitted silently to what was done, or, at most, has protested against it, as an assertion of principle, but has never placed any practical difficulty in the way of any government in this matter. If, in the circumstances of the time, the abolition of the *Privilegium fori* will serve the interest of any State,—or if the government of a State believes this to be the case,—and if there be no reason to apprehend that the abolition of the Privilege will be made use of to degrade the clergy, or curtail their influence in the work of their spiritual ministry, the Church is far from setting such store by the Privilege as to refrain from granting to the civil power the most ample concessions, or at all events tolerating[1] the new state of things that has been introduced.

But, on the other hand, when a State sets aside,—as

[1] [The use of the word "tolerate" in reference to the action of the Church in matters such as that which we are here considering, sometimes gives rise to misconception.

The word does not, as is frequently supposed, imply anything in the nature of hostility to the arrangement which is said to be "tolerated." What is meant is, that, whilst there is in the arrangement in question some drawback that hinders it from receiving the positive approval of the Church, there is, at the same time, nothing to interfere with its being acted upon in practice.]

Italy is doing at present,—all considerations of history, of custom, of fairness, and of justice,—when it makes no account of sacred rights justly acquired, and when, in the self-consciousness of its arbitrary power, it disregards and ignores the highest representative of those rights of the Church, and enacts laws openly hostile to it,—when it leaves even cardinals and bishops without protection against anti-clerical and other hostile tendencies,—the Church cannot be blamed when it stands forth to protect its servants and to safeguard their rights.

The case of Italy

As to Italy, no one who knows the state of affairs in that country can fail to understand the meaning of the Motu Proprio. But it is hard to comprehend why those countries to which this decree has no reference should get excited over it. In this we refer especially to Germany and Austria, both of these being countries to which the decree in no way applies.

Austria stands entirely apart. In that country, no question of a violation of the *Privilegium fori* can arise, because the *Privilegium* was abrogated by the Concordat of August 18th, 1855, in the 13th and 14th articles of which it is expressly laid down that both in purely civil and in criminal cases the clergy shall be subject to the jurisdiction of the lay courts. No one, therefore, who summons a clergyman before a secular court in that country, encroaches on the *Privilegium*, or incurs the penalty proclaimed in the Motu Proprio.

Concordats

Again, the Bavarian Concordats of 1st April, 1818, and of 23rd September, 1821, are to the same effect with respect to civil cases.

In the remaining parts of Germany also, the

Privilegium fori is abrogated, not, indeed, by formal Concordats between Church and State, but by the force of contrary custom.

That a custom can have the effect of abolishing a privilege such as this,—although some canonists have denied it,—admits of no doubt whatever.[1] Thus Santi writes :—

Ob urgentes circumstantias, ob specialem conditionem locorum et temporum potest Romanus Pontifex vel tolerare vel etiam permittere ut causae clericorum a laicis personis, quibusdam in locis et certis sub conditionibus, cognoscantur et definiantur.[2]

And Father Wernz, now General of the Jesuits, has the following :—

Consuetudo, cum vi juris divini abrogandi prorsus destituatur, *forum privilegiatum Romani Pontificis* nullo unquam tempore auferre valet ; at *immunitas inferiorum clericorum*, quo ambitu, *expressa Romani Pontificis concessione*, in multis regionibus immutata vel quoad substantiam abrogata est, eodem etiam, *longaeva consuetudine*, in aliis regionibus immutari vel tolli potest.

Quod enim, temporum ratione habita, Romanus Pontifex non paucis regionibus concessit, profecto *nequit esse praxis irrationabilis*, licet sit minus perfecta et favorabilis Ecclesiae ; at etiam in aliis regionibus eaedem possunt vigere circumstantiae, ergo rationabilitas, sive prima legitimae consuetudinis conditio, non deest.

Qua conditione posita, multo facilius habetur altera, quod consuetudo debeat esse legitime praescripta.[3]

Here, then, Wernz expressly teaches the possibility of the formation, or of the preservation, of a lawful right established by custom in this matter.

[1] See page 59.

[2] Santi (Leitner), *Praelectiones Juris Canonici*, Lib. 2. p. 26 (Ed. 4).

[3] Wernz, *Praelectiones De Judiciis Civilibus*, Romae, 1889, pag. 260.

As for myself, in my treatise on Canon Law,[1] I wrote as follows :—

Mgr. Heiner's treatise on Canon Law

"Meanwhile, the modern legislation of most countries has deprived ecclesiastics of the Privilege, so that at present the clergy are left subject exclusively to the episcopal *forum* only in matters that appertain to their priestly office and duties ; and indeed, even as regards these, there exist in some few countries unjust limitations imposed by the civil government. On the other hand, as to civil actions, and as to offences of the clergy in civil matters, the secular courts consider that with these, they alone are competent to deal. To these limitations of the *Privilegium fori*, the Holy See, taking into consideration the circumstances of the times, has given its full consent, either expressly, as in the more recent concordats, or tacitly, inasmuch as, by an established custom to the contrary, the Privilegium is to be considered as abolished in all civil and criminal cases."

"Praeter canonicas dispositiones"

It has to be borne in mind that, if Pius IX, in the Bull *Apostolicae Sedis* of the 12th of August, 1869, pronounced an excommunication against those who compel lay judges to bring clergymen before their court, the words are expressly added, "*praeter canonicas dispositiones*,"—that is to say, where they do this contrary to the provisions of the canons.[2] Consequently, where a clergyman is summoned by a secular judge to appear before a secular court, if he is not summoned there *praeter canonicas dispositiones*,—that is to say, contrary to the provisions of the Canon Law,—there is no violation of the *Privilegium fori*, and thus the person

[1] Vol. i. p. 192, 5th ed.

[2] [See pages 36, 37.]

who compels a judge to summon an ecclesiastic before him in such a case cannot become liable to the penalty in question.

Thus a clergyman may be summoned to appear in a secular court without any detriment whatever to the rights of the Church in any place in which the *Privilegium fori* no longer applies,—that privilege having been abolished by the Holy See, either expressly by a Concordat, or tacitly, by the canonical effect of custom.

That these exceptions have not been withdrawn by the Motu Proprio of the 9th of October, 1911, is obvious. The Motu Proprio is not a new law. It is an authoritative statement of an old law, namely, of the clause "*Cogentes*" of the Bull *Apostolicae Sedis* of 1869.[1]

"Contrariis quibusvis non obstantibus"

As to the abrogatory clause at the end of the Motu Proprio—"*Quod autem his litteris sancitum est, firmum ratumque esse volumus, contrariis quibusvis non obstantibus*,"—that clause does not change the matter in any way, because a general law does not abolish a particular right unless that right is expressly mentioned.[2]

The Motu Proprio itself

But let us now look into the words of the Motu Proprio itself:—

"Whatever care may be taken in the framing of laws, it is frequently impossible to shut out all room for doubts that may be raised by plausible interpretations. It sometimes happens, indeed, that amongst lawyers who have thoroughly investigated the meaning and the binding force of a law, there is such difference of opinion that, except by an authoritative declaration, it is impossible to determine with certainty what has been enacted.

[1] [See page 7.] [2] [See pages 54-56.]

" This, we have seen, was the case after the promulgation of the Constitution, *Apostolicae Sedis*, which reduced the number of censures *latae sententiae*. For, amongst the writers who published commentaries on that Constitution, it was discussed with warmth whether the word *Cogentes* in the seventh chapter of the Constitution refers to legislators and persons in public authority only, or also to those private individuals, who by having recourse to a secular judge, or taking an action in his court, oblige him to bring an ecclesiastic before the court.

" The meaning of this chapter has been explained more than once by the Congregation of the Holy Office. However, in these times of injustice, when ecclesiastical immunity is no longer taken account of, when it is seen that not only clerics and priests, but also bishops and even cardinals of the Holy Roman Church, are brought before secular courts, We surely are called upon to keep within the lines of duty, by the infliction of a severe penalty, those who are not deterred by the sinfulness of their sacrilegious deeds.

" We, therefore, by this Motu Proprio, enact and declare as follows: Every private individual, secular or ecclesiastic, man or woman, who, in any matter, civil or criminal, shall, without the permission of the ecclesiastical authority, summon to a lay tribunal any ecclesiastic, compelling him to appear there in public, incurs the sentence of excommunication *latae sententiae*, specially reserved to the Roman Pontiff.

" We decree that the law as declared by this letter shall stand good, everything to the contrary notwithstanding.

" Given at Rome, at St. Peter's, on the 9th of October, 1911, in the ninth year of Our Pontificate.

PIUS PP. X."

The one matter settled by this decree is the answer to be given to the question: Do those Catholics who, either by lodging a plaint, or by taking an action, compel a judge to summon an ecclesiastic to appear in a secular court, incur the sentence of excommunication decreed in the Bull *Apostolicae Sedis?*

A long-standing controversy settled

That legislators and persons in public authority are covered by the word "*cogentes*" has never been a subject of doubt. It is equally certain that Judges, as such, are not covered by it, because,—as the Holy Office has expressed it,—they are not "*cogentes*" but "*coacti*," inasmuch as they are ministers of law compelled by the law to act.[1] It was only with respect to "*denuntiantes*" that is to say, private plaintiffs or accusers, that there existed any doubt among the canonist commentators on the Bull *Apostolicae Sedis*. That doubt continued until the provision of the Bull was interpreted by the Holy Office in 1886, in the more lenient sense, namely, that such litigants were not to be taken as included in the "*cogentes*," and consequently were not liable to incur the sentence of excommunication. But it is now authoritatively decreed by the Motu Proprio that private individuals become subject to the penalty decreed in the *Apostolicae Sedis*, that is, that they are excommunicated *ipso facto*, if they bring an ecclesiastic into the secular court without the permission of the competent ecclesiastical authority.

"Cogentes"

A Catholic, then, who wishes to proceed against an ecclesiastic in a secular court has to obtain the permission of the bishop, or render himself liable to the penalty decreed by the Church to be incurred by the

[1] [The reference is to a well-known decree of the Holy Office, dated 15th of June, 1870.]

violation of the *Privilegium fori*.[1] But where that privilege no longer exists,—whether, as in Austria, by virtue of a Concordat, or, as in Germany, as the result of an established custom,—there cannot be question of any violation of the Privilege, and so the penalty of excommunication cannot be incurred.

A weighty declaration

I say all this openly, speaking not only as a canonist, but also as Auditor or Judge of the highest court of ecclesiastical law in Rome.[2] I say it without the slightest apprehension of a disavowal, and therefore I write this paper openly under my own name.

What, then, is the meaning of all this excitement about the Motu Proprio that has been got up in the non-Catholic press of Germany? One would think that the whole legal system of the country had been broken through; that the Church had made a daring inroad on the province of the State; that the State itself had been put in serious peril; and that diplomacy would have to make the most serious representations to the Vatican, and in the end come to an open rupture with it.

Friendly settlements of disputes

There are, indeed, some who go so far as to blame the Church for even exhorting the clergy to bring their disputes before the ecclesiastic authority with a view to a friendly settlement or for decision.

Our critics can see nothing but "arrogance" in bringing before the bishop differences between the clergy themselves. An exhortation to the clergy that they should do this, and so avoid giving disedification

[1] [That is to say, in countries in which the *Privilegium* has not been abrogated by Concordat or by custom.]

[2] [See pages 65, 66.]

to the faithful, is denounced as an "evasion" of the secular court, and even as a "contempt," for the law of the State, and a "violation" of that law. As if everyone was not at perfect liberty to have his civil or private disputes settled by arbitration of a third party!

Manifest bad faith

If ever there was a case of manifest bad faith, we surely find it here. The keeping clear of lawsuits is of advantage to society, and is in harmony with the spirit of the law itself. What, we may ask, is the meaning of Courts of Arbitration,[1] of Justices of the Peace, and of the efforts made even by ordinary courts to effect reconciliations or settlements in civil disputes, in cases of private injuries, and the like, before recourse is had to a judicial proceeding properly so called? Does the good order or the intellectual culture of a State depend upon its having to its credit the greatest possible number of law suits, of disputes, and of convictions?

That truly would be a peculiar idea of the object to be aimed at by the "modern constitutional State." Hitherto the very opposite view has commonly prevailed, namely, that the smaller the number of lawsuits carried on, and of the penalties inflicted in any country, the higher should the moral condition of the country be taken to be; and *vice versa*. But according to our opponents, it is an "evasion" of the secular court, and a "contempt" for the law of the State, and a "violation" of that law, if ecclesiastics are exhorted by their superiors in the Church, when they have any ground of complaint,—whether against one another,

A perverse view

[1] [The official arbitrator (*Schiedsrichter*) and the arbitration court (*Schiedsgericht*), play an important part in the administration of justice in Germany. From Mgr. Heiner's references to "Justices of the Peace" (*Friedensrichter*) it would seem that in Germany, these, to some extent, exercise somewhat similar functions. But I am unable to say whether this is so or not.]

or against any of the laity,—not to rush at once with their complaint into a court of law, but to bring it first before the bishop, so that the case may, if possible, be settled without a trial in the courts, and that a conflict disedifying to the people may thus be avoided.

Any secular court would surely rejoice when as few contentious matters as possible are submitted to its decision, and the State can have no reason to feel anything but grateful to those who settle their disputes without litigation. When there is question of a transgression of the law of the State that has to be punished by the law of the State, who imagines that any ecclesiastical authority in Germany will step into the place of the secular judge and attempt to withdraw the clergy from the secular jurisdiction?

Nor has this been altered in the least by the Motu Proprio of Pius X,—a decree that has been so widely misunderstood and so violently attacked in the Press hostile to the Church.

APPENDIX

(A.)

KEEPING UP THE SCARE: SOME TYPICAL CONTRIBUTIONS.

On an early page of this pamphlet I referred to the newspaper articles, the speeches, and the letters, by which it was sought for awhile to keep up the scare that was started by the *Daily Express* over the issuing of the Motu Proprio *Quantavis diligentia*.[1]

I append a few specimens of the contributions thus referred to :—

I.—From *The Globe*.[2]

"There is a very real distinction between a man's private and his official conscience. No one is obliged to become a judge, for example ; but having accepted judicial office with his eyes open, a man is under the duty of applying the law, or else of resigning his post. An individual, on the other hand, will, if he be a good Catholic, consult his spiritual adviser before going to law, and in Catholic countries the new Decree will place the clergy quite beyond the pale of lay tribunals . . .

"We are sure that Roman Catholics will recognise that a document which appears to menace the supremacy of the British Crown as the fountain of justice according to the system in force since the Reformation, cannot be passed over unnoticed or unopposed. . . .

"Let us assume that the Home Rule Bill is driven through the breach in the Constitution wall created by the Parliament Act, and that it becomes law without an appeal to arms,—both very wide assumptions. In the New Ireland a Catholic priest goes into a shop, orders some goods, and does not pay

[1] See page 4.

[2] Quoted in the Dublin *Daily Express* of December 26th, 1911.

for them. He cannot be sued without permission having first been obtained from his superiors. We do not suggest that, in such a case as this, permission would be refused, but we would insist that the necessity of obtaining such permission runs clean counter to British ideas of the equality of all men before the law.

"Moreover, two hands cannot wield one sceptre, and the suspicion of a dual control of the courts is bound to create a general sense of unrest in Ireland which would go far to make Home Rule a failure, even if it had all the merits which its supporters are bold enough to claim for it."

II.—From *The Belfast Newsletter.*[1]

"The Pope's Decree setting priests and all ecclesiastical persons above the law, is receiving in the English newspapers the attention which it deserves. . . .

"Suppose a priest assaults a Protestant in presence of a Roman Catholic policeman. The policeman will be excommunicated if he arrests or summons the priest. Or a priest delivers a seditious or inflammatory speech at a public meeting—and many priests have done so—the Attorney-General, Solicitor-General, or Crown Prosecutor, if a Roman Catholic, cannot proceed against him; no Roman Catholic can give evidence against him; and no Roman Catholic Judge can try him without incurring the penalty of excommunication,—which is the most awful that they can imagine. The decree puts an end to the equality of all persons before the law, and to the impartial administration of justice. . . .

"It may be said that all that would happen in this case would be that the Roman Catholic Attorney-General or other State officer would resign as soon as he found that he could not conscientiously discharge his duty, and that the prosecution would be conducted by his successor. But he might do nothing of the kind. The priests might advise him that he would serve the interests of his Church best by remaining in office (!), and in any case the public could have no confidence that he would do his duty.

"Priests would be able to commit with impunity offences for which all others would be made amenable."

[1] Quoted in the Dublin *Daily Express* of December 30th, 1911.

III.—From *The Liverpool Courier* of January 2nd, 1912.

"Archbishop Walsh has come forward with a *causerie* upon the Decree. He does not attempt to explain it away. He says it is interpretative, but that it extends the application of the Bull of 1869, which penalises certain persons who in certain circumstances bring ecclesiastics before lay tribunals, even to the case of private individuals who take that course. There is surely not much comfort in that ; on the contrary, it is really the confirmation of what everyone feared.

"The only point remaining is whether the Decree refers to Ireland, and on this the Archbishop succeeds in being seriously significant, and at the same time deliciously inconsequent. He adds a postscript to his letter in which he says his opinion is not worth the paper it is written on (!) : it bears the same relation to a Papal pronouncement that counsel's opinion does to a House of Lords judgment[1] . . . He confesses in his naive postscript the worthlessness of his opinion."

IV.—From *The Methodist Times* of January 4th, 1912.

"We called attention last week to the publication in Ireland of an English translation of what is known as the Papal 'Motu Proprio,' placing ecclesiastics above the law of the land.

"This act is so exquisitely ill-timed that it looks as if the Pope, or his advisers, intended to deal a shrewd blow at the prospects of Home Rule. . . .

"At the same time, the matter is too serious to be allowed to rest where it stands at present. Mr. Redmond, whose recent accident we greatly regret, and his friends must take action if they are to command the whole-hearted support of Protestant Nonconformists. In Germany and Austria outbursts have taken place which have led the hierarchy to declare that this Decree does not apply to either of these countries.[2] The Irish leaders must (*sic*) offer an equally strong and successful opposition to the arrogance and folly of the Papal Court (!)"

[1] So that an opinion of counsel, inasmuch as it is not a judgment of the House of Lords, is "not worth the paper it is written on" !

[2] Of course this account of the exemption of Germany and Austria is grossly incorrect. See pages 57-59, and Mgr. Heiner's three papers reprinted in this pamphlet.

V.—Speech of the Right Hon. J. H. Campbell, K.C.

Speaking at what was described, no doubt correctly, by the *Daily Express* as a "rousing meeting," held in the Antient Concert Rooms, Dublin, on the 4th of January, Mr. Campbell explained the effect of the Motu Proprio as follows:—

"The effect of the Decree was to prevent any public official from bringing into a court of justice, criminal or civil, any ecclesiastic of the Roman Catholic Church.

"The law officers of to-day in Ireland were two very able and high-minded gentlemen. Both of them were members of the Roman Catholic Church, but if they were called upon in the exercise of their duty to their Sovereign to put the law in force against Roman Catholic priests, and if they did so, then, *ipso facto*, they incurred excommunication, one of the most serious penalties that any honest, conscientious Roman Catholic could incur.

"Not only that, but in the courts of Justice from week to week priests were constantly being impleaded in connection with will cases. They made wills. They were constantly interfering in the disposition of men's property, and some of those wills were disputed, and under many of them Protestants were beneficiaries or legatees; and if this Decree were to remain in force, none of those cases could be investigated in a court of justice."

VI.—Letter of Mr. Thos. Harrison, LL.B.

Under the somewhat misleading heading, "The Decree in Operation,"[1] the following letter appeared in the *Daily Express* of the 22nd of December, the day after the publication of the Motu Proprio in that paper:—

"The Decree in Operation.

"*To the Editor of the 'Daily Express.'*

"Sir,

"Not within the last three hundred years has there been published a 'Papal Decree' so far-reaching in its effects

[1] See page 6.

upon civil life or so fatal to personal liberty as that promulgated by the Apostolic See on the 9th October, 1911, and which now lies before the public.

"It strikes at the root of all civil government in every civilised country under the sun. If it is obeyed, the law of the State and the protection which every subject of every civilised country is entitled to claim, becomes absolutely worthless.

"At present the State is supposed to be supreme. Every man is entitled to claim redress, as his right, against the highest in the land—except the King—for any wrong, civil or criminal. In future, no Roman Catholic, except upon pain of excommunication, can obtain redress for any wrong whether civil or criminal, against any priest, however humble, unless he first obtain the consent of the bishop to take proceedings. This new Decree is not confined to 'actions' or 'claims' or 'prosecutions' against a priest. It extends to every 'summons' to a priest, to appear before a Civil Court in any matter, civil or criminal.

"Let us see how this will work out in practice:—

"1. A Roman Catholic priest has seriously assaulted one of his parishioners. The latter cannot bring any action, civil or criminal, until he first obtains the permission of his bishop, and if he claims redress without such permission he is liable to excommunication.

"2. A testator bequeathes all his property to the bishop personally, or to the Roman Catholic Church, and leaves his wife and children destitute. The will is made *in extremis*, and under circumstances which would justify the next-of-kin striving to have the will set aside. One of the witnesses, or the executor, is a Roman Catholic priest. No Roman Catholic can take proceedings to have this will set aside until he first obtains the sanction of the bishop who either personally or as trustee for his Church may be the only person who takes benefit under the will.

"3. 'A' makes an ordinary will, to which a priest is witness, or of which he is an executor. It requires to be proved. Neither as witness nor as executor can the priest be 'summoned' to give evidence, by a Catholic Roman solicitor or client, without the 'permission' of the bishop

being first obtained,—except under the dreadful penalty of excommunication.

"4. A priest refuses to pay his lawful debts to one of his parishioners,—he cannot be sued or summoned to appear before a civil tribunal unless the permission of the bishop is first obtained—under penalty of the excommunication of the creditor or solicitor.

"5. 'A' is indicted for murder or robbery. 'B,' a Catholic priest, is the only witness. 'C,' a Roman Catholic Attorney-General or Solicitor-General, prosecutes. The latter cannot 'summon' the priest to give evidence, under pain of excommunication, unless he first obtains the leave of his bishop to 'summon' the only witness to the crime.

"Why, sir, one stands aghast at the paralysis of government, or the total effacement of civil liberty in Ireland, which must follow obedience to this Decree.

"Surely one may ask if this Decree were intended to stab Home Rule in its most vital part at this its most critical juncture. Was it promulgated to show to the world that though Home Rule is nominally 'demanded' by the Irish Party, it is the very last thing in the world that intelligent Roman Catholics really want.—Yours very truly,

"THOMAS HARRISON.

"65 FITZWILLIAM SQUARE, DUBLIN,
"*21st December*, 1911."

(B.)

MGR. HEINER'S REPLY TO THE CRITICS OF HIS ARTICLE IN THE "KÖLNISCHE VOLKSZEITUNG."[1]

In my article in the *Kölnische Volkszeitung* of the 27th of November, I wrote: "To instruct and convert those born antagonists of Rome and of the Catholic Church is an impossibility, for in their case the very first condition of conversion, a good will, is altogether wanting." This, as was to be expected, has been once more verified with regard to my explanation of the recent Motu Proprio. Clear though my demonstration must have been to every unprejudiced reader, fully fifty extracts from the journals of our opponents have reached me, in which, with desperate energy, but frequently on ridiculous grounds, they persist in maintaining that the Motu Proprio applies to Germany.

A forecast verified

The purpose of their discreditable tactics is evident at a glance. "Anti-Ultramontanism" is determined not to allow itself to be baulked of the welcome opportunity of making the most of the Motu Proprio against Rome, against Catholicism, and against the Centre party. All our antagonists throw themselves upon it as upon some carrion prey, and woe to him who attempts to disturb them in their repast. I especially have had personal experience of this, because I have had the courage or the "audacity" to sign with my own name my article in the *Kölnische Volkszeitung*. They even attack me personally, saying, for instance, that I do not know Latin, and, to make good their case, they make use even of printer's errors! Again, because I translated the words of the Motu Proprio "in hac temporum iniquitate" by "in these times of injustice," I am accused of being guilty of a "mystification" or of a "falsification" of the Motu Proprio, on the ground that *iniquitas* has in philosophical language a milder sense than "injustice," as may be seen in any Latin lexicon. Now I purposely translated "iniquitas"

Personal attacks

[1] (Translated from the *Kölnische Volkszeitung* of December 10th, 1911.)

by "injustice," a meaning which the word even now bears in the language of the Canon Law. But we need not dwell upon this.

An alleged contradiction

I have also been found fault with by my opponents on the ground that my explanation of the Motu Proprio is in contradiction with my own Manual on the Canon Law. The authors of those criticisms have either not read pages 192 and 193 of my Manual (5th Edition), or they have not understood what I have written there,—probably indeed they did not wish to understand it. Yet it is all so plain, that, except through ignorance or bad faith, no one could allege that my recent explanation of the *Privilegium fori* is in any way at variance with it.

On page 192, under n. 2, I wrote as follows: "As to civil actions and as to offences of the clergy in civil matters, the secular courts consider that with these, they alone are competent to deal. To these limitations of the *Privilegium fori* the Holy See, taking into consideration the circumstances of the times, has given its full consent, either expressly, as in the more recent Concordats, or tacitly, inasmuch as, by reason of an established custom to the contrary, the *Privilegium* is to be considered as abolished in all civil and criminal cases." On page 193, No. 3, where there is question of the principle in view of which the Church regards the *Privilegium fori*, the following passage occurs: "Apart from the fact that (the *Privilegium fori*), in all purely ecclesiastical affairs, especially concerning the ecclesiastical duties and offices of the Clergy, can and must be maintained,—because in these matters the secular courts possess no competency whatever, and in fact do not claim it,—the Church even now maintains the right of citing her servants before her own forum in temporal affairs, where there is no juridical provision to the contrary."

In accord with this I wrote, as far back as 1884, in my work on "Ecclesiastical Censures" (page 94), as follows:

Canonical exceptions to the Privilegium

"There may, therefore, exist cases in which there is no violation of the law of the Church in bringing an ecclesiastic for judgment before a lay tribunal. Such a judgment pronounced on a clergyman would not be contrary to the

provisions of the Canon Law in the following cases :—

"1. If such a judgment has been permitted to the civil authority by a Concordat with the Holy See.

"2. If the ecclesiastic has been justly degraded and delivered to the secular arm for punishment, because such a person no longer enjoys the *Privilegium fori*.

"3. If there is question of a country where the *Privilegium fori* may be regarded as abolished with the tacit assent of the Holy See by virtue of a duly established contrary custom ; for, as we read in the Commentary on the Bull *Apostolicae Sedis*, published by command of the Bishop of Reate : 'prorsus incredibile est Pontificem sapientissimum, amplissimam atque implexissimam controversiarum et molestiarum segetem, repente et vix uno verbo suscitare voluisse. Nec audiendi sunt, qui docent immunitatem ecclesiasticam divini iuris esse, cui abrogari non potest ; non enim de immunitate agimus, sed de censuris, quae iure, procul dubio, canonico sancitae sunt.' This opinion acquires additional strength from the fact that in the *Apostolicae Sedis*, above referred to, the special abrogation clauses of the Bulla *Coenae* with respect to customs and privileges were not retained."[1]

"Wholly incredible."

Here then we have even an Italian canonist[2] and a bishop holding that in this matter a right may be established by custom ; and declaring that those who assert the contrary should not be listened to.

The same view was held by my own teacher, Santi, who, both in his public teaching as professor, and in his Manual of Canon Law, set forth the same doctrine ; and it was also taught by Wernz while he was still professor at the Papal University in Rome. I may mention also the Jesuit Lehmkuhl, who, in his great work on Moral Theology, already in its twelfth edition, does not deny the possibility of a right established by custom. (See Lehmkuhl, vol. ii, page 686.)

[1] [Personally, I am not quite clear as to this. But the matter is no consequence whatever in the case. And, of course, I should be unwilling, without an opportunity of further investigating the matter, to express any doubt as to the accuracy of a statement made by a canonist of Mgr. Heiner's eminence.]

[2] [See page 45, footnote 1.]

All the above-mentioned works have been published with ecclesiastical approbation, and Rome has never in any way whatever found fault with them. In past times, as well as recently, I have conversed on this subject with various canonists of note, and also with colleagues of mine on the Roman Rota, all of whom agreed with me in opinion.

It is asked why the Motu Proprio does not express its meaning with greater clearness. I deny emphatically that the Motu Proprio is wanting in clearness. When I read it for the first time I had not the slightest doubt either as to its meaning or as to the range of its application. It is not the business of the legislator to give further explanations about a law already clearly expressed; to give such explanations is the province rather of jurists.

Legislators and jurists

If reasonable doubts remain, Rome can always be applied to for further explanations, which, if given, become binding on Catholics. If Rome is unwilling to give an authoritative explanation,—and this is the case especially when the matter is clear in itself,—the answer generally given is that the approved authors should be consulted and followed. Moreover, in our present case, the fundamental principle applies, that *in odiosis*,—and so, whenever there is question of penalties,—the more lenient view is to be followed. But let us return to the main point.

When all the arguments brought forward in hostile journals against my article in the *Kölnische Volkszeitung* failed to produce any effect, the ingenious correspondent of the *Tägliche Rundschau*, Herr A. V. Müller, comes forward with a discovery by which he thinks he has completely beaten out of the field both myself and the *Kölnische Volkszeitung*. As a matter of course, other Liberal journals have not left this discovery unnoticed, and have speedily made it their own.

A discovery!

The point in question is a decision of the Roman Rota of the 15th of March, 1910, in which, in support of the judgment pronounced by the tribunal [insisting upon the maintenance of the *Privilegium fori* in the case before the court], the following statement is made: "Neque contrariam con-

suetudinem posse introduci ; ea enim reprobanda esset veluti corruptela juris, utpote adversa libertati Ecclesiasticae."

Herr Müller then triumphantly exclaims, "Thus Heiner and the *Kölnische Volkszeitung* are finally disposed of by the solemn statement of the canonical grounds of a decision of the Rota."

But the matter is not quite so simple as Herr Müller thinks. As yet we are far from being put out of court.

Important distinctions

First, in what he has brought forward, there is question only of the grounds of a decision, and these can neither create nor define any right. Again, as to the decision itself: decisions define the rights of those only in respect of whom the decisions are given, and are binding upon them alone, whilst for other persons who are not specially referred to in the decision of the individual case, although they may happen to be in the same or in similar conditions, nothing is decided either to their advantage or to their disadvantage. That is a fundamental principle of law: "res inter alios acta nobis neque prodesse neque nocere potest." The decision referred to, then, can by no means be put forward as a proof that in the matter of the *Privilegium fori* a canonical right cannot be established by custom.

The case, as Dr. Wynen in the *Archiv. für katholisches Kirchenrecht* (vol. 91, page 53) has briefly, but correctly, stated it, was as follows:—

A case before the ecclesiastical courts in Rome

"A layman, for a sum of money due to him, summoned a priest before the Ecclesiastical Court of the Roman Vicariate. The priest objected to this procedure on the ground that it put his opponent in a more favourable condition than himself, inasmuch as, in the existing condition of affairs, his opponent would have free access to the secular courts in case the sentence pronounced by the ecclesiastical court should prove unfavourable, whereas he, the priest, had no such course open to him. He claimed, then, that the matter should be left to be dealt with in the secular court.

A specious plea

The application thus made was rejected by the Vicariate,

and this decision was brought by the priest before the Rota on appeal.[1] The Rota ruled in the first place that any disadvantages proceeding from laws should be taken into account by the legislator, but that a judge was bound to base his decisions simply on the law as it stood. The question of the *Privilegium fori* was then gone into in detail, and the well known principles which the Church immovably upholds were clearly set forth. But as nothing new was said, and as the Privilege in question is of little practical concern for Germany, we need not dwell further upon the subject.

Unforeseen developments

If Dr. Wynen could have foreseen that within a year the *Privilegium fori* would be one of the most prominent subjects of discussion in Germany, and that the above-mentioned decision of the Roman Rota would be brought forward in proof of the impossibility of the *Privilegium* being abrogated in Germany by reason of a contrary custom, he certainly would have explained the judgment of the Rota more fully. But that he regards the decision as being of no practical interest for Germany is clearly shown in his closing words: "as the Privilege in question is of little practical concern for Germany," etc. The three Judges also who gave judgment in the case would probably have expressed themselves in less general terms and in fuller detail, if they had foreseen that their application of the *Privilegium fori* to the case before them, which had reference only to Rome and to the conditions of affairs in Italy, could have given

[1] [Dr. Wynen's summary statement of the facts of the case in its progress through the courts may perhaps usefully be supplemented here.

The application of the priest, a Canon Baglioni, to have the case withdrawn from the ecclesiastical tribunal, was at first, strange to say, granted by the Vicariate, the court of first instance. Against this decision, the layman, a Signor Antonio Boni, appealed to the Rota. Before, however, the matter came on for hearing by the Rota, an agreement was come to between the parties, by virtue of which the case was brought back to the Vicariate, and was thus put once more in the position from which it had started.

On a fuller consideration of the matter, the Vicariate refused to allow the case to be removed from the ecclesiastical jurisdiction, thus deciding against the priest and in favour of the layman. Against this decision the priest appealed, and thus the case came before the Rota for final decision as mentioned by Dr. Wynen in the text above.]

occasion to the hostile press abroad to generalise their statement, and thus misapply it.

Details of the case before the Rota

The case with which the judgment deals is one that occurred in the city of Rome. It was the case of a priest summoned before the ecclesiastical court by a layman who sought to recover a sum of money, due to him, as he claimed, by the priest. The priest, on the other hand, demanded that the case should be tried in a secular court, and among other reasons he alleged : " Perchè, date le condizioni in cui versa attualmente la Chiesa in Italia e in quasi tutte le nazioni, è reso impossibile ad essa l'esercizio della sua competenza."[1] In other words, he contended that, because it has been made practically impossible for the Church to apply fully the *Privilegium fori*, therefore the *Privilegium*, even in Rome, should be abolished. Thus we meet here with the propositions condemned in the Syllabus (Nos. 59 and 61) of Pius IX,[2] viz., that from the existence of an accomplished fact one is justified in inferring that it is in accordance with law.

The only possible decision

As to this, manifestly, no other decision could have been given by the Rota than that the *Privilegium fori* could not be abolished by any secular law, or by any mere custom to the contrary, inasmuch as any such decision would conflict with the freedom of the Church : even the Pope himself could not give up the *Privilegium* absolutely ; he could only revoke it in various countries in view of the circumstances prevailing there ; against acts of the civil power setting aside the privilege of its own accord, the Pope has vigorously protested : if the Church is overborne by the strong hand of the State, it does not follow that she surrenders her rights.

The Pope alone, as the Rota declares, can in any way

[1] [That is: "Since the conditions in which the Church is now placed in Italy, and in almost all countries, are such that it has been made impossible for her tribunals to exercise their jurisdiction."]

[2] [PROP. 59. " Jus in materiali facto consistit, et omnia hominum officia sunt nomen inane, et omnia hominum facta juris vim habent."

PROP. 61. " Fortunata facti injustitia nullum juris sanctitati detrimentum affert."]

alter or abrogate the *Privilegium fori*. He can do this in two ways: 1. expressly, by Concordats; and 2. tacitly, by virtue of a juridical consent, in those cases in which the conditions required by law for the existence of a contrary custom are present.[1]

It is a fundamental error to assume, as the priest did in the case before the Rota, that a contrary custom, considered as a mere fact, could abrogate a law; this would, on the contrary, be a "corruptela juris." By the Canon Law, the consent of the legislator must be superadded,[2] and that consent has been given once for all by Gregory IX in the case of every custom, even when the custom is in conflict with a law, provided only that it is a "reasonable custom," and that it has lasted for the length of time prescribed by law.[3]

If some canonists hold that a custom against the *Privilegium fori* cannot but be unreasonable, what they refer to is a custom that is subversive of the very principle of the *Privilegium*, and that would thus involve the destruction even of the immunity of the Pope himself from the secular jurisdiction. But this in no way precludes the establishment of a reasonable custom, in reference to other ecclesiastics, in any particular country, in view of the circumstances of the place.

This is clearly expressed by Wernz, the present General of the Jesuits, one of the most distinguished canonists of our time, in the following words quoted already in my first article :—

The true canonical doctrine

Consuetudo, cum vi juris divini abrogandi prorsus destituatur, *forum privilegiatum R. Pontificis nullo unquam tempore aufere valet*, at *immunitas inferiorum clericorum*, quo ambitu, expressa Rom. Pontificis concessione, in multis regionibus immutata vel quoad substantiam abrogata est, eodem etiam, *longaeva consuetudine*, in aliis regionibus *immutari vel tolli potest.*

Quod enim, temporum ratione habita, R. Pontifex non paucis regionibus concessit, profecto nequit esse praxis irra-

[1] [See pages 19-21.]
[2] [See pages 18, 19.]
[3] Corp. Jur. Can. c. ult. x. 1. 4; c. l. vi. 1. 2

tionabilis, licet sit minus perfecta et favorabilis Ecclesiae; at etiam in aliis regionibus eaedem possunt vigere circumstantiae, ergo rationabilitas, sive prima legitimae consuetudinis conditio, non deest.

Qua conditione posita multo facilius habetur altera, quod consuetudo debeat esse legitime praescripta.[1]

Against the *Privilegium fori* of the Pope himself, inasmuch as it is of divine right, no right of custom can prevail. But it is different in the case of other ecclesiastics. Since, in consequence of the altered circumstances of the times, the Pope has in particular countries expressly abrogated the *Privilegium fori*, so too a custom may be formed which has the force of law, and cannot be called unreasonable, if only it has been in existence for the prescribed period of time. If such were not the case, the Concordats entered into by the Holy See should be called "unreasonable" and "a corruption of law."

The decision of the Rota

Now the decision of the Rota in the case mentioned, is in no way opposed to the doctrine thus explained, nor does it in any way conflict with it. The priest in question had asserted that the *Privilegium fori* had no longer any value *de jure* because in present circumstances the application of it had been rendered impossible *de facto*. To this the answer was given: That is not so: no one but the Pope could abrogate the *Privilegium fori*.

The present case refers to Rome and Italy only, where, on account of the absence of the Papal consent, there can be no question of a validly established custom to the contrary. The Holy See has repeatedly protested,—as was frequently done, for instance, by Pius IX—when, in disregard of the *Privilegium fori*, ecclesiastics were summoned before the secular courts. Then, as on the one hand, the Church can never surrender the principle of the *Privilegium*, because such a surrender would involve that of the immunity of the Pope, which is based on divine right, so neither, on the other hand, can an accomplished fact ever

[1] Wernz, *Praelectiones de Judiciis Civilibus*, Romae, 1889, p. 290.

turn wrong into right as was argued on behalf of the priest whose case was dealt with by the Rota. And as the Holy See has protested over and over again against violations of the *Privilegium fori* in Rome and in Italy,—so that there can be no question of the " tacit " consent of the Pope,—the sentence of the Rota might well declare the custom set up in opposition to it to be a " corruptela juris." I would myself have subscribed without hesitation to such a judgment.

From this, of course, it by no means follows that with respect to other countries a legitimate custom might not, in special circumstances, be established with the consent of the Pope. That in Germany such a custom has been in existence *de facto* since time immemorial, and that the Holy See has given its tacit consent to it, inasmuch as it has never protested against it, is a fact so notorious that it stands in no need of proof.

A custom in Germany from time immemorial

Even if a bishop of a particular diocese should make known the Motu Proprio through his official diocesan organ, such a communication would not have the effect of abrogating a custom that exists throughout the whole country. The validity or non-validity of a law does not depend on the publication or non-publication of it by any individual bishop. All this is so obvious to canonists that it would be superfluous to dwell upon it any further.

Hence it follows that neither myself nor the *Kölnische Volkszeitung* have been " disposed of " by the discovery of Herr Müller, the Roman representative of the *Tägliche Rundschau*, or by the appropriation of his discovery by the rest of the Liberal press. They will only have to go in search, then, of new " discoveries."

But what about the abrogatory formula: " Contrariis quibusvis non obstantibus " ? Let us, says the *Kreuzzeitung*, listen to the words of the Motu Proprio itself, distinctly stating that everything to the contrary of what it prescribes is of no avail,—that is to say, that the German right of custom advanced by Heiner as hindering the application of the Motu Proprio is declared by the Pope himself to be of no force at all. Even Professor A. Schulze of

Contrariis quibusvis non obstantibus

Freiburg im Breisgau writes in the *Kölnische Zeitung*, No. 1328, in italics:—"It (the Motu Proprio) concludes by expressly invalidating every provision to the contrary."

One could hardly believe it possible, that even jurists engaged in the teaching of Catholic Canon Law in German Universities, should be ignorant of the meaning of the legal abrogation formulas.[1] If Professor Schulze had read only five pages further in the same number of the *Acta Apostolicae Sedis* which contains the Motu Proprio *Quantavis diligentia*, he would have met with another Motu Proprio with the following abrogation clause:—"Contrariis quibuscumque, *etiam specialissima mentione dignis*, minime obstantibus." Surely the following question would then have occurred to these learned gentlemen: Must there not be some difference between these different abrogatory clauses? And they could have derived instruction as to the difference between them from Catholic Manuals of Canon Law.

Abrogatory clauses

I quote here only one, the work of a Roman Canonist, Santi, in his *Praelectiones Juris Canonici*, where he treats of the abrogation and consequently the abolition of a right established by custom, and teaches expressly, in accordance with all canonists, that a particular custom is not abrogated by a general clause such as we find in the Motu Proprio. If the custom of a particular country, or particular ecclesiastical province or diocese, is to be abrogated, this must be expressly mentioned in the abrogating clause, as, for instance, in the clause contained in the other Motu Proprio of Pius X above referred to.

[1] [This reference to Professor Schulze as a jurist "engaged in the teaching of Catholic Canon Law" in a German University,—the University in question being that of Freiburg, which is one of the German Universities in which there is a Catholic Faculty of Theology,—might easily give rise to a misunderstanding.

Professor Schulze is not a Catholic. He is one of the professors in the Faculty of Law, and his primary subject is German law. But he deals also with the Canon Law, in certain scientific aspects of it. It is not uncommon in German Universities, to find a chair such as that of Professor Schulze held by a Protestant.

In those universities in Germany in which, as at Freiburg, there is a Faculty of Catholic Theology, there is in that faculty a chair of Canon Law. Such a chair is held, of course, by a Catholic. The chair of Canon Law in the Faculty of Theology at Freiburg was that held until recently by Mgr. Heiner.]

I have neither time nor inclination to enter upon the refutation of other statements and commonplaces of the liberal press, because that press, as I have said before, can neither be instructed nor converted. In particular, the insulting personal remarks of certain correspondents and writers leave me quite unmoved ; I had, they say, the " impudence " to oppose the validity of the Pope's decree for Germany!

For them, the Motu Proprio must under all circumstances be proclaimed to have the force of law for Germany, because they have absolute need of it at the coming elections as a weapon of attack against the Church and the Centre party.

(C.)

MGR. HEINER'S FURTHER REPLY TO HIS CRITICS.[1]

Articles and letters from Liberal and other anti-Catholic journals keep pouring in upon me every day. The tendency of all of them is the same: the Motu Proprio must under all circumstances have the force of law in Germany, and its validity must be held intact; every attempt to cancel its validity, or even to weaken it, must be vigorously withstood; and all because the Motu Proprio is to be used as a powerful weapon in the combat against Ultramontanism and the Centre party, and, in the last instance, of course, against Rome and the Catholic Church itself. Strange indeed! Hitherto the press of our opponents has always set itself in opposition to Papal decrees, but now it defends their application to Germany against the Catholic Press!

Anti-Catholics and the Motu Proprio

The grounds, too, that are relied upon in favour of the validity of the Motu Proprio for Germany are generally so futile, and are in such flagrant contradiction, not only with the principles of Canon Law, but also with the actual circumstances of Germany, that one cannot but wonder how even self-styled "Canonists" have the courage to come into the field with such rusty weapons.

Futile grounds

We have here especially in view an article in the *Kölnische Zeitung* of the 8th of December, No. 1346, under the heading: "A Canonist on the Motu Proprio." The only pity is that the "Canonist" had not the courage to write over his own name. As a proof "that the *Privilegium fori*, if not *divini juris*, is nevertheless most closely connected with the Divine law," he quotes the 30th proposition of the Syllabus of 1864, in which the following proposition is con-

A "Canonist" on the Motu Proprio

[1] (Translated from the *Kölnische Volkszeitung* of December 15th, 1911.)

The Syllabus of 1864

demned namely, that "the immunity of the Church and of ecclesiastical persons,"—and to this immunity the *Privilegium fori* belongs,—"has derived its origin from civil law."[1] From this condemnation our "Canonist" draws the conclusion that, "this being admitted, no right derived from a custom contrary to the *Privilegium* ever can be formed."

Roman teaching

But what about the fact that in the chairs of law in schools under Papal authority in Rome, as well as in works published in Rome with approval, the contrary of all this is taught without disguise. Our "Canonist" has quite misunderstood the 30th proposition of the Syllabus.

The error condemned in that proposition is the following:—"The immunity of the Church and of ecclesiastical persons derived its origin from civil law." It is true, indeed, that the condemnation of this proposition, taken from the anti-Catholic author, Vigil,[2] has been the occasion of much criticism and even invective directed against the Church. To the present day, we find use made of it, over and over again, as a proof of the boundless claims and insatiable demands made by "Ultramontanism" upon the modern state, with which that immunity is supposed to be absolutely incompatible, inasmuch as in the modern state all are equal before the law. But the proposition is entirely misunderstood, and the condemnation of it mistakenly condemned, and this, not only by the opponents of the Syllabus, but also by many Catholics, who are at a loss to understand how a purely historical question on the origin of ecclesiastical immunity could ever have been made the object of an ecclesiastical condemnation.

The Holy See would undoubtedly have put the propo-

[1] [Prop. 30. Ecclesiae et personarum ecclesiasticarum immunitas a jure civili ortum habuit.]

[2] [The 30th proposition of the Syllabus is taken from a work, in six volumes, published in Spanish, at Lima, by F. G. Vigil, in 1848, under the title "Defensa de la autoridad de los Gobiernos y de los Obispos contra las pretenciones de la Curia Romana."

This work, from which no fewer than seven of the propositions in the Syllabus are taken, was condemned by Pius IX, in an Apostolic Letter of the 10th of June, 1851.]

[3] [In his famous "Letter to the Duke of Norfolk," written in reply to Mr. Gladstone's ill-informed dissertation on "Vaticanism,"

sition in an entirely different form, if it had not appeared as stated above in the work from which it was taken. As it stands, however, inasmuch as it asserts that the immunity of the Church as such derives its origin exclusively from civil legislation, so that the latter can at pleasure withdraw it absolutely, the proposition is clearly erroneous. Ecclesiastical immunity, as such, does not derive its origin merely and exclusively from civil legislation; although by civil legislation there have been granted to the Church certain specified immunities. Ecclesiastical immunity, as such, is based on the natural feelings of mankind towards the Almighty and towards persons and things consecrated to His service. It is these religious feelings, as well as other considerations of what was equitable and becoming in their dealings with the Church, that Christian legislators took into account when they bestowed upon the Church a series of immunities, some granting more, others less, according as they saw that one or another special immunity was useful or was called for by the religious character of the persons, and by the purpose of the things, that were dedicated to God's service.

A proposition: why it was condemned?

Now, in the proposition that we are considering, there is

Dr. Newman has an interesting reference to the writer from whose work the condemned proposition here in question is taken.

Having stated that "in order to see the nature and extent of the condemnation passed on any proposition of the Syllabus, it is absolutely necessary to turn out the passage of the Allocution, Encyclical, or other document in which the condemnation is found, Dr. Newman quotes Mr. Gladstone's description of the condemnations as "extraordinary declarations on personal and private duty," and as "stringent condemnations." He then continues:—

"I certainly must grant that some are stringent, but only some.

"One of the most severe that I have found among them is that in the Apostolic Letter of June 10, 1851, against some heretic priest out at Lima, whose elaborate work in six volumes against the Roman Curia, is pronounced to be in its various statements, 'scandalous, rash, false, schismatical, injurious to the Roman Pontiffs and Ecumenical Councils, impious, and heretical.'

"*It well deserved to be called by these names*, which are not terms of abuse, but each with its definite meaning; and if Mr. Gladstone, in speaking of the condemnations, had confined his epithet, 'stringent' to it, no one would have complained of him."—("*A Letter addressed to His Grace the Duke of Norfolk, on occasion of Mr. Gladstone's recent Expostulation*," *London*, 1875, *pp.* 83, 84.)

The condemnation of the proposition explained

no reference whatever to any special immunities—some of which may have derived, and actually have derived, their origin from civil legislation. There is question only of the immunity of the Church, and of ecclesiastics, in general. Hence in the condemnation of the proposition it is not denied that the Church owes some specified immunities to civil legislation. Nothing more is implied in the condemnation than that the origin of the establishment of ecclesiastical immunity in general is not to be traced, exclusively, to the legislation, or the mere good will, of civil legislators, as if they were not influenced in the matter by the common feeling of respect for religion.

I have explained this in detail in my work: *The Syllabus of Pius IX.* (Mayence, 1905), page 156, continued as follows on page 159:—

"Hence it is easily understood why modern legislation, which has abandoned the Christian standpoint, no longer recognises the immunity of the Church, but has abolished it in most countries, although, in a few, some particular portions of it have been preserved, out of respect for the religious feelings of the Christian community. Want of faith, irreligion, indifferentism, hatred of Christianity in general, and of Catholicity in particular, are, amongst 'Anti-Ultramontanists,' even at the present time, the real cause why they are striving so bitterly against the immunity of the Church, and why they long to remove the last remains of that immunity wherever it still exists."

The condemnation, then, of proposition n. 30 of the Syllabus can in no way be adduced to prove that a lawful custom may not have been formed in individual countries at variance with some specified immunities, and also, therefore, at variance with the *Privilegium fori.* The ecclesiastical immunities indeed are based on divine right, as the Council of Trent expresses it, but they do not constitute divine right.

How, indeed, could the Pope have been able to grant concessions in various instances to individual states by means of Concordats abrogating the *Privilegium,* if the ecclesiastical immunities—in the present instance the *Privilegium fori,*—constituted a divine right? Even the

Pope himself is subject to the Divine law, not placed in authority over it; and therefore in no circumstance can he ever abrogate that law, dispense from it, grant concessions or exceptions derogatory to it, and so forth. The fact, then, that the Pope has actually done this in the case of the *Privilegium fori*, is, as Wernz says in his work quoted by me in my two former articles in the *Kölnische Volkszeitung*, a conclusive proof that in certain circumstances a custom at variance with the *Privilegium* may be reasonable, and that therefore a customary right may be formed. This would establish the first condition of a lawful custom, that is to say, its reasonableness.

Praescriptio longaeva

Now let us examine the second condition of a valid custom, namely, its legal prescription (*praescriptio longaeva*), which Pope Gregory IX, in the Decretals, requires in all cases in which the *consensus legalis* is required to make a custom effective. As regards the abrogation of the *Privilegium fori* in Germany, has this condition also been fulfilled? Undoubtedly it has. But, says the "Canonist" of the *Kölnische Zeitung*:—"Heiner assumes all this without proof. In particular, he takes no account of the uncommonly difficult question of the necessary time that must have elapsed before a right acquired by custom becomes lawful."

The "Canonist" again

The "Canonist" then continues:—

"Even Wernz, whom Heiner brought forward as an authority, says at the end of the quoted passage: 'debet (consuetudo) legitime esse praescripta,' that is the custom must have lasted for the time required by law. The canonical time of legal prescription in this matter is now taken to be 40 years. Now in the German Empire, the ecclesiastical jurisdiction was abolished by the law of the 27th of November, 1877, which came into operation on the 1st of October, 1879. Since 1879, forty years have not yet elapsed, so that a right of custom cannot as yet have been formed. Or will Heiner, following the opinion of some few individual canonists (Schulte), assert that a shorter time

The German Empire

is sufficient? But by virtue of what law? Or in conformity with what practice? On all this critical matter Heiner is silent."

Then the criticism continues:—

"There is another point of view. When a right is to be established by custom, does the whole German Empire enter into account, or is the custom of each separate State to be the criterion? In any case, the laws of the separate States will have to be taken into account for the period before 1879. How, then, will Heiner compute and point out the beginning and the completion of the requisite time of legitimate prescription, for instance in Prussia? And how for the other individual states? Here again Heiner is silent. And yet anyone asserting that a derogatory right of custom exists, is, as a matter of course, bound to prove it.

"I am greatly afraid that Heiner, with the good and quite intelligible desire of calming excitement amongst the Catholics of Germany, has asserted more than he can prove, and has taken upon himself a responsibility which he cannot support.

"Austria I put aside. But here also Heiner's explanations are not calculated to confirm belief in his authority.

The Austrian Concordat of 1855

The Concordat of 1855, no doubt, abolished the *Privilegium fori*.[1] Quite so, but was not the Concordat of 1855 abolished by the act of Austria itself in the year 1874, and thus divested of its validity? After a Concordat has been thus abrogated by the State, is it legally permissible to the State to hold on to the advantages that were conceded to it by the Church in the making of the Concordat. In this case, also, Heiner will find few to assent to his views unconditionally."

And then comes our "Canonist's" last point:—

"The confident assumption that the Holy See does not endorse Heiner's opinion, is confirmed by the point already made in the *Kölnische Zeitung*, namely: Where, then, is the Motu Proprio valid? Heiner asserts that it will apply only, or at least chiefly,

How can the Motu Proprio be in force anywhere?

[1] [See page 71.]

to Italy. That, no doubt, may be supposed to be correct. Occasion for the publication of the decree was given by the proceedings before the Roman civil courts in connection with a lawsuit arising out of an alleged violation of the secret of the Confessional. But if a custom by reason of which the *Privilegium fori* has been abrogated, was formed, —as Heiner considers that it was formed—in Germany, does not the same apply in at least equal measure to Italy? For in Italy the *Privilegium fori* has been abolished at least since 1859 (the time of the annexation of the Marches, etc.), and therefore for a much longer time than in Germany. Is it, then, that the Holy See has given to its canonists a law which is of no authority even in places where it is of importance to the Holy See that it should be upheld?"

As many errors as there are statements

Here we have as many errors as there are statements. For my part, I have always been of opinion that facts that are notorious need no other proof. Our "Canonist" sets out from the proposition that for a custom the canonical time of prescription is forty years. "In the German Empire," he says, "the ecclesiastical jurisdiction was abolished by the law of the 27th of November, 1877, which came into operation on the 1st of October, 1879. Since then, forty years have not yet elapsed, so that a right of custom cannot as yet have been established."

As to this, I am quite willing to admit that a right of custom cannot be formed in less than forty years. This I have stated in my Manual of Canon Law (Vol. 1, page 43) where, after giving a summary of the different views held on the subject, I say: "Meanwhile the opinion that a period of forty years is required for the establishment of a right of custom is the most general and the most probable."[1] But then, the "Canonist" proceeds to assert that, in Germany, the ecclesiastical jurisdiction was abolished by Section 15 of the law of the 27th of November, 1877, which came into operation on the 12th of October, 1879; that, since

[1] [Unquestionably it is sufficient. See page 21.]

then, forty years have not yet elapsed and that consequently no right of custom can have been established.

So that, according to our "Canonist," it is by the legislation of 1877-79, that what he calls the "ecclesiastical jurisdiction" has been abolished in Germany! Of course he means by "ecclesiastical jurisdiction" an ecclesiastical jurisdiction in the secular sphere or in secular affairs, because the jurisdiction of the Church in purely ecclesiastical or spiritual affairs, as well as in matters pertaining to the ministry and discipline of the clergy, has never been interfered with.

The Corpus Juris Fridericiani

In the *Privilegium fori*, there is question only of a jurisdiction in secular affairs. And this, our "Canonist" tells us, was not withdrawn from the Church in Germany before the legislation of 1877-79. And yet, all that legislation, which placed the Catholic clergy in civil as well as in criminal affairs on an equality with the laity, was then accepted by Parliament! How could this possibly have occurred if that equality had not been established before then? Must not the thought have occurred to our "Canonist," that, at that time, the consent of Parliament could not have been obtained if the *Privilegium fori* had not long previously ceased to have effect in the different states of Germany?

The German legislation of 1877-79

But he now asks: How will Heiner compute and point out, for instance in the case of Prussia, the beginning and the completion of the time of prescription for this custom? Here also, he says, I remain silent. Certainly, I did remain silent because I thought it impossible that any Canonist should be unaware that the *Privilegium fori* has never been in existence in Prussia from the time when the Prussian Kingdom began. Our "Canonist" seems never to have heard anything about the *Corpus Juris Fridericiani*, or about the Prussian Landrecht of 1792!

The custom against the Privilegium in Prussia

In matters governed by the law of the State, the Canon Law was already superseded by the *Corpus Juris*

Fridericiani,[1] which (Part I. lib. I. Tit. 2. § 12) enacted as follows :—

"Since, by virtue of the Treaty of Westphalia, our Catholic subjects are to be judged in accordance with their religious principles in all matters of faith, therefore must the Canon Law be preserved in force, in so far as it is necessary for that purpose.

"But in all temporal affairs we will have the *Jus Canonicum* abolished, except with respect to the *officia* and *dignitates* [of the chapters], and the *jura* made dependent on them by the founders, and with respect also to questions concerning tithes, which we order to be decided according to the Canon Law even among our Protestant subjects."

The *Corpus Juris Fridericiani* was replaced by the Prussian Landrecht of 1792, and in particular, as to the Canon Law, by Title 11, Part 2, of the Landrecht. This, however, in no way modified the principle, above quoted, of the earlier code, which, in fact, it closely followed.

Von Kamptz (*Year-book of Prussian Legislation*, 58, page 61) gives as follows the provision regarding the clergy as it was proposed in the draft of the scheme : "As for Catholics, their rights and duties in the exercise of their spiritual ministry are determined by the provisions of the Canon Law." Carmer states it in the following form :—"The rights and duties of a Catholic priest are determined by the provisions of the Canon Law." But on this, Suarez[2] notes :—"From the omission of the words 'in the exercise of their spiritual ministry,' the paragraph acquires a misleading and erroneous sense. For it is only *ratione internorum officii* that the provisions of the Canon Law are upheld, not with respect to exterior relations and rights." Moreover, the exception—"with respect to the *officia*," etc.,—made by the *Corpus Juris Fridericiani* to the general exclusion of the Canon Law in matters of temporal concern,—was removed by the Landrecht which provided in another way for that matter.

[1] [This was the famous code the compilation of which was carried out under the direction of Frederick the Great at intervals between 1748 and 1776.

The subsequent Prussian Landrecht was brought out in the reign of Frederick's successor, Frederick William II, in 1792-4.]

[2] [A German jurist; not, of course, the well-known theologian.]

As to the application of the laws of the State to ecclesiastics, the Landrecht enacted, in particular, as follows (P. II. t. 11, § 98):—"In all concerns of civil life, ecclesiastics, without distinction of religion, are judged by the laws of the State." And paragraph 536 decrees :—"If a parish priest has rendered himself guilty of civil transgressions which are matter for criminal investigation, the ecclesiastical superiors are bound to suspend him and leave the matter to the decision of the civil authorities." And paragraph 537 :—"But the civil authority may, without waiting for any preliminary step, arrest the accused, and take legal proceedings against him."

A prescription of over a hundred years

According to all this, then, the *Privilegium fori*, that is to say, the jurisdiction or competence of the Church with regard to the civil or criminal affairs of the clergy, has been abolished, whilst, on the other hand, its jurisdiction in matters concerning the exercise of the ministry and clerical discipline remains unaltered. Now, neither the Holy See nor the Episcopate has ever objected to this state of things, and consequently, the *Privilegium fori* has not, for the last hundred years and more, been in force in Prussia.

Other German States

The same applies to the other states of Germany since the secularization of the ecclesiastical principalities. For instance, in the Constitutional Edict of the 14th of May, 1807, for the Grand Duchy of Baden (*Official Journal*, 1818, page 101), it is enacted in paragraph 14 :—"All investigations in civil judicial affairs must issue from the ordinary courts," and in paragraph 15 :—"No one is to be withdrawn from the jurisdiction of his regular judge in criminal affairs." In the "Law concering the legal status of Churches and Ecclesiastical Associations," of the 9th of October, 1860 (see Heiner, *Laws Concerning the Catholic Church in Baden* : Freiburg in Breisgau, 1890), it is laid down in Art. 13, that "in their civil and political relations, the Churches, their institutions, and ministers, remain subject to the laws of the State." In Baden also, then, there can be no question of the abrogation of the *Privilegium fori* for the last hundred years and more.

The same or similar legal provisions exist in all the remaining German States. It would be impossible for me to gratify the "Canonist" of the *Kölnische Zeitung*, by quoting all of them for him here. But let him ascertain the facts for himself, and then kindly communicate with me as to where, in any of the German States, the *Privilegium fori* now exists.

And now let us consider Austria, which the "Canonist" speaks of leaving aside,[1] but about which he nevertheless writes:—

"In this case also Heiner's explanations are not calculated to confirm belief in his authority. It is said that in Austria the Concordat of 1855 abolished the *Privilegium fori*. Quite true. But the Concordat of 1855 was abolished by Austria in 1874, and was thus deprived of its validity.

"Is it legally admissible to hold on to the advantages granted to the State—supposing them to have been granted by the Concordat—although the State itself abolished the Concordat, and, together with it, the privileges bestowed on the Church?

"Here also Heiner will find few ready to assent to his views unconditionally."

The Austrian Concordat of 1855

In my first article I did not, indeed, enter much into detail with respect to Austria, but my reference to Articles XIII. and XIV. of the Concordat of 1855 will have been considered sufficient by all who have even the faintest idea of the practice of the Holy See with respect to a Concordat that has been broken by the one-sided action of a State. The favours that have once been granted by the Holy See to a secular government remain in full force, unless the Holy See decides to the contrary, as, for example, Pius X has done in the case of France.

Amongst other proofs of this there is the fact that those privileges which the Holy See has granted to the subjects of a secular power on the occasion of a Concordat, remain unimpaired after the Concordat has been broken through by the State. This is attested by the tacit recognition of those rights that are valid solely by virtue of concessions bestowed in the Concordat. This is clearly established by the Concordat

[1] [See page 103.]

concluded with the King of Naples in 1818. Even in the case of princes, who, by their arbitrary and unjust abolition of Concordats have broken their words, the concessions and favours previously bestowed remain intact unless they are expressly revoked by the Holy See.

All these facts are so well known that it would be a waste of time and of ink to set about proving them. Hence it is that it has never occurred either to the Holy See or to any Austrian bishop to claim the *Privilegium fori* for the Austrian clergy on the ground that the Concordat had been abolished. Austrian expositors of the Canon Law are unanimous in holding that the *Privilegium fori* has been definitely abolished, so that, even to the present day, notwithstanding the abolition of the Concordat by the State itself, the *Privilegium* no longer exists in Austria.

"Where, then," finally asks our "Canonist," together with the other champions of the validity of the *Privilegium* in Germany,—where, then, is the *Privilegium fori* in existence? Is it perhaps among the blacks? And he continues:—

"Heiner asserts that it will apply only, or at least chiefly to Italy. That may certainly be supposed to be correct. Occasion for the publication of the decree was given by the proceedings before the Roman civil courts in connection with a lawsuit arising out of an alleged violation of the secret of the Confessional.

"But if, as Heiner considers, a custom by reason of which the *Privilegium fori* has been abrogated, was formed in Germany, does not the same apply in at least equal measure to Italy? For in Italy the *Privilegium fori* has been abolished at least since 1859 (the time of the annexation of the Marches, etc.), and therefore for a much longer time than in Germany.

"Is it, then, that the Holy See has given to its canonists a law which is of no authority even in places where it is of importance to the Holy See that it should be upheld?"

The Verdesi case in Rome.

The "Canonist" of the *Kölnische Zeitung* seems to get quite confused over his own doubts and entangled in his sophistries. Let it be observed in the first place, that the Verdesi case in Rome was by no means the determining cause of the issuing of the Motu Proprio. There were also in view other famous cases, quite dif-

ferent ones. The argument, however, that, if the *Privilegium fori* has, by virtue of custom, been abrogated in Germany the same result should have followed for Italy, does not speak much for "canonical" ingenuity.

The protests of the Holy See

Does the "Canonist" not know that the Holy See has frequently and solemnly protested against the abolition of the *Privilegium fori* by the Italian laws, and that, therefore, no right of custom could have been formed in Italy in opposition to the law of the Church,—the *consensus tacitus* or *legalis* of the legislator not having been given to the abrogation of the law in that country as it was in Germany? The same happened also in several other Catholic States, especially in South America, where, just as in Italy, the *Privilegium fori* has never been surrendered by the Church. Therefore the *Privilegium* is not confined to "the blacks" only.

But I am wearying the reader with explanations which after all can produce no other effect than to call forth some smiles at the learning of the "Canonist" of the *Kölnische Zeitung*. Nor can I enter here upon the examination of an indefensible article of a "Canonist" in the *Tag*: that can be better done in another place.

In the meantime we may await an official declaration as to the validity or invalidity of the right of custom in Germany; in any case, such a declaration will serve to calm down excitement, especially amongst German Catholics. It may be that, on the part either of the German or of the Prussian Episcopate, an application in this matter has already been made to Rome.[1]

This is my last word. What I have written, I have written through love of the Church, and of my Fatherland, Germany.

[1] [That such an application has been made, not by the German or Prussian Episcopate, but by the Prussian Minister accredited to the Holy See, we have already seen, as we have also seen the decisive result of that application. See pages 57-59.]

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THE RT. REV. MGR. CANON SOUTER,

Domestic Prelate to His Holiness.

TENTH PRESIDENT OF OSCOTT.

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Religioni ac Bonis Artibus.

ST. MARY'S COLLEGE, OSCOTT.

1888.

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PREFACE.

My first and most pleasant duty in issuing this volume of the *Oscotian* is to thank most cordially the writers, one and all, who, at great personal inconvenience and in the midst of other laborious duties, have so generously placed their services at my disposal, and thus enabled their Alma Mater to celebrate its Jubilee in a literary as well as in a festive form. The appendix alone, containing complete lists of boys, masters, and superiors since 1794, is a work representing years of patient toil, for which the Rev. W. M. Stone is entitled to the gratitude of Oscotians. Both in the revision of the lists and throughout the volume I have received much valuable help from the Vice-President, the Rev. J. Caswell.

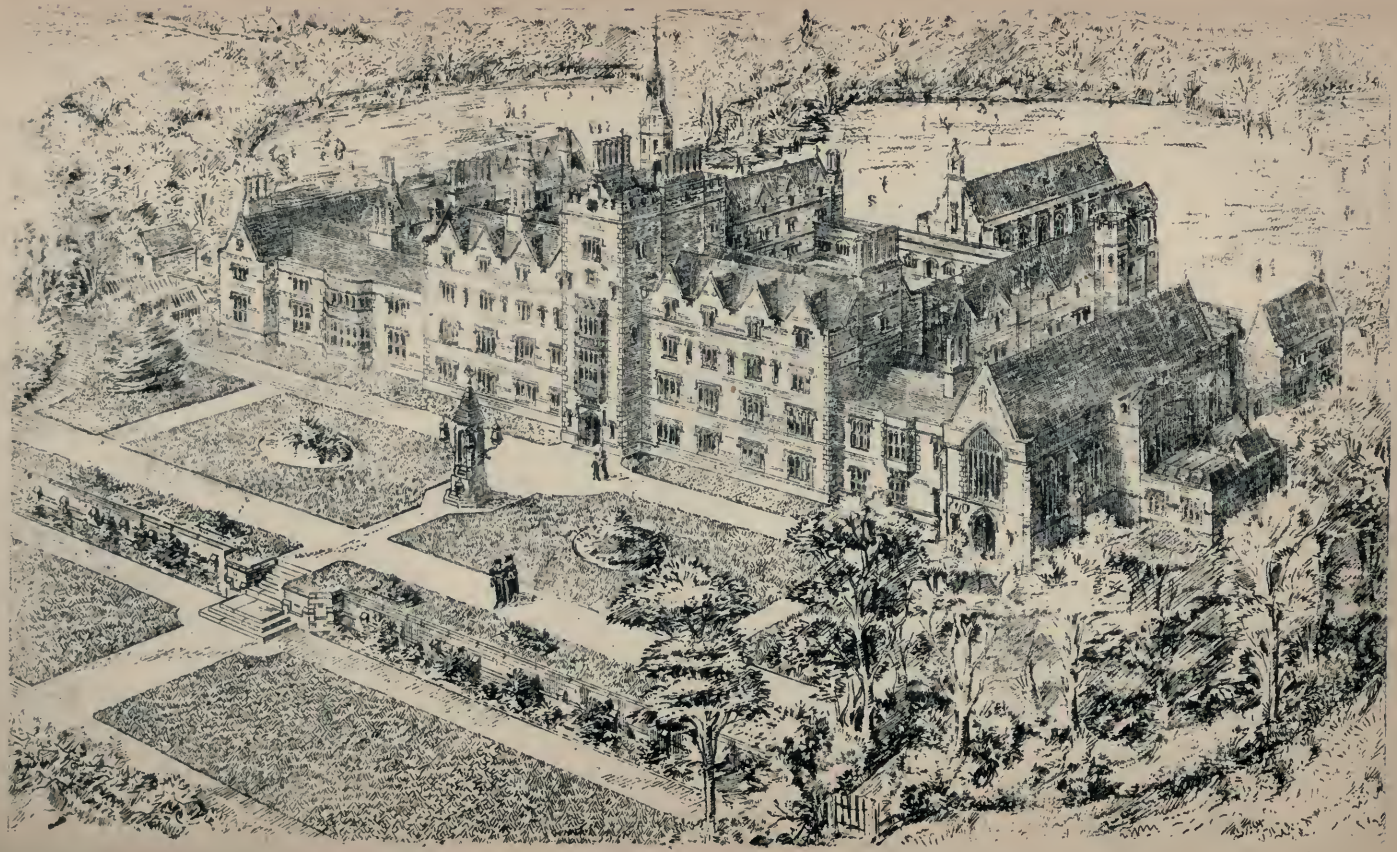
To ensure publication in time for the Jubilee, it has been necessary to pass the papers through the press with undue haste; hence many blemishes appear which, if leisure for more severe scrutiny had been allowed, would have been removed. Literary finish has been sacrificed to expediency; for better is a well-timed work, though imperfect, than a perfect work out of season.

As recent numbers of the *Oscotian* contained portraits of Bishop Milner and Mgr. Weedall, their portraits are not given again, although much that is said in this volume centres round those illustrious men.

M. F. G.

Oscott,
July 20th, 1888.

"I see a bleak mount, looking upon an open country, over against that huge town, to whose inhabitants Catholicism is of so little account. I see the ground marked out, and an ample enclosure made; and plantations are rising there, clothing and circling in the space. And there on that high spot, far from the haunts of men, yet in the very centre of the island, a large edifice, or rather pile of edifices, appears, with many fronts and courts, and long cloisters and corridors, and story upon story. And there it rises, under the invocation of the same sweet and powerful name which has been our strength and consolation in the Valley. I look more attentively at that building, and I see it is fashioned upon that ancient style of art which brings back the past, which had seemed to be perishing from off the face of the earth, or to be preserved only as a curiosity. or to be imitated only as a fancy."—CARDINAL NEWMAN.



St MARY'S COLLEGE, OSCOTT.

HALL & ENGLISH PHOTO-LITHS BIRMm

The Oscotian:

A

Literary Gazette of St. Mary's College, Oscott.

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St. Mary's College, Oscott, 1838–1888.

A JUBILEE ODE.

αἴδεσαι δὲ μητέρα πολλῶν ἐτῶν κληροῦχον.—
SOPHOCLES, *Ajax*, 507.

I.

Come back loved memories of my vanished youth!
Return sweet echoes of that day long dead
When first on this wild moorland height its head
Our fair fane lifted—Home and Haunt of Truth!
Again I hear the choral voices ringing
As winds the rapt procession on its way:
Again I scent the odorous censers swinging
As 'round the altar groups that grand array.
There, like dread parted tongues of fire
At Pentecost, to Heaven aspire
Three mitred brows with aspect holy—
The Lord of Cambysopolis, and he
Of Trachis, meek, benign and lowly;
And, with a mien augustly grave, of Siga's see
The princely ruler—Prelates loved of God!—
Whose jewelled croziers were but symbolled crooks

Of shepherds; whose firm feet, where'er they trod,
Led forth their willing flocks to pastures new,
With verdure robed, asperged with glittering dew;
From whose revered, from whose benignant looks
Such blessings fell as sanctify earth's sod!

II.

Revered! Beloved! And that dear younger throng
Now all but scattered from this world away!—
Once more I see as on that morn of May,
Priests, Prelates, Students—theme for noblest song!
Again each well remembered form, with wonder,
I note—long lost to Earth!—now reappears:
Again my heart thrilled by the organ's thunder,
Seems, as I gaze, to blur my sight with tears.
Though fifty years have since been told,
Well nigh, e'en then, had been unrolled
An earlier Jubilee, where, planted
All humbly first in yonder neighbouring vale,
A century's vigorous growth was granted
To what, since then, has told but one triumphant tale.
Loved Alma Mater! Has she not revealed,
Ev'n from her advent, pride in all her sons?
To their higher interests has she not appealed
At every turn? Have not her teachers sped
Light on the path each tyro sought to tread?
Her hope for each, their loftiest dream outruns!
Her pledge for all is ever signed and sealed!

III.

Another day more radiant than the first,
Less than three lustres from that opening hour,
As light brings promise to the budding flower,
Gave signal that our Second Spring had burst!
Was not that phrase made dear to all our hearts
By lips seraphic touched by sacred fire,
Thro' Words the thought of which, ev'n now, imparts

Wings to those hopes that heavenward still aspire?
What sweetness yet about them clings!
What music in their echo rings!
While, thro' them breathed in accents tender,
What rare prophetic vision sprang to light,
Fulfilled in that brave pageant's splendour!
When, like some heavenliest aloe flowering in a night
After three centuries' slumber, there appeared—
Born in the purple, here, in this dear home,
In these collegiate halls so lately reared,
Alluring souls with grace that love invites,
And consecrated thus with solemn rites—
Lo! as of old, to England come from Rome,
A Hierarchy as potent as revered!

IV.

Who sent that priceless gift defying Time?
He who among the Pontiffs stands supreme,
Sole realiser of the wond'rous dream
Of passing even Peter's years sublime!
Who—Man's Upholder of Earth's Bridge to Heaven!—
Upon God's Mother's starriest diadem,
With scintillations like celestial levin,
Fixed on its fore-front its divinest gem—
Proclaiming her unsullied state
By that dread name—Immaculate!
Who lifted to full height his glory
When 'round his sacred chair at Rome,
Completing thus the Papal story,
Seven hundred bishops gathered 'neath the marvellous dome,
Obedient to his mandate like a spell,
From realms remotest summoned to his throne.
There, as from Sinai's awe-girt mountain fell—
While blinding bolts of lightning pierced the gloom,
'Mid dire concussions of the thunder's boom—
God's Decalogue, thro' storms the fiat's thrown
That hails the Church's Chief Infallible!

V.

Reverting to the days when, in yon' dale
Secluded from men's sight, in this loved isle,
The mild precursor of our statelier pile
First rose to view in lowly Maryvale:
What time—as thro' the gates of hell appalling,
Wide open flung by demons of revolt,
Fierce, Godless France, to startled Europe calling,
Gave signal for earth's last, most dire assault!—
There, in that evil time, revered,
The champion of God's Church appeared,
Castabala's hopeful prelate, dreaming
Of happier moments for his scattered fold,
When, thro' black doubt, faith's orient streaming
To brightest noonday light once more should be unrolled.
To his prophetic eye, then, calm and clear,
That lovely vision rose, articulate made
By England's Chrysostom, thro' words how dear!
Sweet, honeyed droppings from the golden mouth!
Soft, balmy breathings as from heavenliest south!
That dream whose gracious charm can hardly fade
Though in blurred reflex it, thus, reappear.

VI.

Foreshadowed on the yet unlifted veil
That hid the coming years, he saw the bleak,
Wild mount whence, from afar, is viewed the reek
Of that huge town whose factories taint the gale:
He saw the ample space marked out, enclosing
That sacred spot, remote from haunts of man,
Where, raised on high, upon a scale imposing,
Courts into cloisters and quadrangles ran:
There, in dear England's heart, he saw
That noble fane without a flaw—

Sons 'round it, yearning there to rally
Under the same most sweet and powerful name,
Of old its strength and solace in the valley,
The mere invoking which unfurls an oriflam'e !—
Thus rose as from a patriarch's prayerful dream,
Here, on our well-loved island's central height,
This pharos of pure culture, whence aye stream
The rays of learning—kindling, to set free,
The triple beams of Faith, Hope, Charity !—
Oh, God ! ne'er quench its heavenly beacon-light—
But gird and guard its life with love supreme !

CHARLES KENT.

Athenæum Club, London, May, 1888.

In Quinquagesimum annum Carmen seculare.

Qualis in silvis generosa quercus,
Stirpe defixâ validisque ramis,
Aeque ventorum rabies et imbrem
Sustinet aeque:

Nec minus formâ tamen atque laetis
Frondibus surgit, magis et diurnis
Viribus crescit, Zephyris et almo
Sole favente.

Talis annorum vicibus citatis
—Quinque bis lustris bene jam peractis—
Nostra permansit domus: O supersit
Talis in aevum!

Corda festivum patribus replevit
Gaudium, quod tunc operum labores
Rite confectos oculis videbant
Rite sacratos.

Hic dies festus rediens per annos
Eximit curas; memoresque reddit,
Quanta sic nobis benefacta praestet
Rector Olympi.

Is enim cursum regit institutum,
Nec honestae spem subolis fefellit,
Saepe quae vultus referat recensque
Nomen avorum.

Quid prius dicam merito decore?
Unus e nostris—memorare oportet—
Purpurâ fulget rutilique coetus
Veste superba.

Plurimos vero veneranda fecit
Mitra praeclaros, quibus enitescit
Haud minus gemmis nitido vel auro
Lucida virtus.

Nulla sed vitae ratio reperta,
Alma quin mater videat suorum
Laudibus pulcram; modo si recenset
Ordine natos.

Blanda nam mundi, simul ac rescivit,
Impigre quidam strenueque calcat,
Alter in mundi rigida palaestra
Fert sibi palmam.

Miles inventus, pius et sacerdos,
Atque qui docto nitet in senatu:
Aequa sors nostram docilem revisat
Saepe juventam!

Dentur aequales patribus nepotes!
Aedibus Numen faveat benignum!
Voce dum justa canimus verentes
Carmina caelo.

Mitis aspectu facies serenae
Virginis longum radiet per aevum,
Cujus insignes pietas honores
Laudibus ornat.

Quare nunc gratis animis colamus
Praesidem mundi memores supremum,
Firmiter qui res moderatur omnes
Ipse perennis.

ALFRED HERBERT.

A.D. MDCCCLXXXVIII

Zum Jubelfeste.

Verraucht war längst der letzte Scheiterhaufen,
Das Schwert zersplittert in des Henkers Hand;
Verfolgung hatte ihre Bahn durchlaufen,
Und süßer Friede senkte sich auf's Land.

Der Glaube unsrer Väter durfte wieder
In vollem Glanze leuchten vor der Welt;
Es sammelte die Kirche ihre Glieder,
Und Gottes Thron ward wieder aufgestellt.

Da galt's dem neuerwachten geist'gen Leben
An Feuerherden ächter Wissenschaft
Die Flamme der Begeisterung zu geben
Zu frischer Thatenlust und Schaffenskraft.

Gesegnet unter allen Bildungsstätten,
Die edler Opfersinn großmüthig schuf,
Erwarb Neu-Oscott sich in Land und Städten,
Bis über's Meer hinaus, den höchsten Ruf.

Wer sagt das Gute, das seit fünfzig Jahren
In Oscotts stillen Mauern ward gelehrt,
Wo nur dem Edlen, nur dem ewig Wahren,
Der jugendliche Sinn ist zugekehrt?

Das Große, das der ausgestreute Samen
Erzeugt in jedem Lebensrang und Stand,
Verkünden laut die ruhmgekrönten Namen,
Die man bewundernd ehrt im Vaterland.

Zählt Oscott nicht zu Söhnen Kirchenfürsten?
Nicht Jünger, die der Purpur ziert?
Apostel nicht, die nach dem Glücke dürsten
Die Welt zu retten wie der gute Hirt?

Zur Alma Mater schwören Schlachtenlenker,
Die Englands Ruhm gemehrt und seine Macht,
Erprobte Volksberather, tiefe Denker,
Die Wohlthun sich zum Lebensziel gemacht.

Und herrlich groß fürwahr, voll Kraft und Würde,
Glänzt Oscotts heiligmäß'ge Priesterschaar:
Dem Volk ein Segen, unsrer Tempel Zierde,
Die treuste Glaubenswacht vor dem Altar!

Sie wirkte Wunder durch ihr mildes Walten,
Gewann der Feinde Herzen ohne Streit;
Wo sie ihr Banner aufgepflanzt, verhallten
Die wüsten Rufe der Unduldsamkeit.

Durch Tadel noch durch Beifall irrgeleitet,
Verfolgt sie unentwegt den Pfad der Pflicht,
Bis Gottes Herrschaft sie im Volk verbreitet,
Bis jede Seele sie geführt zum Licht.

Am trauten Orte, dem sie selbst entsprossen,
Wo sie die Säulen der Gesellschaft baut,
Wo sie der Liebe Fülle ausgegossen,
Da rufen heute tausend Stimmen laut:

„Heil, Ehre, Preis und Dank den edlen Männern,
Den weisen Pflegern unsrer Jugendzeit,
Die uns durch Wort und Beispiel zu Bekennern
Der einen, heil'gen Kirche Roms geweiht!

In Oscott lernten wir die Wahrheit lieben
Der Wahrheit wegen, nicht aus eitler Sucht;
Aus Lieb' und Dankbarkeit zu Gott getrieben,
Empfingen unsre Herzen ungesucht

Vom Himmel selbst der Tugend besten Keime;
Dort klangen Gottes Wort' im heil'gen Chor
Durch die von Seinem Hauch durchwehten Räume
Beseligend an unser lauschend Ohr.

Zur strengen Pflichterfüllung angehalten
Durch des Gesetzes Kraft, durch Willkür nie,
Entlockten guten Ton und würdiges Verhalten
Wir dem Gefühl, das uns Natur verlieh.

Unedles sproßte nicht in unsrer Mitte;
Es wich beschämt dem kindlich reinen Sinn,
Der angeerbten, zarten, frommen Sitte—
Der Tugend lieblichen Beschützerin.

Wir gaben Nichts auf mißverstand'ne Ehre,
Nichts auf des Hochmuths falsches Spiegelbild.
„Mit Edelmuth verzeih'n" war unsre Lehre,
In Fehden, Recht und Wahrheit unser Schild.

Uns trübten keine düstren Arbeitssorgen
Der jungen Herzensfreude Sonnenlicht,
Uns war das Leben ja ein Frühlingsmorgen,
Die finstern Blicke kannte Oscott nicht.

Man ließ uns gern des Frohsinns Zügel schießen,
Denn aus der Kindheit Jubel will das Glück
Auf's reife Alter sanft hinüberfließen.
Drum blicken wir mit inn'gem Dank zurück

Auf's theure Haus, das Alles uns gegeben,
Was Adel dem Gemüth und Geist verleiht,
Der Seele Hoheit, kühnen Muth dem Leben,
Was Segen bringt für Zeit und Ewigkeit.

O mög'es blüh'n! stets neue Wurzel schlagen,
Zukünftigen Geschlechtern zum Gewinn!
'S ist Gottes Werk. Von Seinem Arm getragen,
Begnadigt von der Himmelskönigin,

Wird es der Zeiten Ungunst überwinden,
Und wenn der Undank ihm die Treue bricht,
Im jüngern Nachwuchs neue Freunde finden:
Der liebe Gott verläßt Sein Oscott nicht."

Karl Remen.

Souvenirs.

Voici la fête jubilaire,
Vingt lustres se sont écoulés.
Sous ton égide tutélaire
Tu réunis tes fils aimés.
Oscott ! Pourquoi cette allégresse ?
Tout respire joie et tendresse.
C'est que vers ce lieu enchanteur
Si plein de tendres souvenirs,
De leçons, de paix, de loisirs,
Chacun revient avec bonheur.

Au loin domine ta tour grise,
Où si souvent nos yeux d'enfant
Se fixaient, pour voir si la brise
Ne berçait ton étendard blanc.
Alors, chacun courrait le voir,
Car c'était congé jusqu'au soir.
Et l'on partait, dès le matin,
Gais et dispos en excursion,
Soit à Lichfield, soit à Sutton,
Et l'on riait tant en chemin !

Salut à toi, bois séculaire,
Qui nous a longtemps ombragé,
Témoin muet et solitaire
De ce bon vieux jeu de Bandé—
C'est là qu'ont pris leurs ébats
Des cardinaux, princes, soldats.

L'histoire en a gravé les noms.
Les uns sont morts au champ d'honneur,
D'autres proscrits dans le malheur,
Coveny, de Lisle et Bourbons.*

Mais d'autres chanteront ta gloire.
Pour moi, vers mon passé riant,
Quand je laisse errer ma mémoire,
Je me rappelle un nom charmant.
Oscott ! en ce beau jour de féte,
D'un trop aventureux poète
Pardonne le vol audacieux,
Reçois donc mes plus doux souhaits ;
Qu'il brille ton nom à jamais
Entouré d'un sceptre radieux !

D. H. G.

* Charles Coveny et de Lisle, tous deux anciens élèves d'Oscott, furent tués dans la désastreuse campagne du Soudan.

Oscott.

Parfois, lorsque le soir, un beau ciel étoilé
Me verse avec la paix la douce souvenance,
Vers toi, maison d'Oscott ! maison de mon enfance,
Mon esprit s'en retourne, ainsi qu'un exilé.
C'est que je t'ai laissé le meilleur de ma vie,
La première tristesse et le premier plaisir,
Qui font que tous tes fils, rien qu'à ton souvenir,
Vivent un peu d'exil même dans leur patrie.

Oscott ! pardonne moi, qu'en ce jour glorieux,
J'ose mêler un peu de tristesse à ta gloire ;
C'est que ta gloire même évoque en ma mémoire
Tout ce que je perdis en devenant plus vieux.
Jadis j'étais heureux quand, bercé par la brise,
L'étendard blanc flottait ; hélas ! je suis bien près
De pleurer à présent, en songeant qu'à jamais
Ta bannière, pour moi, flotte sur la tour grise.

Mais pourquoi ces regrets, alors que notre voix
Devrait monter au ciel en une hymne de fête ?
Oscott ! je veux aimer la gloire qui t'est faite,
Je veux m'en réjouir, et, tout comme autrefois,
Lorsque j'étais enfant, être joyeux encore,
Jeune de mon courage et fort de mon amour,
Je veux unir ma joie aux hymnes de ce jour
Et fêter, avec toi, ta glorieuse aurore.

X.

"Melior est dies una in atriis tuis super millia."—*Ps.* 83.

Il est en Angleterre,
Ignoré des Français,
Un petit coin de terre,
Vénéré des Anglais.

On dit que dans sa fuite,
Un fameux souverain
Y découvrit bon gîte,
En son triste chagrin.

Cette petite histoire
N'est pas assurément
Ce qui couvre de gloire
Le village charmant ;

Il est, en son feuillage,
Un collège fameux
Qui d'Oscott-le-village
Est le point lumineux.

Sur le sol britannique,
Cette sainte maison
À la foi catholique
Donne la garnison,

Et fut la première
Qui, nonobstant le roi,
Dans l'île d'Angleterre
Apprit de Dieu la loi.

Combien depuis dix lustres
Son pieux enseignement
Donna de noms illustres,
Est merveilleux vraiment.

Wiseman, le grand sage,
Qui fut un des recteurs,
Laissa son héritage
A de savants docteurs.

Pour le moment, Guillaume,
Le digne et saint prélat
De Birmingham, y chôme,
Loin des mondains tracas.

Dans ce grand séminaire,
On éleva prélat,
Financier, militaire,
Architecte, avocat.

La même reprimande,
Le même enseignement,
Forme le Lord d'Irlande
Qui lutte au Parlement,

Et le pauvre vicaire
Qui vit dans un comté,
D'une façon austère
De par sa volonté.

Mais dans son existence,
Quelque soit le pouvoir
Auquel obéissance
L'Oscotien peut devoir,

Toujours en sa mémoire
Est gravé le doux nom
Qui, tout couvert de gloire,
Mérite son renom.

Honneur à ce collège
Qui, depuis cinquante ans,
Fut toujours le siège
Des chrétiens militans !

Gloire à ce séminaire,
Berceau de pieux soldats,
Qui, malgré l'arbitraire,
Bravent les apostats !

Haut phare de lumière,
Brille dans l'avenir !
Sur le roc de Saint Pierre,
On te verra surgir,

Répandant dans le monde
Les clartés de la foi
Et la vertu féconde
De la divine loi.

E. D. B.

Celebrandosi il cinquantesimo anniversario della Fondazione del Collegio Sta. Maria in Oscott.

Son dieci lustri, ah sian pur cento e mille!
Che protetto dal ciel sorgevi, o sacro
Tempio di civiltà, nobil palladio
Di scienza e d' arte; ed oggi ben mertato
Plauso si leva a te d' intorno. Oh come
Io vate esser vorrei perchè di lodi
Tesser potessi un picciol serto anch' io!
Un anno è già che il mio buon fato addusse
Me pure entro sue mura; eppur talora
Ripenso ai luoghi dell' Italia mia,
Al suo limpido cielo, alle colline,
Ai fiori, all' erbe del mio suol natio,
Dove appresi ad amar, fanciullo, il santo
Nome di patria, dove nascer vidi
Giorni felici, e più felici ancora
Cader tramonti; là dove incessanti
M' ebbi le cure d' una nonna amata,
D' una madre gentile e d' una suora
A me diletta, dove l' adorata
Salma sen giace dell' estinto padre,
Ahi troppo presto dal crudele fato
All' amor mio rapito! e allor tremenda
Smania m' assal di riveder quei luoghi
Di sì sante memorie, e ai lieti e cari
Giorni tornar e a quelle ore tranquille
Vissute in braccio a Roma mia! Ma il duolo
Scompare sol che il pensier mio sen rieda
All' ospitale ostello, ove mi trovo

Di questa vaga Albione, ed un ardente
Desìo mi punge d' imitar quei grandi
Che quì pure albergar. Oscott ! o grata
Dimora mia ! qui dove ognor la mente
Ai sublimi ideali si dischiude
Di scienza e d' arte, qui dove di tanti,
Ch' or son lustro ed onor dell' anglo suolo,
S' ebbe a educare il giovinetto core
Salve ! Così d' uscirne degno un giorno
Di lor, che tanto a coltivarmi intenti
Sono, mi fia concesso ! E se la prece
Di mia giovine vita udisse il cielo,
Possa tal giorno cento volte e cento
Per te di nuovi allori ognor fecondo
Rinuovellarsi. È questo il mio sincero
Voto, che m' arde in petto, e quale ambiva
Certo chi un dì t' eresse, e a cui dovevi
Restar di gloria eterno monumento.

S. S.

S^t^ MARY'S COLLEGE, OSCOTT.

1794—1838.

Old and New Oscott.

THE fiftieth anniversary of the foundation of the building which is known to us as New Oscott suggests a comparison between the present handsome collegiate structure, with all its surroundings of educational completeness, and the humble and almost insignificant premises which were dignified fifty years ago with the name of St. Mary's College. The present building of New Oscott may challenge comparison with most, if not all, of the same class in this country. Commanding in its situation, noble and picturesque in its design, convenient and well-planned in its details, Oscott is a model of what a Catholic College ought to be. Founded upon the plan of those venerable abodes of learning at Oxford and Cambridge, which were erected by our Catholic ancestors centuries ago, it unites all the best features of a medieval college with the improvements rendered necessary by modern requirements. The lofty halls, the spacious corridors, the numerous and well-appointed class-rooms, combine with the stately library and the devotional and chastely-decorated chapel, to form a group worthy of a Catholic College, while the long line of terrace, with the commanding tower surmounted by the flag of St. George, looks down upon the neighbour town of Birmingham with a picturesque dignity hardly surpassed in England.

From this imposing structure to the humble and unpretending building which we know as Old Oscott is indeed a leap; and it needs all the power of imagination, aided by our knowledge of the past, to bridge over the gulf. Yet, in its time, the old College was a great work; and it is not easy at the present day to realise what it

must have seemed to our ancestors a century ago. In 1788 it would have been deemed the height of rashness, indeed a degree of folly bordering on madness, to have imagined, much more planned, an educational building even approaching that in which it is now our privilege to meet. Severe statutes had forced our Catholic ancestors to seek abroad the learning which was denied them, under heavy penalties, at home. In France or the Low Countries they might indeed find schools and seminaries of ample size and noble design; but in England, at that period, a Catholic school was a rare thing, and the now venerable institution of Sedgley Park was, a hundred years ago, almost alone as an educational establishment. Such might have continued to be the condition of matters in this country for many years longer had not an event occurred which was as sudden in its outbreak as it was violent and irresistible in its operation. The torrent of the French Revolution swept before it churches and colleges, abbeys, and the mansions of the nobility in one common flood, and it could not be expected that the property of foreigners should fare better than the possessions of the natives of France. Douay and St. Omer's, Bornhem and Liege, were included in the universal ruin, and by the end of 1793 the English Catholics found themselves almost without any provision for the education of their youth. Sedgley Park indeed existed, but that could not suffice for the whole of England, and each ecclesiastical district naturally required a seminary of its own. It is well known how, by degrees, the wants of the Catholic youth were provided for—how Ushaw and Stonyhurst and Old Hall Green, not to mention Downside and Ampleforth sprang, one by one, from various humble beginnings, forming the several links by which the old seminaries on the Continent were connected with the educational establishments of the present day. It is here the time and the place to treat of the earliest of these new foundations, and one which has developed into not the least important of our modern Catholic colleges.

The history of St. Mary's College has been ably treated in recent numbers of the *Oscotian*, and the learned author of that interesting chronicle will doubtless pardon the writer if he retraces succinctly the leading events in the early annals of Oscott. We first meet with the name of Oscott (or Auscot, as it is spelt in Camden's "Britannia"), towards the close of the seventeenth century, when it was the property of the Rev. Andrew Bromwich, an alumnus of Lisbon, who, having been convicted of priesthood in the frenzy of Oates' plot, was thrown into Stafford gaol, and condemned to death. His execution, says Husenbeth, seems to have been overlooked, or his release connived at, for we find that he returned to his property at Oscott, and spent the rest of his life in tending to the wants of the small body of neighbouring Catholics. This venerable confessor survived till the 15th of October, 1702; an antique chair formerly used by him has been carefully preserved, and may be seen in the museum of the new College. Several priests succeeded Mr. Bromwich at Oscott, till the Rev. Pierce Parry took charge of the mission in 1752. It is from this period that the actual building of the old College dates its origin. About the year 1752 Bishop Hornyold, coadjutor to Dr. Stonor, Vicar Apostolic of the Midland District, built, by subscription, a new house at Oscott, to which he himself contributed the sum of one hundred pounds. The object of this building seems to have been to form a home for the Vicars Apostolic, in case the episcopal residence at Longbirch should be abandoned. This house was erected on the site of the old building of the Rev. Andrew Bromwich, and it appears to have been a very plain building. In the top story was the chapel, extending westward along the whole front of the house. However, shortly after 1778, the Rev. Mr. Parry built a new chapel on the east side of the house, with a room over it for a dormitory, and this is substantially the chapel now in use. Mr. Parry became, in time, unfit for duty, and retired from the

mission in 1785. He was succeeded by a priest whose name is one of the best known in the annals of modern Catholicity in England. In the summer of 1785 the Rev. Joseph Berington was appointed by Bishop Talbot to the quiet mission of Oscott, the secluded situation of which was favourable to his literary pursuits, and here the greater number of his works was composed.

Mr. Berington took an interest in the place, and employed his leisure in laying out the grounds with shrubs, besides training roses and climbing plants against the walls. A contemporary writer,* who often visited Mr. Berington, has described the picturesque beauty of the grounds, which were kept "in that trim order united with elegance which formed the especial characteristic of Mr. Berington." This tasteful shrubbery was ruthlessly swept away to make place for the new playground ; but its memory was long kept up by the early Oscotians under the designation of "The Garden." The front of the house was decorated with a three-sided porch, furnished with seats, above which was a room with a bow window forming Mr. Berington's study. Over the fireplace in the dining-room was the following quotation from the book of Proverbs :—"Melius est vocari ad olera cum charitate quam ad vitulum saginatum cum odio." Mr. Berington's relative, the bishop, also resided at Oscott from his consecration in 1786 till about the year 1792. In 1793 the Rev. Joseph Berington left Oscott and became chaplain to Sir John Throckmorton at Buckland, where he remained till his death in 1827 ; but he not unfrequently paid a visit to his former mission after it had become a college, and he preached occasionally before the boys. Dr. Husenbeth suggests that it was in listening to Mr. Berington that young Weedall, the future president, laid the foundation of that grand talent of pulpit eloquence by which he was afterwards so distinguished.

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* Mrs. Schimmelpenninck, née Galton.

The departure of Mr. Berington from Oscott was the forerunner of a great change in the history of this hitherto obscure and secluded mission. The state of affairs on the Continent during the year 1793 was becoming more and more threatening, and it was abundantly clear that before long all British subjects must expect either imprisonment and death or expulsion from the territories of the French Republic. Hence, about this time a strong desire was felt among the Catholic body in England for the establishment of a place of education in this country which might supply, in some degree, the loss of our schools on the Continent. To carry out this design, a committee of laymen was formed in conjunction with the Vicars Apostolic, who, on their part, were anxious to provide some sort of seminary for the education of the clergy. This twofold design was carried out in the foundation of Oscott; but the first movement was on the side of the bishops, who were largely influenced in their choice of a locality by the Revs. Joseph Berington and John Kirk. The latter was an old Douay student, who was then living at Sedgley Park as president, and to him Dr. Husenbeth ascribes the credit of first suggesting to the bishops in the Midland district the selection of Oscott for their projected seminary.* A correspondence between Mr. Kirk and his friend Mr. Berington shows that the latter shared the views of Mr. Kirk on this subject. "Mr. Kirk," says Husenbeth, "while serving the mission of Oscott in the autumn of 1793, went over to Longbirch and suggested to Bishop Talbot and his coadjutor, Bishop Berington, that the Rev. Dr. Bew should be placed at Oscott, where he might educate a few students for the Church." After some deliberation the bishops adopted Mr. Kirk's proposal, and before long a prospectus of the new seminary

* Dr. Kirk died at Lichfield December 21st, 1851, at the patriarchal age of 91. He had received the degree of Doctor of Divinity in 1840 from Pope Gregory XVI. His memoir, written by his pupil, Dr. Weedall, may be read in the "Catholic Directory" for 1853.

was issued. The first provision was limited to the education of six ecclesiastical students ; accordingly, in February, 1794, Dr. Bew took up his abode at Oscott and began the future college of St. Mary's with a single pupil professedly for the Church, who was shortly afterwards followed by two others. It seems probable, says Father Amherst, that some time in the summer of 1794 the design of establishing a lay college was amalgamated with the plan of the new seminary, for in August of that year the first lay student, Charles Browne Mostyn, arrived at Oscott. In the following October appeared a prospectus setting out the terms and regulations of the projected college, and on the feast of All Saints the now mixed establishment was opened with five students.

With Dr. Bew was joined the Rev. Thomas Potts as Vice-President, and it will be pleasant to give a short sketch of the history of these the first Superiors of Oscott. The Rev. John Bew, D.D. was born in London in 1755 ; he was educated at Sedgley Park and Douay, and at the age of twenty-one was removed to the English Seminary of St. Gregory, at Paris, where he took his degree of D.D. in 1786. For a time he acted as President of the Seminary, but was forced by the outbreak of the French revolution to return to England. As already stated Dr. Bew came to Oscott in 1794 and governed the College from that year till 1808, when he resigned his office. Two years later he took charge of the mission of Brighton, where he remained till 1817, when he accepted the office of President at Old Hall Green. His stay here however was very short, and after returning for a few months to Brighton he passed the remaining ten years of his life at Havant, where he died October 25th, 1829. For some time Dr. Bew acted as Vicar-General to Bishop Berington, after whose death, in 1798, he governed the midland district till the appointment of Bishop Stapleton in 1801. If we may judge from the rather meagre details of Dr. Bew's character which have come down to us he seems to have been an amiable man and a refined scholar, but Husenbeth

says of him—"Dr. Bew understood better the management of religious and educational affairs than the administration of temporalities."

The Rev. Thomas Potts was a man whose name is not likely to be forgotten by Oscotians. His ruling principle, says Fr. Amherst, was the dictum of Solomon, that "he who spareth the rod hateth his son." Hence he earned for himself an enduring reputation as a sturdy maintainer of discipline. This was not however Mr. Potts' only qualification. He was a sound classical scholar and an able teacher, and his eminent pupil Henry Weedall afterwards said of him that "Mr. Potts conducted the classical studies of that house with a grandeur of ability peculiarly his own, and a vigour and enthusiasm which will long be remembered." Mr. Potts belonged to an old Staffordshire stock, his family being allied to the Whitgreaves of Moseley. He was sent at an early age to Douay where he remained till 1780, when he returned to England. For one year he served the mission of Brailes, and from 1781 till his arrival at Oscott was chaplain to Mr. Turville of Bosworth.

Under the charge of these able superiors the infant College made good progress, and by the time that what is called "the old government" came to an end, 124 students had passed through its walls. Of this number three deserve especial mention, namely, Francis Martyn, Charles Stourton, and Henry Weedall. Of the first of these Father Amherst remarks: "The name of Francis Martyn is a remarkable one, not only in the history of Oscott, but in the history of English Catholics. He was the first priest who had been entirely educated in England since the Reformation." Mr. Martyn, who was thus the first fruit of the new seminary, was ordained by Bishop Milner on the 21st of December, 1805, and was sent to serve the mission at Bloxwich, from which he evangelized the districts of Walsall, West Bromwich, Stourbridge, Bilston, and Dudley. "He was a man," continues Father Amherst, "eminently full of zeal, and Oscott has reason to be proud of the first priest sent out from its walls."

Charles Stourton was, in a different way, a remarkable character. Afterwards better known as the Hon. Charles Langdale, he was the acknowledged leader of the English Catholic laity. He studied at Oscott from January, 1799, to August, 1804.

Of Henry Weedall it is unnecessary to say more than that, in the words of Father Amherst, "he was destined to become the very life and soul of the College," and to be in later years the founder of New Oscott.

We have now arrived at the year 1808; the youthful seminary had indeed done a good work, but its condition was not altogether satisfactory. The number of the students might have been larger, and a serious debt was beginning to accumulate. These considerations induced the President to think of resignation, and the Lay Governors also deemed it prudent to place the College in other hands. The Committee accordingly offered the College, with its property and liabilities, to the Right Rev. Dr. Milner, who five years before had been consecrated Bishop of Castabala and Vicar Apostolic of the Midland District. "Dr. Milner," says Husenbeth, "at first hesitated at a proposal which, though it appeared on one hand extremely eligible, had a formidable aspect on the other, on account of its attendant difficulties. He consulted his Vicar-General, the Rev. John Perry, a man of distinguished zeal and piety seasoned with great wisdom and discretion, and by his advice determined to accept the offer." The transfer to Bishop Milner took place in the summer of 1808, and thus ended the "Old Government" of Oscott. "This," continues Husenbeth, "was a momentous enterprise for the illustrious Bishop. But he was not a man to shrink from any undertaking however arduous, by which the good of religion could be promoted. He put his broad shoulder to the wheel, and entered with heroic courage upon his arduous undertaking. He began by placing his College under the sublime patronage of the glorious Mother of God; it was henceforth to be called, and has ever since been known as St. Mary's College."

The influence of Dr. Milner has been impressed upon Oscott in many ways. He spent much of his time at the College, and it was one of his chief pleasures to retire thither from the cares and turmoil of public life. He improved the construction and arrangement of the Chapel, and was the first to introduce into England the public Devotion to the Sacred Heart of Jesus. "During the year 1814," says Fr. Amherst, "Bishop Milner paid a visit to Rome and saw the Holy Father Pius the Seventh, who had then but lately returned from his captivity in France. He petitioned his Holiness for certain privileges to be attached to a sodality of the Sacred Heart which he was anxious to enrol. On his return he established the sodality at Oscott, and not long afterwards he set up in the College Chapel an altar to the Sacred Heart, which was the first publicly so dedicated in this country." Milner also watched over the material progress of the College. Shortly after he had become the proprietor of St. Mary's he erected a new building which was afterwards known as the "Laura," and which contained rooms for the elder church students and divines; it was however removed when Old Oscott ceased to be a college. In 1815 the Bishop carried out a much more extensive improvement: namely, the ambulacrum and colonnade, with an apartment above which was used for exhibitions. This handsome and substantial addition to the College was much admired, and is still in existence, with the exception of the upper room, which was unfortunately burned down on the 1st of February, 1860.

When Dr. Milner entered into possession of Oscott we have seen that Dr. Bew retired from the presidency; his place was taken by the vice-president, Mr. Potts, who, in his turn, was succeeded by the Rev. Thomas Walsh, the future bishop. Mr. Walsh, who was of Irish extraction, was born in London in October, 1766, and was sent to the English college at St. Omer's, where he attracted the notice of Dr. Gregory Stapleton, the president. Driven from St. Omer's by the French Revolution,

Mr. Walsh continued his studies at Old Hall Green, again under Dr. Stapleton, now the head of that institution. When the latter became Vicar Apostolic of the Midland District, in 1801, he took Mr. Walsh with him to Longbirch as his secretary, and the succeeding bishop, Milner, appointed him Vice-President of Sedgley Park. From this honourable position he was summoned to fill the corresponding post at Oscott, and he was also entrusted with the spiritual department of the college. The care of the temporalities was confided to the Rev. John Francis Quick, a zealous convert from Devonshire, who, on Mr. Potts' incapacity in 1816, undertook the management of all the business affairs of the house. In the year 1818 the bishop sustained a very severe loss in the death of Mr. Quick, who had literally worn out his strength. On receiving the tidings of his decease, Dr. Milner was filled with grief, and exclaimed, "I have lost my right hand!" Mr. Walsh stepped into the position lately filled by Mr. Quick, and on the death of Mr. Potts, which ensued December 5th, 1819, he became the actual President of Oscott. A few months before, he had been appointed vicar general in succession to the Rev. John Perry, deceased.

In 1825 Bishop Milner, feeling his health decline, applied to the Holy See for a coadjutor. He took occasion of the annual meeting of the clergy at Sedgley Park to announce this step. "The good Bishop," says Husenbeth, "spoke feelingly of his declining health, and said, in faint and mournful accents, that he felt himself going the way of all flesh, which made him anxious to secure a coadjutor." The President of Oscott was accordingly consecrated to that high office on the 1st of May. This was only the prelude to the departure of the great and good Vicar Apostolic. The 19th of April, 1826, was the sorrowful day on which he was called out of this world. In the same month in which Dr. Milner died appeared the first number of the *Oscotian*, which most appropriately contained an obituary notice of the

second founder of the College. We quote from the youthful magazine the following tribute to the illustrious Bishop: "To say that it is with feelings of regret that we record the decease of our Right Reverend Pastor would be a cold tribute to the memory of one who deserves so much. Words are inadequate to the task of rendering due homage to so revered a character, and his simple though eloquent epitaph speaks more forcibly than the most pompous declamation could effect:—'Here lies John Milner.'"

The death of Bishop Milner marks an epoch in the history of the Old College which may fitly terminate this brief summary. The succession of Bishop Walsh to the office of Vicar Apostolic opened the post of President of St. Mary's to the eminent ecclesiastic whose biography will be found elsewhere, and from this time the history of Old Oscott is merged in the life of Monsignor Weedall.

The Founder of New Oscott.

THE Jubilee of the New College is an occasion which calls almost of necessity for a memoir of its founder. The name of that founder is one which is dear to every Oscotian, and with one exception it is the name that of all others is most closely linked with the history of Oscott. That exception is Milner, to whom we are indebted for the existence of Oscott, if not in its original foundation, at least under its traditional and time-honoured title of St. Mary's College. In the following pages an attempt has been made to lay before the readers of the *Oscotian* a picture of the life and labours of Monsignor Weedall, the most distinguished of the sons of Oscott, and the founder of the New College. This memoir is chiefly drawn from the biography of Dr. Weedall by the late Very Reverend Frederick Charles Husenbeth, D.D, first Provost of Northampton, who was the companion in boyhood, and the constant friend through life of the great President of St. Mary's.

Henry Weedall was blessed with good catholic parents, his father having been a fellow student of Bishop Milner at Douay. The future President of Oscott was born in London on the 6th of September, 1788, and at the unusually early age of six was sent to the well-known school at Sedgley Park, where he arrived on the 11th of December, 1794. The school was then under the care of the Rev. John Kirk, a venerable missioner, who formed a link between the days of the old Douay priests and our own more fortunate times. At the Park, little Weedall speedily gained the affection of his masters and schoolmates in no common degree. "He was," says his biographer, "remarkable for his love of neatness and

order; he was always cheerful and amiable, and was beloved by everyone." He is thus described by a companion :—" He was an universal favourite with his Superiors and among the boys, blameless, gentle, amiable, and clever." Henry made good progress with his studies, and was very assiduous with his religious duties; hence he was often chosen to serve at the altar and to perform various little offices connected with the chapel. It was at the Park that he first made the acquaintance of Frederick Husenbeth, his constant friend through life and afterwards his biographer.

After a course of nine years and a half at Sedgley Park, Henry Weedall was removed, on the 11th of June, 1804, to Oscott, then a young and struggling seminary whose early history has been told in other pages. It was then under the charge of the Rev. John Bew, D.D., whose name will always be mentioned with respect as the first President of Oscott. The College was, however, in less than four years, to pass under the government of one whose influence over its future was inestimable—the illustrious Bishop Milner. Dr. Milner's first act was to place the school under the patronage of the Blessed Virgin, on the feast of whose Assumption, 1808, it was solemnly re-opened as St. Mary's College. The office of president was conferred on the Rev. Thomas Potts, a noted superior, of whom Dr. Weedall afterwards said: " He conducted the classical studies of that house with a grandeur of ability peculiarly his own." The spiritual management of the boys was confided to the Rev. Thomas Walsh, an exemplary priest, who was to be so well known in later years as the Vicar Apostolic of the Midland and London Districts. Of Mr. Walsh his pupil was accustomed to say: " In the management of the spiritual department he was supremely excellent; he combined the devout ascetic with the practical missionary, and laboured to bring up the young ecclesiastics obedient, humble, and mortified." Such were the superiors whose influence was to mould young Weedall's character, and

under whom he learned to acquire the classical ability and missionary zeal for which he was afterwards so renowned. He then began that long career of study and discipline which he was to prosecute at St. Mary's College for the period of thirty-six years, first as a diligent and conscientious student, next as a painstaking divine, and lastly as a brilliant and successful president. Weedall had, however, to contend with an obstacle to his progress in his studies which might well have discouraged a less ardent and persevering student: from his tenth year he suffered from an obstinate affection of the eyes and nerves of the head, which made reading very difficult and painful, and forced him to have recourse, for a considerable part of his studies, to the assistance of a friend. It is indeed wonderful how, with this serious drawback, he succeeded in amassing that store of various learning which he subsequently acquired. Weedall soon made his talents in the school conspicuous; he entered heartily into all the studies, and was besides an active contributor to the "Repository," a receptacle for the literary contributions of the students. Several of his early compositions have been preserved, and they bear witness to the activity and liveliness of his mind. As an example of the thoroughness with which he performed everything, it may be mentioned that he was an adept at the games in which he joined with enthusiasm, and he was remarkable for his graceful proficiency as a skater.

Towards the end of his classical studies Weedall was entrusted with the care of a class. According to his biographer: "in classical, and afterwards in theological teaching, he was eminently successful. He was mild and patient, ready to make full allowance for the deficiency in genius of some pupils, not expecting all to be able to learn alike. But he would not tolerate idleness or carelessness, nor did his mildness ever degenerate into weakness; hence his authority was always respected." The classes were usually taught in the open air when the weather permitted it, and on these occasions Henry Weedall "might be seen walking or standing in the

middle of his class, carrying on the lesson with great animation." The costume of the future President, about this time, was "a plain black coat, with grey shorts and white stockings, and he usually wore a black Leghorn hat with broad brim, as a protection from the sun."

Weedall now began to take part in the spiritual conferences which, under the direction of Mr. Walsh, were held by the Church students three times in the week. We are told that Weedall's discourses were always very superior, and the students looked forward with particular pleasure to those nights when it would be his turn to address them. A specimen of one of these conferences has been preserved by his biographer. He closes his discourse on penance with the pithy remark: "to sum up in a single sentence the whole theory and practice of penance, what was sweet must be bitter to us, and what was bitter must become sweet." It was also the custom for the young divines to deliver sermons or prones on alternate Sundays, in which Mr. Weedall was unsurpassed, and it was now that he laid the foundation of his future reputation as a pulpit orator.

The serious and painful affection of the eyes before mentioned was the cause of a grave defect in Weedall's studies; he was in fact obliged to abandon altogether the customary course of philosophy. He ventured, however, with the help of a fellow student to enter on the study of theology. His first professor of theology was the worthy President, Mr. Potts, for whom he had a sincere respect, and who, says Husenbeth, "was a sound, cautious, and safe theologian." In spite, however, of this infirmity it was deemed expedient to admit Mr. Weedall in 1811 to the tonsure and minor orders, and he received the successive grades of subdeacon and deacon in the two following years. Owing to the obstinate weakness of his eyes he obtained a dispensation from saying the divine office, which was commuted for the rosary, and when no longer requiring this dispensation in full, he was obliged to take to the recitation of his breviary by degrees. On his

ordination as deacon in 1813 he made his first step in missionary work by assisting in the catechism and instruction of the poor children belonging to St. Chad's mission at Birmingham, whither he was in the habit of going with great punctuality every Sunday evening for several years. Mr. Weedall received the holy order of priesthood on the 6th of April, 1814 from the hands of Bishop Milner in his chapel at Wolverhampton, but it was not till Low Sunday, April 17th, that he said his first Mass in the chapel of the College, and on the following Sunday he preached his first public sermon. He thus formally entered upon his clerical career, and during the ensuing vacation he frequently officiated in the College chapel. Before long, however, a more important occasion of distinguishing himself occurred at the old chapel of St. Peter's at Birmingham, which was then in the hands of the Franciscans. The object of the sermon being the support of the poor schools, the preacher naturally chose for his theme the virtue of Christian charity. So much was his discourse admired that it was published, and speedily sold for the benefit of the schools.

Mr. Weedall was soon afterwards entrusted by the President with the care of the Catholic poor who lived at some distance from the College. In connection with this part of his career an amusing anecdote has been preserved. In one of his pastoral excursions he overtook a neighbouring farmer quietly walking across his fields. Anxious to turn the opportunity to account, Mr. Weedall addressed the honest farmer on the necessity of doing all the good in his power so long as life remained to him. The feelings of the zealous ecclesiastic may be imagined on receiving the following reply:—"Why, yes, sir, we must all do what we can; you gentlemen mind your books and stick to your learning, while we farmers manure our fields and get as good crops as we can; so we all do good in our way!"

At the end of the year 1815 a painful event occurred in the College, which was the cause of important changes.

Mr. Potts, the President and Professor of Theology, was seized with paralysis, and although his life was prolonged for some years, it was clearly necessary to supersede him in those offices, which were conferred on the Rev. Mr. Quick. Mr. Weedall now assumed the responsible post of Prefect of Studies, besides continuing, as before, to teach the classics, and to take his share in the pastoral work of the College. In the summer vacation of 1816, he recruited himself by an excursion to Paris, when he experienced the following laughable adventure. He presented himself at a certain church with the intention of saying Mass, but his credentials being, from some unexplained reason, unintelligible to the Sacristan, that functionary proposed to him, as a test of the genuineness of his orders : " Eh bien, dites moi donc l' Orate fratres ! " On Mr. Weedall succeeding, not without some mental anxiety, in passing this ordeal, the Sacristan exclaimed, with a self-satisfied expression : " Voilà où je les attrappe ! "

Mr. Weedall now began to vary his classical instruction with lectures on elocution, in which, his biographer informs us, he was very efficient, and adds that it was a real privilege to study under such a master. In the spring of 1818 he commenced a course of catechetical instruction in the College chapel. A very pathetic incident is recorded in connection with this course. One Sunday morning a fire broke out in the cottage of a poor Catholic about a mile from the College. It was sad to see the humble dwelling destroyed, and the poor inmates deprived of their property and home. Mr. Weedall, among others, had been to tender his assistance to the distressed family, and that afternoon he interrupted his usual lecture to make a forcible and not unsuccessful appeal in their behalf. He continued also to give many charity sermons in different parts of England, the churches of Birmingham, Liverpool, and Sheffield being among the witnesses of his eloquence.

On the 13th of August, 1818, the College sustained a severe loss in the death of the Rev. John Francis Quick, the virtual President and Professor of Theology during the incapacity of Mr. Potts. Mr. Quick was a zealous and self-sacrificing man, and he fell a victim to his too unremitting exertions for the welfare of the College. Mr. Weedall was much affected by this event, but had the melancholy comfort of preaching the funeral oration at the obsequies on the following Monday.

The lamented death of Mr. Quick was followed by important results. The office of President was conferred by the Bishop on the Rev. Mr. Walsh, while Mr. Weedall became Vice-President, Professor of Divinity, and Director of the Lay Students and College Servants. On the 5th of December, 1819, Mr. Potts expired, and was buried in the vault under the College chapel; his obsequies were conducted in the most solemn manner, and Mr. Weedall was again called upon to give the funeral discourse.

Early in 1820 negotiations were begun for the purchase of a farm at Holdford, about three miles from old Oscott, the want of land belonging to the College having been long felt. This proved a very valuable acquisition, and it exerted a not unimportant influence on the health of the Vice-President. It has been mentioned more than once that Mr. Weedall suffered from a chronic affection of the eyes, which seriously hampered him in his studies; for this ailment fresh air and constant exercise could not fail to be very beneficial. He had besides a natural taste for agricultural pursuits, and under those circumstances had no difficulty in adapting himself to the care of a farm. Mr. Weedall indeed soon began to acquire a considerable fund of information on this subject, and we are told that the works of William Cobbett were of great assistance to him in this pursuit. "The farm," says his biographer, "became his pride as well as his pleasure," though he never for its sake neglected any of his ordinary College duties.

At the midsummer of 1822 took place an important change in the government of Oscott. Mr. Walsh, feeling unequal to the active management of the College, resigned the actual authority into the hands of his Vice-President, while he reserved for himself the title of President, with the direction of the spiritual affairs of the house. On the 1st of May, 1825, the President was consecrated, at Wolverhampton, Bishop of Cambysopolis and coadjutor to Bishop Milner. This was a very impressive occasion, as six bishops, besides the prelates immediately concerned, took part in the ceremony. Mr. Weedall was again asked to preach, and he delivered an elaborate and striking oration on the authority of the Church. This solemn function was the prelude to an event of paramount importance in the life of Mr. Weedall; the venerable Bishop Milner, already in declining health when he had petitioned the Holy See for a coadjutor, died on the 19th of April, 1826, at his residence at Wolverhampton. Owing to this event, the nominal President of St. Mary's became Vicar Apostolic of the Midland District, and was, of course, obliged to leave the College. Mr. Weedall was now in name as well as in fact the President of Oscott, and he thus entered upon that career of government which he carried out, almost without interruption, for the long period of fourteen years.

The new President was not long in receiving a striking proof of the esteem in which he was held by the Catholic clergy at large, being elected a member of the ancient Chapter of England, which dated from the time of the first Vicars Apostolic. This honour was followed by another in 1828, when Bishop Walsh appointed him his Vicar General for the whole of the Midland District, but without prejudice to the jurisdiction of the vicars already existing in the eastern counties. The opening, on May 8th, 1828, of the new Chapel of SS. Peter and Paul, at Wolverhampton, was the occasion of another specimen of pulpit eloquence with which Mr. Weedall delighted his hearers.

Yet a fresh distinction was in store for the humble President. On the 26th of January, 1829, his bishop petitioned Pope Leo XII. to confer on Mr. Weedall the degree of Doctor of Divinity, a favour which was graciously conceded by his Holiness the very next day in a rescript written in his own hand. It is interesting to note that the petition was laid before the Pope by the eminent prelate who succeeded Mr. Weedall in the government of Oscott, and who afterwards became the first Archbishop of Westminster. In the course of a letter to Bishop Walsh, enclosing the Papal rescript, Dr. Wiseman remarks: "your Lordship will oblige me by presenting to Dr. Weedall my sincere congratulation on receiving his well-merited honours. I have not, it is true, the pleasure of knowing him personally, but I frequently meet many of his friends, and it is impossible to know one of them without hearing of Dr. Weedall's merits."

The ceremony of the installation of the President in his new dignity, together with the presentation of the Doctor's cap and ring, took place on the feast of the Annunciation; this joyous occasion was, however, preceded by a Requiem Mass for the soul of the Pontiff, to whose condescension the honour was due, and who had died on the 10th of the preceding month. Dr. Weedall was solemnly installed in the College chapel, and invested by the hands of the Bishop with the insignia of his degree. This ceremony was followed by a festive banquet in the College Refectory, when the health of the new Doctor was warmly proposed by Morgan John O'Connell, a nephew of the Liberator and a former editor of the *Oscotian*. In the same year of Catholic Emancipation the great O'Connell himself passed through Birmingham on his way to town, when he was waited on by the President and another priest from Oscott, an act of attention with which the Liberator was greatly pleased.

In the early part of 1830, a painful state of health obliged Dr. Weedall to take a prolonged rest from the

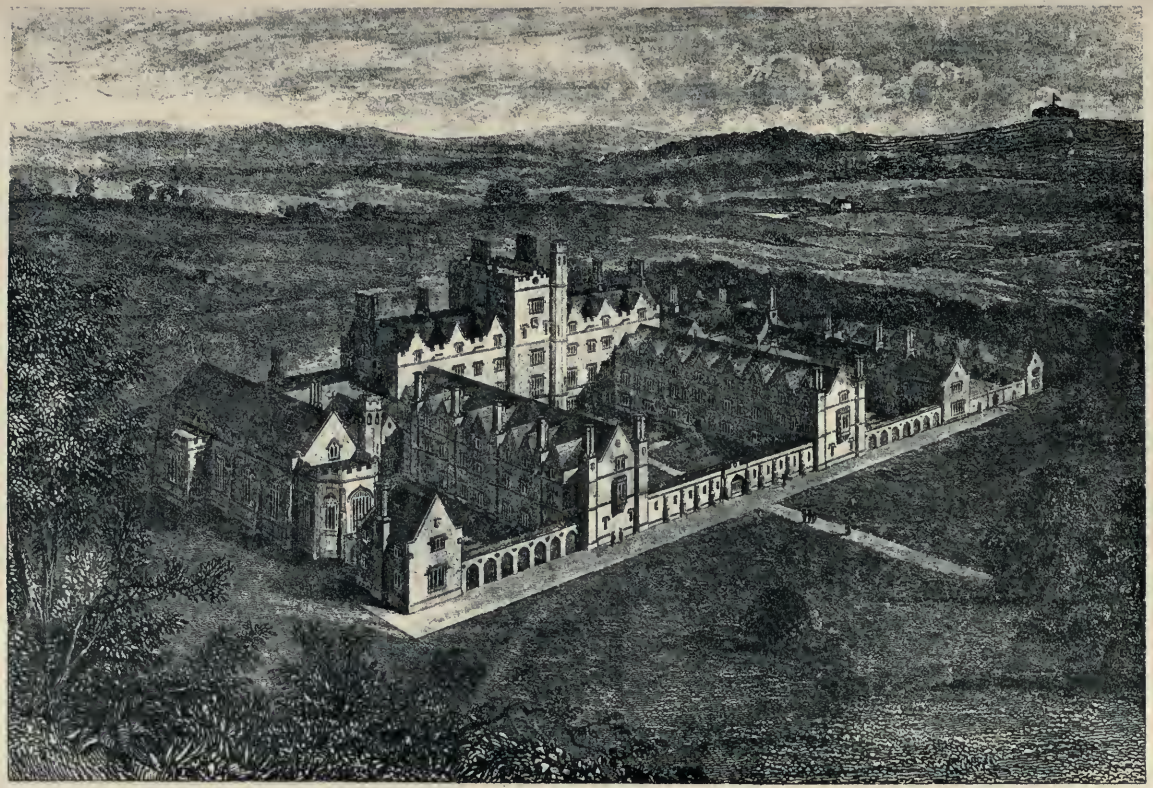
labours of the College. His bishop advised him to seek change in continental travel, and he accordingly set out in the company of Mr. Denis Shine Lawlor, his recent pupil and a young man of great promise, whose name will ever be held in honour as one of the originators of the *Oscotian*.* They met in Germany, enjoyed together the beauties of the Rhine and Switzerland, and then journeyed by way of the Italian lakes and Florence to Rome. In the Eternal City Dr. Weedall felt quite at home; it was his habit, says his biographer, to read up carefully the acts of the primitive martyrs and early saints, and then to verify on the spot the scene of their life or martyrdom. He enjoyed to the full the relics and the ruins of Rome, and above all the catacombs. Under their refreshing influence his health visibly returned, and by the middle of November, 1831, he was back in his beloved College.

We have now arrived at the year 1835, the forty-seventh of the President's life, when the event was approaching which was to realize the summit of his earthly hopes. The Old College had steadily prospered under his salutary guidance, and the number of students had become so large that a fast increasing difficulty in accommodating them was being experienced. Many proposals were entertained for improving the situation, new houses were inspected and sites suitable for building were examined; a desirable piece of land on Sutton Coldfield was at length purchased, and it was resolved to erect a new College on this site. The veteran missioner Mr. Kirk, who had been Dr. Weedall's master at Sedgley Park forty years before, had prepared, in conjunction with Mr. Potter, a talented architect of Lichfield, the plan of a college, which was speedily adopted, and which resulted in the noble and commanding structure with which we are so familiar as St. Mary's College.

* This venerable Oscotian died October 17th, 1887, and lies buried in the cemetery attached to the Dominican Priory at Woodchester.

This was early in 1835. The Bishop at once published an appeal to the laity, stating the imperative reasons for abandoning the Old College, and erecting a larger and more suitable structure. Contributions flowed in rapidly, and so actively was the work pushed on that by the month of October in that year the new building was very materially advanced. Dr. Weedall gave himself heart and soul to the work; he was to be seen daily on the spot, superintending the workmen and watching the progress of the building with unwearied vigilance. In the spring of 1836 was laid the first stone of the chapel, which was consecrated on the 29th of May, 1838; on the 31st it was solemnly opened with Pontifical High Mass, and on the 2nd of June, the vigil of Pentecost, the whole of the College buildings were blessed and declared ready for occupation. The shortly-ensuing feast of Corpus Christi was kept with great splendour, and the usual course of studies was resumed without unnecessary delay.

The new College was soon found to be a success. In the following winter the number of students had mounted to 135, which was almost double that of the average at the old College. Bishop Walsh soon afterwards presented to the College the valuable collection of books called the Marini Library, which he had lately purchased in Rome; contributions of pictures and other works of art came in from various quarters, and the spacious rooms and corridors were rapidly fitted with their appropriate furniture. New Oscott was now, in every sense of the word, an accomplished fact, and, says Husenbeth, "St. Mary's towered on her proud eminence, a stately monument of learning and piety, and a visible landmark for miles around." The College throve and prospered under the judicious management of its President, who might have been excused for thinking that he had earned a right to enjoy the fruit of his labours on the favourite spot which was the creation of his zeal and enterprise. But Providence willed otherwise.



St MARY'S COLLEGE, OSCOTT, NEAR BIRMINGHAM.

In the month of May, 1840, the President received notice that the Holy See had appointed him Bishop of Abydos *in partibus* and Vicar Apostolic of the new Northern District. This announcement fell upon Dr. Weedall like a thunderbolt; he had never sought such a dignity, and he shrank from its responsibility. His declining health presented itself as an insurmountable obstacle, and he had fondly hoped never to be separated from his beloved Oscott. To use the words of Dr. Newman "his heart was in his old work, and his judgment told him that to begin life again, at the age of fifty-two, was neither desirable in itself nor suitable to his circumstances." But the terms of the brief were clear, and seemed to admit of no refusal. Still the President determined to make an effort for release, and resolved to lay his case at the feet of the Holy Father. "On the 22nd of June," says his biographer, "with a full heart and an anxious mind, he bade farewell to his dear College, and began his second journey to the Eternal City. He was not, however, without support at Rome. The Right Rev. Dr. Baines, Vicar Apostolic of the Western District, was then on a visit with Pope Gregory XVI., at Castel Gandolfo. In the course of an after dinner conversation, the Bishop mentioned to His Holiness that Dr. Weedall was most anxious to be excused from accepting his new appointment. The Pope listened to his objections with kindness, and promised that they should be duly considered. Thus encouraged, Bishop Baines wrote to his friend at Lucca, urging him to come to Rome without delay and plead his cause in person. Dr. Weedall at once complied with the invitation, and presented to the Sacred Congregation of Propaganda a memorial, setting out the motives of his refusal. The petition was favourably received, and on the 12th of September he obtained from the Cardinal Secretary a notification of his release. On the 2nd of December he was presented to the Holy Father by his friend Dr. Baggs, Rector of the English College, when he thanked His Holiness for so graciously

relieving him from the burden of the episcopate. The Pope received Dr. Weedall most kindly, and expressed his regret that he should have felt himself unequal to the charge; but, added His Holiness in a second audience granted before the President's departure from Rome, "now that we know you so well we will not let you escape so easily another time."

Dr. Weedall had now concluded to his satisfaction the business which had called him to Rome, and he accordingly set out in May 1841, much relieved in mind and improved in health, on his return to England. Still, although he had attained one portion of his desire, namely, his release from the burden of a bishopric, yet on another and more sensitive ground, he was destined to severe disappointment. He had left Oscott in June, 1840, its honoured and beloved President; he was to return and find the College in other hands, and all prospect of regaining his position was denied. This was a blow which Dr. Weedall felt very keenly, the more so as no other suitable field for exertion seemed to be opened to him. Yet he could not remain inactive, and he was willing to fill even an inferior post where he had so lately been the head. The Rev. Mr. Foley resigned in his favour the care of a preparatory school at the Old College, of which Dr. Weedall took possession in September, 1841. This was, however, a very unsuitable employment for a man of his talents and great services to religion, and this fact was fully realized by his numerous friends. For a few months he took charge of the mission of Hampton-on-the-Hill, from which he removed in June 1843 to Leamington. Here Dr. Weedall spent five years and a half in a sphere of work very different from that in which he had lived from his early youth, and he found the life of the mission hardly congenial to his nature and habits. Nevertheless he devoted himself with conscientious zeal and exactitude to the duties of his parish, while he found in the cheerful society of Leamington a distraction from the cares of missionary life.

This part of Dr. Weedall's career was terminated in the autumn of 1848, when the arrangements for the new hierarchy resulted in the transfer of the present venerable Archbishop of Cabasa from the Western to the Central District. While on the mission at Coventry, Bishop Ullathorne had been well acquainted with the pastor of Leamington, whose worth he fully appreciated, and one of the first acts of his government was to make Dr. Weedall his Vicar-General. In order to avail himself more effectually of the Vicar's assistance and advice, the Bishop further invited him to live at St. Chad's, where he accordingly took up his residence in December of the same year. Dr. Weedall was soon afterwards called upon to perform a very trying and painful duty, in preaching at the funeral of his long tried friend and former superior, the saintly Bishop Walsh, who died in London on the 18th of February, 1849, and whose remains were brought to Birmingham, and laid in the vaults beneath St. Chad's Cathedral. Dr. Weedall's residence at St. Chad's was full of honour to himself and advantage to religion, but unhappily his health would not allow it to be permanent. The work and anxiety of his responsible position brought back, in an alarming degree, his old malady of the eyes, and his bishop was forced reluctantly to sanction his removal to a quieter post. He accordingly retired in December, 1849, to Handsworth, where he devoted himself to the Convent of our Lady of Mercy, and the care of a small congregation. In June, 1852, on the establishment of the Cathedral Chapter, Dr. Weedall was appointed Provost of Birmingham, a dignity which he held until his death. In this capacity he assisted at the first Provincial Council of Westminster, which was held at St. Mary's College in July of that year.

Thirteen years had now elapsed since Dr. Weedall's enforced separation from Oscott, and the time at length arrived when he was to be restored to the home of his

predilection. "His kind bishop," says Dr. Husenbeth, "seized the earliest opportunity to restore him to his deserved and dignified position at St. Mary's College," and he resumed his old place as President on the Feast of the Visitation, 1853. It was in a time of trial for the College that Dr. Weedall returned to Oscott. "In his vigour of life," to quote the words of Bishop Ullathorne, "he had raised that College in its splendour, and he left it prospering; he returned to it in its hour of difficulty, and expended in its service the energies that yet remained to him." A work of arduous labour was before him, but he was not disheartened; he summoned around him his old and tried confederates, and with their assistance set himself courageously to restore the College to its former prosperity. The name of Weedall had a magic influence, and at its sound the confidence of the Catholic public revived. Under his prudent administration the prospects of the College soon began to brighten, and with the Divine blessing he had the satisfaction of seeing his efforts crowned with success. The declining years of his life were cheered by the knowledge that he had raised his beloved seminary to as high a pitch of prosperity as that in which he had left it, and by a well grounded hope that he might safely bequeath to his successors the continuation of his work. It was a special and timely consolation to Dr. Weedall to see his labours thus blessed, for his return to Oscott was quickly followed by a warning that his remaining years on earth would be few. In November, 1853, he attended, in London, a meeting of the Chapter, and during his home journey he was seized with an alarming attack of illness. From this time to his death he was hardly without suffering, and in the words of the Very Rev. Dr. Newman in his funeral oration, "it pleased Almighty God to send upon him a disorder which, during the last six years of his life, fought with him, mastered him, and at length destroyed him." It was, however, known to his intimate friends that he had felt all through life symptoms of this, at last, fatal disease.

In the year 1854, Dr. Weedall was cheered and encouraged by a special mark of the favour of the Holy See. He received unexpectedly from Pope Pius IX. the dignity of Domestic Prelate to His Holiness, with the title of Monsignore. The brief of appointment was dated May 9th, 1854. Dr. Weedall was deeply gratified by this sign of Papal condescension, but with characteristic modesty, in his letter of thanks to the Holy Father, he applies the honour rather to the College over which he presided than to himself personally. By a singular chance the bestowal of this dignity coincided with the 50th year of the President's career at Oscott, dating from his first arrival from Sedgley Park in June, 1804; it was therefore decided that the two joyful events should be kept together in one common festivity. The 12th of June was fixed upon for the celebration, which was inaugurated by Pontifical High Mass. At three o'clock a large company assembled in the College Library, and addresses were presented to the new Prelate, by the Superiors and Students, followed by a cordial speech of congratulation from the Bishop of the Diocese. We cannot more fitly close this memoir than by reproducing the dignified and affectionate language of Bishop Ullathorne :—"For fifty years, Right Reverend Sir, your name has been associated with this institution, from which it never can be in future separated. In its present expansion and completeness, St. Mary's College recognises you as its founder; even in its least details it is the emanation of your mind, and the time through which it has flourished is a testimony to the judgment and foresight which you exercised in its projection. And now in your still vigorous age you have returned to renew within the walls of Oscott that peculiar spirit of ecclesiastical piety and discipline with which your character imbued it from the first. Would that the fifty years now passed were fifty years to come! But may God long sustain your spirit, and may time touch your frame in a manner as kindly and gentle as your own : may the love and veneration of the clergy of this diocese

be your staff and support, and may God within your heart be your consolation!"

This was the last bright spot in Dr. Weedall's long and useful career. The six concluding years of his life were spent quietly at Oscott, working steadily for the prosperity of the College, which he had the satisfaction of seeing placed upon a firm and lasting foundation. So the time went on till the spring of 1859, when he was again attacked by a serious illness. From the beginning of Lent he was obliged to keep his room, and the summer was passed with but little alleviation of his sufferings. At the end of October he became much worse. Early in the following month he received Extreme Unction and the last blessing from the hands of his old friend Canon Bagnall, and at four o'clock in the morning of the 7th of November he calmly breathed his last. The funeral service, on the following Friday, was exceedingly impressive. The Bishop of the Diocese sang the Requiem Mass in the presence of the Bishops of Shrewsbury and Northampton, the Cathedral Chapter, with a large number of other priests, and the whole body of students. A touching discourse was delivered by the illustrious Superior of the Birmingham Oratory, and the venerated corpse was carried to its last resting place. Leaving the College by the entrance hall, the mournful procession passed slowly along the terrace; a halt was made under the great east window of the chapel, and the remains of the beloved President, clothed in the habit of a tertiary of Mount Carmel were laid reverently in the crypt.

The two salient points of Dr. Weedall's character by which he will be best remembered, are his remarkable talent for organisation and his unquestioned reputation as a pulpit orator. To begin with the latter. All who have had an opportunity of judging are unanimous in their tribute to his great success in the pulpit. It may be sufficient to refer our readers to two authorities, which may be taken as conclusive on this point, namely, the late Provost of Northampton, and one who bears a name

doubly held in honour among Oscotians, the Rev. Father William Amherst, S.J.

Dr. Husenbeth says: "Though Dr. Weedall excelled in almost everything that he undertook, preaching was evidently his grand distinguishing talent. His sermons were composed with great attention, and polished again and again with untiring labour. They were singularly beautiful as compositions, and contained a powerful theology on which was grounded what was most edifying and instructive. His delivery was as elegant as his composition; all seemed to flow spontaneously, and all was perfectly natural and apparently unstudied. His pronunciation of every word was clear and distinct, so that, though he never spoke loud, he was always heard well and listened to attentively; his voice was mellow and deep-toned; his attitude dignified and commanding. The great feature of his delivery was the earnest and emphatic manner in which he uttered his finely constructed sentences. Dr. Weedall assuredly attained the two great ends of Christian oratory, to convince and to persuade: he was always heard with riveted attention, and when he was expected to preach his audience anticipated, and never failed to obtain, both pleasure and spiritual profit."

To quote from Father Amherst: "Dr. Weedall's preaching was always greatly admired, and it was deserving of admiration. He was undoubtedly an orator, and an orator of great excellence. His style of composition was what would now be called 'archaic,' but when Dr. Weedall was young his discourses would, I think, have been considered excellent writing. In his style of delivery there was a quiet but most decided earnestness, a polished and subdued vigour, a pleasing enunciation, and an elegant gesture, which, when added to the solidity of his thoughts, clothed in very beautiful language, rendered his sermons extremely captivating."

The wonderful capacity of Dr. Weedall for work and organisation will best be illustrated by retracing the

narrative of the preceding pages. The history of Oscott, from the time when he became its virtual President in 1822, is the record of his untiring industry, his love of order, and his unceasing care for the good of the College. Oscott, as we now know it, was in fact his creature; he fondly watched over its development, studied with affectionate solicitude its every detail, and rejoiced till his latest breath in its progress and prosperity.

Our concluding words shall again be those of Father Amherst:—"According to my notions, Dr. Weedall was a model President; he was heartily devoted to his work at St. Mary's College. He was, indeed, regarded by all as a virtuous priest, a good scholar, a man of great common sense, an upright and honourable English gentleman; but perhaps the best testimony to the excellence of his management of St. Mary's, was the unbroken confidence with which parents and guardians entrusted their children to his care. Dr. Weedall has been called Oscott's most distinguished son. May the spirit which animated him long continue to live in the superiors and students of Alma Mater!"

His Eminence CARDINAL HOWARD,

Bishop of Frascati.

OSCOTT PORTRAITS
NO. 14.
The Church.

Oscott's Influence on Catholic Education.

In writing a few pages on this subject I must take the word "Education" in its widest sense. I understand by it everything which concerns the training of the mind and body, especially in youth. But having taken a meaning which comprises a great deal, I must qualify the education I am going to speak of by the golden word, Christian. I write therefore about the influence of Oscott on Christian education.

As I am old enough to remember some of the earliest students of Oscott, when I was a big boy and they were middle-aged men in the world, my experience in the matter I am writing of is long enough. It is true that of late years I have not seen so much of Oscott men as I used to do in days gone by. But I have evidence to guide me, which is quite as good as my own more frequent personal experience would have been. That evidence consists of the judgment of others who are quite as well able to judge as myself; and perhaps better able to judge than I am. In writing the following lines it will be impossible not to trench in some degree upon the domain of a few of those who are going to write in this Jubilee number on St. Mary's College, under other headings. For instance, the influence of any college upon education must depend upon the "spirit" of the College. I shall therefore have to say things which would come as well under the heading of "The Spirit of Oscott" as under that of "The Influence of Oscott upon Education." There is however one great advantage that will arise from this. There will be cumulative evidence to prove that the Catholics of the United Kingdom have good reason to be proud of St. Mary's.

The basis of Christian education is the Christian religion, of which the Catholic Church is the only lawful expounder. To lay the foundation firmly and well in the mind and heart of every child of the Church is therefore the first and most important duty of those who have to educate. Mere instruction, however necessary and important, is in the matter of religion not sufficient. The practice of Christianity has to be inculcated and encouraged. Religion as taught by the Church is the most essentially practical thing on God's earth. It must be shewn to be so at the earliest possible age. Everything that can attract the young to the practice of religion must be put before them, and everything that would be calculated to repel them must be most carefully avoided. When the amount of religious instruction, and the kind and quantity of outward religious practices are reasonable, boys never seriously complain. Oscott is a good example of this. Full and complete instruction, accompanied by a just medium in the compulsory practices required, has been the rule at Oscott from the beginning. The consequence of this has been that Oscott boys never leave the College with any disgust for the practices of religion, as the result of the system adopted within its walls. It may perhaps be very confidently asserted that no Oscotian in after life ever said that he had had, when at College, enough of religion to last him his whole life, and gave that as an excuse for a negligent life. Evil passions may indeed very quickly lead to disgust for the restraints of religion; but no one could ever lay the blame of the aversion upon St. Mary's. Religious teaching and the requirements connected with the practice of religion at Oscott, have naturally had a considerable influence upon the education of the boys. It has been an influence which was not thrown off when the student left the College; but it has lasted through life. The disciplinary system in a College has more to do with the formation or development of character than any other special portion of education. It has a greater influence on the future life of a boy than anything he may be

THE RT. REV. EDWARD ILSLEY, D.D.

SECOND BISHOP OF BIRMINGHAM.

(From a Photograph by J. Collier, New Street, Birmingham).

OSCOTT PORTRAITS
NO. 15.
The Church.

taught as a lesson. The system of discipline at Oscott has always been eminently qualified to prepare a boy for the battle of life; whether it be the battle of God against the devil, the world and the flesh, or the battle of mere temporal interests: its natural result is a self-reliance governed by those rules which under the existing circumstances everyone is bound to obey. In regard to moral and social conduct the impression made upon an Oscott boy is that of individual personal responsibility. He does not look upon the moral and social law merely as a portion of those regulations which are incident to school days, and which are necessary for the government of boys collected together in large numbers. The result is that he carries away with him his good principles and practices when he leaves the College, and does not discard them along with those habits and methods, which are no longer binding or even appropriate. The number of young men who have left Oscott in the disposition above described must have produced a very considerable effect upon education, by showing examples of the good training they had received.

Another thing noticeable among Oscott boys is the interest they take in the ceremonies of the Church. They have enough opportunities of witnessing functions without having too much thrust upon them. There used to be, and I have no doubt there still is, at Oscott an intelligent desire to understand and appreciate the full meaning of the ceremonies of the Church. When special offices were brought under our notice, such as those of Holy Week, or the ceremonies of the various ordinations, they were for the time the subject of conversation amongst the boys, and were thoroughly understood. I remember how on the 2nd of November, and on the occasion of three or four dirges which occurred during the eight years I was there, all the students, even the youngest, were most anxious to borrow breviaries in order to follow the office. All this has a greater effect upon education than may at

first sight appear. In the ordinary and in the special prayers and ceremonies of the Church, the mind of the Church is so clearly shown that it makes upon a Christian boy an immediate impression, and helps in a wonderful manner to enable him, in the words of St. Ignatius, to think and feel with the Church. This is a most important part of education. A judicious religious training will educate the young to look upon every act as the act of a Christian, and that therefore it should be in itself a Christian act. A Catholic boy who has been brought up at a College, should leave it under the conviction that while religion should animate all his thoughts, words, and actions, it does not interfere with any study, occupation, or amusement which is innocent. All young men who are not hopelessly foolish will admit this. It is true that Solomon says the number of fools is infinite. But there can be no doubt that while the Evil Spirit is well on the watch to make a boy look upon religion as a bore, an education based on religion and common sense saves many a finite from falling into the infinite. I think the education at St. Mary's is of that sort.

I shall have occasion again in the course of this article to speak of matters more or less touching religion. I will now mention some other matters. It has always been admitted at Oscott that the study of the classics is the best known system for teaching accuracy of thought and expression, and at the same time the disciplined use of the imagination and the powers of persuasion in literary and professional avocations. At the very commencement of the College the classics were enforced by the brilliant teaching and the birch-rod of Mr. Potts; they continued to be encouraged under the elegant scholarship but milder enforcement of Dr. Weedall; and in subsequent years the tradition of this kind of study has never been lost. Nor have mathematical studies been neglected. In mentioning the classics and science it would be idle to

say that the proficiency of Oscott men in those parts of education has been so conspicuous that it has had any notable effect upon education in general, that is apart from the individuals educated. But nevertheless the attention paid at the College to the higher branches of learning has been such as, at least, not to lower the standard which our Catholic Colleges aim at. Oscott is one of those schools which suffers from the want of sufficient endowment. What is required in order to make it a perfect school, is that it should be sufficiently independent of the pensions of the Boarders to be able to exist without them. If there was a fund for the education of students, both lay and clerical; if there were endowed Professorships, the College would be firmly established. Then, as paying students would not be absolutely necessary to its existence, the pensions might be increased, and with their assistance the College could be put in many respects into a condition which would attract students. The reputation of the College as a school for higher education would increase, and having everything required for the highest demands of the day, many parents and guardians would, in my opinion, rather prefer the higher pension to the lower one. It may be said—what chance is there of any such endowment as I have mentioned? If there is no such chance it is not very creditable to the Catholics of England. The College is now very close upon its centenary. In the year 1894 it will be one hundred years since it was first established in the valley. It has educated a large number of the best known families in Great Britain and Ireland. And yet I believe I am right in saying that, with the exception of a few Bourses for the education of ecclesiastical students, it has no endowment whatever. I maintain that the Oscott spirit is such a valuable element amongst the Catholics of England that it is well worth while to make sacrifices in order to maintain it; that its diminished influence would be deplorable; and its extinction an irreparable loss.

There is one important branch of literature to which special importance has been attached at St. Mary's. I allude to the study of the English language, and especially of English composition. The attention paid to this by the Superiors has been often gratefully acknowledged by Oscotians in after life. The care which has been bestowed upon this department may have had its origin in the extreme solicitude which Dr. Weedall always showed that his own compositions should be as excellent as he could make them. His example certainly had an effect upon those who were at the College during his time.

I must now pass on to another matter in which the education at Oscott has had a considerable effect. I mean the intelligent desire which so many Oscotians have had to take an active part in Catholic affairs. Fortunately for Oscotians, only fourteen years after the foundation of the College, it became the property of Bishop Milner. He, of course, exercised a great influence over all the inmates, although he did not permanently reside at Oscott. The spirit of Bishop Milner in all ecclesiastical matters was of the highest and best kind. He laid the foundation of those principles of Catholic action in public affairs, especially in those matters most closely affecting the Church, which, afterwards developed and encouraged by Cardinal Wiseman, produced that admirable co-operation between clergy and laity which existed in the time of Mr. Langdale, himself an Oscotian.* Bishop Milner was stern and uncompromising when any attempt was made by the laity to interfere in matters which belonged to the ecclesiastical authority; at the same time he was always glad to avail himself of the help of laymen in all things which came within their province. During the somewhat troubled time which preceded emancipation, with Bishop Milner to guide them,

* Charles Langdale was both at Oscott and Stonyhurst, and therefore both colleges may claim him. I have heard that he was more fond of speaking of his days at Stonyhurst than of those at Oscott. If length of time be considered, he was five years at St. Mary's, a longer time, I imagine, than that during which he was at the Jesuit College.

THE RT. REV. MGR. THE HON. EDMUND STONOR, D.C.L.,

CANON OF S. JOHN LATERAN'S.

OSCOTT PORTRAITS
NO. 16.
The Church.

it must have been an easy thing for Oscotians to distinguish in those questions which involved the mixed action of clergy and laity. One main object which Bishop (afterwards Cardinal) Wiseman had in view in the education of Catholic youth, was to fit them to act as thorough Christians and Catholics in all public affairs; and to incite them to take a special interest in Catholic matters. During the seven years he was President of Oscott he exerted himself to send out young men who understood their position as Catholics in a Protestant country, and were resolved to be loyal to it. The spirit of Dr. Milner had been sustained by Dr. Weedall, and thus for many years the students of St. Mary's continued to be under the influence of principles in Catholic action, of which it may be said that they could not have been better. The result has been that in a most important branch of education sound principles have been taught, and imbibed, and have been reduced to practice, within the College and in the Catholic world at large, by many generations of scholars, during a period of eighty years; from the time Bishop Milner obtained possession of the College in the year 1808 down to the present year of our Lord 1888. If this is not an influence and a good influence on Christian education, it may be asked, "what is?"

Another thing which has had an effect upon education is this, that Oscott, both amongst the Professors and in the "Bounds," has been free from unworthy prejudices. There has never been anything like narrow-mindedness in ideas, whether affecting matters of study, or nationality, or religion. I have mentioned this in some chapters of the History of Oscott, which I had the pleasure to write for the *Oscotian*. I am happy here to add the testimony of one whose personal acquaintance with Oscott had no break between the year 1830, when he first went to the College, and the year 1883 when he died. The evidence which I am going to quote concerns large-mindedness in religious matters. In the diary left by Bishop Amherst, I find under the date of March, 1878, these few words:—

"Received from Canon Knight a list of Oscott boys who have become priests. The spirit of Oscott is always good; I never once heard a syllable reflecting on the religious orders." These words of one who was a good Oscotian and a good Bishop, are, I may be allowed to say, honourable to St. Mary's and honourable to the man who wrote them. I venture to say that there are few Oscotians indeed who would hesitate to countersign that entry in Bishop Amherst's diary. It is the same thing with regard to other matters; and I wish to say here, even at the risk of being thought egotistical, that, to the best of my recollection, I left Oscott without a single prejudice, except against narrow-mindedness, especially in matters affecting religion. I will say again, this large-mindedness inculcated at the College cannot have existed through so many years without producing a great effect upon Catholic Education in the United Kingdom.

Another effect which the spirit and system at Oscott has had upon education, is that it has produced men who have been well able to judge in matters affecting opinions, conduct, and taste, between what is Roman and what is English. In matters of doctrine no one ever heard it said that there was at Oscott the smallest tendency to lean towards what may be called "Anglican" as opposed to "Roman." I do not here use the word Anglican as it is adopted with reference to the "Church of England;" but I employ it in the same sense as in France the word "Gallican" is used in contradistinction to Roman. And in matters of strict discipline, ever since Bishop Milner planted the Roman Standard on the College in the year 1808, it has floated over St. Mary's without a rent and without a stain. In matters of mere opinion and taste, in all those arrangements in which Popes not only allow us, but wish us to be free, Oscott has always leaned rather to what is English than to what is foreign. To be Roman in doctrine and in those matters of discipline which the Holy Father wishes to be universally observed, and to be English, Irish, or Scotch as the case may be,

in everything else, is, it seems to me, a perfect rule. Fifty years ago that rule was taught at Oscott, and I have little doubt that it is taught there now. A principle of this kind instilled into the thousands of young men who have gone from St. Mary's into the world, must have had a very considerable influence in producing that combination of obedience to the Holy See in essentials, and that liberty in non-essentials, which is characteristic of the United Kingdom.

In that fresh vigour which sprang up in the Catholic Church in England in the year 1840, and which, increasing as years went by, has produced such wonderful effects, Oscott was conspicuous. In the various movements of that time Oscott was in the fore-front. I must leave the details of this period to the writer of the article, "Oscott, the Centre of the Great Catholic Movement." But it would be an omission on my part were I not to mention, at least in this general way, that the influence of Oscott on the education of the English Catholics during the early days of the general movement—that is between 1840 and 1850—is simply incalculable. And I must add that it was the education at the College in the decades previous to 1840 which prepared Oscotians to enter heart and soul into those designs of Providence for which all who care to think of past favours will thank God to the end of their lives.

I have now, I think, gone through most of those points in which Oscott has had a great influence on education. Oscotians will be glad to read some other few lines written by Bishop Amherst, in April, 1878. "My visit to Oscott," he says, "has left a pleasing impression on my mind, things are clearly going on well and earnestly." These words bring down a valuable testimony to just ten years before the present time. Though Bishop Amherst was naturally inclined to praise, when St. Mary's was in question, he was still an impartial judge, and would not, even for his "beloved Oscott," have written what he did not believe to be true. I have another extract from

Bishop Amherst's diary which is so pleasing that it will, I am sure, delight all lovers of Alma Mater. Under the heading 1877, I find the following:—"Oscott, for St. Cecily's Play. Played a game of billiards with the boys at their table, and saw several games. Was extremely pleased by the manner and conduct of the boys—quiet, gentlemanlike, neither forward nor shy, no showing off —true Oscotians." The system at Oscott produced these good manners; and they, in their turn, must have had a great effect in showing people in the world what a good education is.

If the effect of the Oscott system is to be judged by the men it has produced, the College can stand the test. In the three learned professions of Divinity, Law, and Medicine; in Parliament; in the Army and Navy; in commerce; as country gentlemen useful in their counties, some Oscotians have greatly distinguished themselves, and many others have attained very respectable positions. It is not for me here to select names; but if (what I have often advocated, both publicly and privately) a Biography of Oscotians were to be compiled, the history of Oscott would go very far to show that education at our English Catholic Colleges is by no means so far from fitting young men for public life as some people suppose. Even those best acquainted with the history of Oscott would, I am confident, be astonished if they were to see collected together, all that Oscotians have done.

There is one matter in which St. Mary's has not shewn itself so prominently as it might have done. I mean in the Records of the London University. On the question whether it is or is not beneficial to our Colleges to be in connection with the above institution I do not wish to express any opinion whatever. My occupations since I have been a priest, for now nearly thirty years, have not brought me into a sufficiently close connection with College work to enable me to judge without taking the opinion and advice of others. It is better therefore to say nothing on the subject. But the mere fact that

PROFESSOR ST. GEORGE MIVART, PH.D., M.D., F.R.S.

(From a Photograph by T. Fall, Baker Street.)

OSCOTT PORTRAITS
NO. 17.
Men of Science.

Oscott has not through its course sent young men to London in anything like the proportion of other Colleges has, I think, been somewhat detrimental to the College. My reason for saying so is this; the consequence has been that the name of Oscott has dropped out of the list of Colleges the names of which most frequently meet the public eye. Many years ago, when Catholic Colleges had to be mentioned in general, two in particular were almost always named, and Oscott was one of them. But it will soon perhaps recover its position; there is a tendency to regain, by a connection with the London University, the place which the College once had, and which, as far as its own intrinsic merits are concerned, it has never lost. St. Mary's was one of the first, if not the first of our Colleges, to connect itself with the Institution in Gower Street. So far back as the year 1839 Dr. Weedall, through the Marquis of Normanby, presented to the young Queen a gold medal of the College, in commemoration of its having joined the London University. The day may come when it will not be in any way useful to be subject to the London Senate. But till that time arrives, or at least so long as our other Colleges send students to London, it may be of considerable benefit to Oscott to do the same.*

The reader will have observed that I have not in this short article mentioned the names of any living persons. He will understand that it has been for obvious reasons. If I had introduced such names, either I should have had great difficulty in the selection, or I should not have known when to stop, in which latter case the Editor of the *Oscotian* might have considered that, in fairness to other contributors, it was his duty to reject half my article.

I must also add that in setting forth what I consider to be praiseworthy in the Oscott system, I have not had the smallest intention to make any comparison, much less any contrast with other schools. My wish has

* See Note appended to this Article. [Ed.]

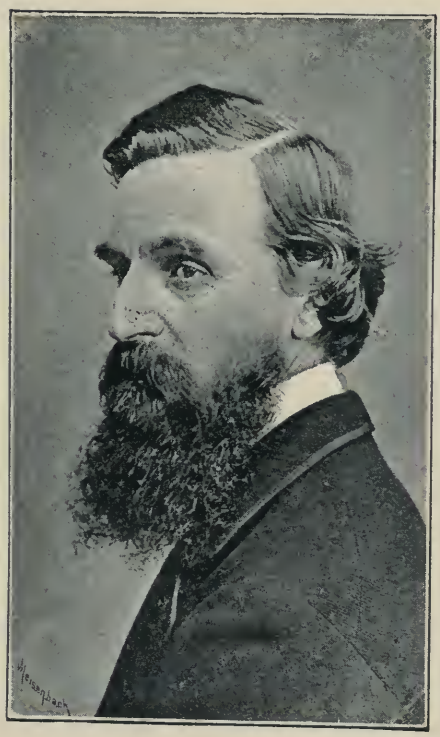
been merely to put before the reader, on this occasion of the Jubilee of the New College, what is commendable in St. Mary's. If other Colleges have all or any of the good qualities I have mentioned, so much the better. So that it would be as unreasonable to say that any reflection has been cast upon any other school, as it would be to assert that the omission of the name of Cæsar in an eulogium of the first Emperor Napoleon, was a reflection on the great Roman soldier.

In conclusion, I may trench a little again on the ground of another writer in this Jubilee number of the *Oscotian*, and say that if the old spirit of St. Mary's is maintained, the good effects of Oscott upon education will, I have no doubt, under the patronage of the Great Mother of God, be even more conspicuous in the future than they have been in the past.

WILLIAM J. AMHERST, S.J.

NOTE.

It is quite true, as Fr. Amherst says, that Oscott has not in the past presented as many candidates for the examinations of the London University as other colleges. We may go a step further and say that Oscott is debarred, by the class of boys that go to make it up, from proving a formidable rival in this respect. For as Oscott boys are chiefly destined for the Army or Navy, the Law, or Diplomacy, or the Foreign Office, for farming or commerce, they are engaged in preparing for examinations that gain admission to their respective professions, not in matriculating at London, which will be of little or no advantage to them. It seems to be forgotten that we live in an age of public examinations; that every profession has an examination peculiar to itself; that matriculation at London, though useful as an academic exercise, is not an entrance to the professions. Instead, therefore, of directing its energies



CHARLES KENT.

(*Ætat* 40).

(From a Photograph by Charles Watkins.)

OSCOTT PORTRAITS
NO. 18.
Men of Letters.

to an examination that is not to the purpose, Oscott is engaged in the more practical, if less showy, work of shaping its boys for their future career. We are wholly unable to understand why success at the London University should be looked upon as the one criterion of efficiency, and why success in other spheres should be ignored. If a test is to be applied, let it be an all-round test, not a test circumscribed by London. Judged by this wider and more comprehensive standard, Oscott can challenge the severest scrutiny; indeed, Fr. Amherst himself acknowledges in the previous paragraph that Oscott has been eminently successful in fitting young men for public life. It is worth noting that the great majority of students who matriculate from our Catholic colleges are those destined for the Church, and of these Oscott has always had a very small proportion. If matriculation should ever be declared to be an indispensable preliminary to admission into Divinity, Oscott will then be in a position to hold its own to the full. Thus Oscott's comparative abstention arises not from choice but from necessity—from the very nature of its constitution. But while Oscott has never subordinated its course to London, but has rather adapted it to the requirements of its boys, it has always been glad to take advantage of any opportunity that offered of sending boys to matriculate; and a glance at the records of the London University will show that its success has not been so scanty as is generally supposed. Certainly the percentage of passes is quite up to the average. Nor should it be forgotten that a very large number of Oscott boys matriculate at Trinity College, Dublin, in preference to London. In support of our contention we have, in our list of names, noted the fact of matriculating at London; but as the idea suggested itself only after Father Amherst's article was in type, we fear that the list will of necessity lack completeness. —[*Editor of* THE OSCOTIAN.]

The Spirit of Oscott.

"IT is the soul of a man, rather than his body, which is himself, and which we truly love in wife, or child, or friend, or brother. And it is the soul which, under God, is the source of beauty to the body. There is no speculation in the eye, no charm of hue or lustre on brow or cheek, no rippling smile on the lip, or fire of eloquence on the tongue, but owes its origin to 'the spirit which quickeneth' within; and 'the flesh profiteth nothing' save only as it may furnish an apter medium whereby to render the subtle graces of the soul. And yet the soul itself we can neither see nor touch, nor perceive by means of any of the senses. Though near to us, it is as if far off: the closest embrace is void; we only clasp the dust and ashes."*

Gentle Charles Meynell! The hand that penned those words is even now dust and ashes: and, long before, the Alma Mater that it clung so lovingly to had turned to ashes in its clasp; yet surely the spirits are not sundered —the spirit of the Prophet of Oscott, and the Oscotian spirit by which, and of which, he prophesied. *Spiritus est qui vivificat.* To him, as in a way to many another loving child of Oscott, the face of our mother seemed to change. We came back to her, after long thinking of her from afar, and we confessed her other than she was. And for a while, maybe, we were tempted to think that we scarcely loved her as of old. Were not her wrinkles strangely deep? Was not her colour gone from her face, and her smile turned to sadness? But who is this laughing boy running to greet us from under the Tudor porch? A young Oscotian, surely. "Did you ever hear, my lad, of Charles Meynell?" "Oh, yes, sir, he wrote some fusty,

* Sermons for the Spring Quarter. p. 202.

The New Baths at Perry.

Bandy Woods, Sutton Coldfield.

musty sermons, didn't he? I think there is a copy somewhere in the library. But never mind books now; come to the cricket ground. The Present is having its innings, and the Past is sure to be jolly well licked. Come along, Sir."

"Yes, you are right, my boy; though you put it a little roughly. I'll come along; but you cannot expect me to be cheery over the downfall of the Past; for *I* am past, you know." "Oh, never mind about that," laughs out the boy;" you ought to be glad the Present wins—that is if you have any Oscotian spirit in you, sir." Right again! "Are you a philosopher, my boy?" "Not I; I wish I were. I shan't be one till next September. But it doesn't take a philosopher to know that you ought to be very glad that the Present wins, for that is the *real* Oscott, you know, sir; and the *real* Oscott spirit is in those fellows on the cricket ground there, and not in any of your old books in the library." "But, my boy, what *is* the real Oscott spirit of which you make so sure?" "Well, I can't say what it is; but I know there was never more of it in the house, and the fellows are *awfully* fond of the old place. Browne, upstairs, is crying his eyes out because he has to leave this vacs. But then he is a bit of a muff; a fellow shouldn't cry. The house won't fall because *he* leaves it. . . . By Jove, that is something *like* a hit! Hurrah for the Present!" And with perhaps a tinge of bitterness I answered, "Hurrah for *Old* Oscott!" But the boy didn't mind me as he ran cheering for the fellow who hit so hard for the Present against the Past.

And he left me in the humour to answer my own question: What is the Spirit of Oscott? Poor Dr. Meynell used to take refuge in Greek, and speak of the ἦθος of Oscott: but the transmigration of the Spirit from English to Greek resulted in—Greek! I have found a Latin word that satisfies me, as wide enough and at the same time definite enough, to name what I hold to be the characteristic Spirit of Oscott. The word is

Pietas: and the nearest English word, in its loftiness and largeness, is Loyalty. Our Alma Mater is our Mater Pia also, in her loyal care of us, in the love she bore us when we were boys with her, and in the love with which she has so faithfully pursued us and brought us, many of us very often and after years of absence—children still—to her side and beneath the roof-tree of our College home. Loyal she has been to her sons: loyal, and right loyal, have they been to her. Contentiously loyal, betimes, as that boy and I were, using stout words when particular views of the Mother's rights are questioned; yet with much tenderness beneath all—in the young hearts that have no idea how much they love her, in our seared hearts that cherish that loyalty and love as something too dear and too pure even to find another such. That devotion of Oscott to Oscotians, past and present, and of Oscotians to Oscott as they knew and as they know her, that mutual loyalty of Mother and Sons, is doubtless to the outside world the most evident mark of the Spirit of Oscott.

Then there is the loyalty of Oscotians to one another. I remember a worthy Baronet, a father and grandfather of Oscotians, declaring that it made him young again to bring Oscott boys together at his table. "I declare you'd think they'd hug one another. I never saw anything like those Oscott boys." What he said many have thought and said—that Oscotians *stick together*. Not with the spirit of exclusiveness—though at times, doubtless, some are open to that charge—but with the spirit of brothers, sons of one mother, united, if in nothing else, at least in love for her. To those of us who live in another land, to some especially—as to the present writer—to whom the loyal fellowship of the "sea-divided Gael" is a never-failing theme of praise, there is a pathetic beauty in this loyalty of sea-divided Oscotians. There is the pleasant fact, that parted in almost every other way, in race, in politics, in avocations, in social status, in almost all views of life and all manners of

living—aye and parted even as men in hostile camps—yet are all sorts and conditions of Oscotians united in the sweet and loyal memory of that home upon the Warwickshire hill, and all the grace and love that nestled there under the name and invocation of Mary. Our Lady of Oscott! I often heard her so spoken of, and I know she has been so spoken *to*. She is the Queen to whom these loyal hearts are true, and the source of their mutual fidelity. To her shrine they turn; to her shrine upon the hill save those aged hearts that loved her in the valley half a century ago; there they all meet in spirit, in the spirit of Oscott, and feuds are forgotten, and all bitterness, and old suns rise again and dead friendships quicken. O Alma Mater, be ever thus, the loyal mother of united sons, the joy of those that love as in the old days, the pain of those that even in your sweet presence stand aloof, parted, alas, beyond hope, but loyal still to you!

The words, however, of my boyish Mentor remind me that all this Spirit of Past Oscotians is but the outcome, or, rather, the continuation, of that Spirit as it is found in the Oscott master and the Oscott boy in the happy days of "Present Oscott." It is there we must seek the fountain-head of that loyalty of mother to sons and of sons to mother, the firstlings of that noble spirit which not all the selfishness of the after world can tempt from its allegiance. It is there we must seek the first compact of that bond between Oscotian and Oscotian which, even amid a hundred later ties, remains the fastest of them all. The spirit of Oscott, then, as found in its college-home, is the spirit of loyal trustfulness of master in boy and boy in master. All that is characteristic in the tradition of the college has its origin and explanation in those relations. They have come to be the fashion now elsewhere. They were always the ways of Oscott. They are experiments in other schools, and as experiments are more or less successful. At Oscott they were the relations between masters and boys generations back — between Oscotian masters and boys

who have grown old long since, and are dead and buried. If the aisles of old Bandy Woods could be filled with the ghosts of those who a hundred years ago drove the ball in and out between the beechen pillars, we should see there grandfathers and great-grandfathers of the players now, contesting side by side with the masters of those far off days, all as united in affection and generous trust as the boys and masters of to-day. College discipline, framed and administered on such principles, grew to be the pride of all alike, and those that ruled and those that were ruled by it shared in the desire to uphold it. The very suspicion of a discipline of distrust, of espionage from above or want of honour from below, was ever abhorrent to the Spirit of Oscott. Out went the "sneak": out from the ranks above or from the ranks below, it mattered not—out he went. And there arose, as the natural sequence, a great tradition of conscientiousness. Indeed this is one of the secondary meanings of my Latin word, *Pietas*: for loyal trust has ever this result that it is itself a discipline, and that Conscience, finding so grave a charge entrusted to it, braces itself to the task and proves itself worthy of its high commission. Hence an Oscott boy was a boy with whom Honour was the great Prefect, and for whom the bitterest punishment would be the feelings that his honour was doubted: better any amount of the ferule or the cane than *that!* The thought of that would rankle, and in many a case, when the doubt was unjust and undeserved, that pain remained, and still remains when "lickings" and "canings" have become subjects for a jest.

The manly performance of difficult and even perilous duty may be set down as the first result of this loyal conscientiousness, and that such has been the case amongst the sons of Oscott needs scarcely mention here. These pages bear ample testimony to the fruits of manliness and even heroism borne by the Spirit of Oscott, whether in the higher fields of Apostolic patience, or the

lowlier bravery of Christian soldiers and sailors by land and sea. If Waterloo was won on the fields of Eton, many another battle—and many a greater, if human suffering and daring make a conflict great—was won in the "bounds" of Oscott, and under the beeches of the Bandy Woods. The loyal interdependence of master and boy, the rule kept though no eye save that of the Great Master could mark its infringement, the free sacrifice of a quarter of an hour's play for Rosary or for a visit to our Lady's shrine, these belonged to the same spirit that a few years after led the soldier or the sailor to a fearless death beside his guns, or the missioner to a grave among the heathen, or the patriot to the scorn of friends and the severance of dearest ties. The lines of Burns, old favourites of many at Oscott, might have been the motto of such :—

> "But where ye feel your honour grip,
> Let that aye be your border."

That grip has been at times a death-grip, but, thank God, it has been the border-line of all true sons of St. Mary's. May it be ever so. The spirit that quickened quickens still. Changes in the outward garb, changes as it were of the flesh, that "profiteth nothing," such have been and will be to the end; but there need be no change in the spirit. As long as Oscott looks down on to the valley from whence she once looked up, and even when her towers and courts as we know and love them have crumbled, and when, perchance, another Oscott—other, yet the same—may arise elsewhere, unchangingly amid the vicissitudes of time, may her Spirit still quicken the generations to come, uniting Past and Present in loyalty to what is just and free and honourable, and keeping pure and safe amid a rising tide of corruption, the Ark that has borne already, for a hundred years, so many trustful hearts—the Ark that bears the name of Mary.

A. R.

Gleanings from the Records of Oscott, 1838 - 1888.

OSCOTT, having honourably celebrated the Jubilee year of our Holy Father Leo XIII., and Her Gracious Majesty Queen Victoria, and thus manifested her loyalty and devotion to both spiritual and temporal authorities, now presents an opportunity to her alumni and friends of celebrating the completion of the first fifty years of earnest work nobly executed within the walls of her New Foundation: and there are probably few Oscotians, if any, to be found, who will not gladly unite in offering their grateful tribute of sincere congratulation to their Alma Mater on so auspicious an occasion.

The history of those fifty years has yet to be written, and an abler pen must apply itself to the task, but at least in this Jubilee year it may be interesting to bring into prominence a few of the landmarks of Oscott's history, and therefore the following pages are humbly offered by a "gleaner after time" as a record perhaps not altogether unacceptable.

It is too early also to write a complete history of those days, for of the ten who have occupied the presidential chair, four are with us still, whilst six have gone to their reward. It may, however, without offence, be said of them "Tot capita, tot sensus," yet in justice it must also be said, that whatever their varying modes of rule may have been, they were undoubtedly, one and all, influenced by a singleness of purpose, viz., the promotion of the welfare and prosperity of the College entrusted to their care.

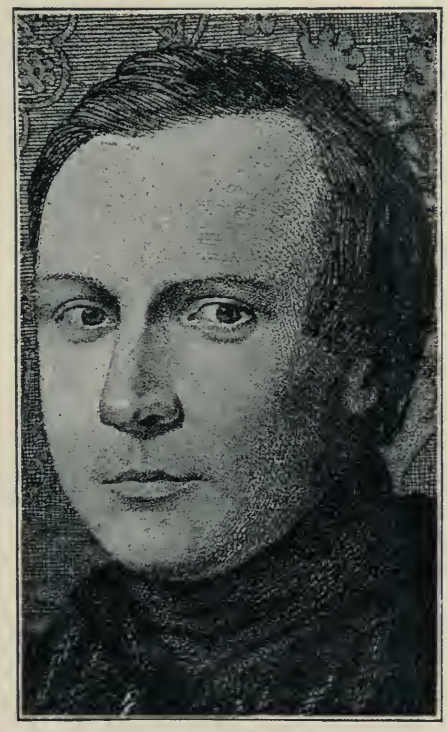
What the results of their labours have been it is not the purpose of this present writing to show, but if testimony were needed, the church and the learned professions, the army and navy, and many an old homestead in England and Ireland could tell how many ornaments to their profession, and how many saintly men Oscott has produced. And many of them have fearlessly and repeatedly proclaimed that it was to Oscott, next to the grace of God, that they attributed the measure of their success.

Before proceeding to consider the historical incidents of the New Foundation it will be necessary to dwell for a moment on the earlier history of the College. And first with regard to its name. No one, as far as is known, has ever attempted to throw any light on the etymology of the word Oscott, yet it is a question of some interest. A large number of villages and hamlets in the neighbourhood bear names terminating in "cote," and since many of these are undoubtedly of Celtic origin, possibly the terminal syllable of Oscott is also derived from "coit," "coed," a wood or grove. The origin however of the distinguishing particle, "os" or "aus," is not so clear. We know also that "Oscot" or "Osgod" was a famous personal name in the time of Canute the Dane. Osgod Clapa was the Constable of the Kingdom in Canute's days, and singularly too there was a moneyor at York at the same time bearing the name of Osgod and Oscot, so that grounds are not wanting for attributing the now familiar name to some Danish settler. There is likewise the Saxon "cot, cote," which signifies a hut, cottage, or enclosure, so that it seems hard to decide whence Oscott derived its name. Possibly future research may result in some more decided and satisfactory opinion.

In a secluded valley some two miles westward of the present College there was, in 1679, a cottage residence occupied by a missionary priest—the Rev. Andrew Bromwich. This good priest lived in troublous times, for on August 13, 1679, he was tried and condemned to

death at Stafford for being a priest resident in this country. He was subsequently, however, reprieved and returned to his home at Oscott where he died in 1702. Other missionary clergy succeeded him till, in 1794, the old house was enlarged and opened as a college and seminary, and the history of those years down to 1838 has already been recorded by the Rev. W. J. Amherst, S.J., in the pages of the *Oscotian*.

Many and great were the inconveniences of the old house as the number of students increased, till at last it was found impossible to enlarge and extend it further. In the year 1835 negotiations were entered into with Mr. Richard Fowler for the purchase of an estate denominated "Hawthorn Farm," then in his possession. The terms were finally settled on the 25th of March, and £7,152 paid for the land, consisting of 151 acres 2 roods 17 poles, the greater portion lying in the parish of Aston, and 10 acres within the parish of Sutton Coldfield. The "field names" present no special feature of interest save that of one described as "Jordan's grave," which is now a portion of the plantations. Active preparations were at once made for the erection of the New College, and Mr. Potter, an architect of Lichfield, appointed to take charge of the work. In this he was ably assisted by the Rev. John Kirk, of Lichfield, who was thoroughly acquainted with the requirements of a College and Seminary, and to whom indeed is attributed the greater part of the design of the interior arrangements. All the decorative stone work was placed in the hands of Mr. Roddis, of Birmingham, and there is something more than a tradition that the statue of Our Lady over the entrance to the Church was perfected by Chantrey, the eminent sculptor, who was a friend of Mr. Roddis. Much of the interior decoration, and especially of the Church, was designed and directed by Mr. A. W. Pugin, then indeed but a young man barely twenty years of age, yet possessed of marvellous abilities. The work rapidly proceeded, since a doorway opening out of the cloister into the quadrangle



AUGUSTUS WELBY PUGIN.

OSCOTT PORTRAITS
NO. 19.

bears on its lintel the date 1835, which probably indicates the period of its completion.

On the 28th of April, 1836, the Rt. Rev. Dr. Walsh, attended by about thirty of the clergy, solemnly laid the first stone of the Chapel of the New College; on which occasion the Rev. Thos. McDonnell, of St. Peter's, Birmingham, delivered an extemporaneous and powerful discourse. Towards the close of 1837 the Chapel was completed, and the Sanctuary with its beautiful groined roof admirably decorated by Mr. Pugin. The Sanctuary is lighted by a central and two side windows. In the centre Our Lady is represented crowned and bearing in her arms the Sacred Infant, and attended on her right by St. Gregory the Great and St. Catherine, and by St. Thomas of Canterbury and St. Cecilia on her left. St. Thomas is represented in an attitude of supplication to the Virgin, and bearing a scroll on which are the words, "interveni pro clero."

The side windows, of three lights each, contain on the gospel side the figures of SS. John, Bartholomew, Peter, Matthew, Philip and Thaddeus; and on the epistle side those of SS. James, Paul, Simon, Thomas, James and Andrew.

In the lower portion of the central lights in each side window are representations of kneeling figures in heraldic attire. On the epistle side is that of a man in armour bearing on his surcoat the following blazon :—"Argent, a base vert, thereon a poplar tree supported by two lions rampant, proper, crowned or." These are the arms of Gandolfi of Lagneto, nobles of Genoa. On the gospel side a female figure is represented bearing on her mantle the foregoing blazon impaling "azure, on a bend embattled counter embattled, argent, a wolf passant between two escallops sable." These are the arms of Hornyold of Blackmore Park, Worcestershire.

These windows were designed by Pugin and executed by Warrington of London, and mark an era in the history of glass staining in this country. They were

erected in 1838 "as a remembrance of having been educated at Old Oscott" by Mr. John Vincent Gandolfi of East Sheen, co. Surrey, heir of the marquisates of Gandolfi, Melati, and Montecresengio (who assumed the name and arms of Hornyold in 1859), and to perpetuate the memory of his parents, John Vincent Gandolfi (who died 1818) and Teresa his wife (who died 1860), daughter of Thomas Hornyold of Blackmore Park (who died 1813) and sister and heiress of Thomas Charles Hornyold (an Oscotian), who died Jan. 17, 1859. Thus the hopes and desires of many years were more than fulfilled when the noble pile of collegiate buildings and the magnificent church were completed and stood awaiting the dedication in the early days of 1838.

Over the entrance to the college Dr. Walsh inscribed the legend, "Religioni ac bonis artibus," to serve as an enduring record of the intention of the Founder, and to point out to each student as he entered beneath it what the aim and the order of his future labours should be. And it is a subject for consolation and congratulation to the college in this Jubilee year to realise how many have successfully learned the lesson.

1838. On Tuesday, May 29th, the High Altar was consecrated by the Rt. Rev. Dr. Walsh, the relics of SS. Peter, Agnes, Jerome and Philomena having been placed therein; and on the Thursday following the church was solemnly dedicated to Our Lady and opened for public worship. The magnificence of the ceremony was especially striking in those days, for the Pontifical High Mass was in all probability the grandest that had ever been witnessed in England since the overthrow of religion in the sixteenth century. The celebrant was the Rt. Rev. Dr. Walsh, who was attended by the President Dr. Weedall as assistant priest, the Revds. John Moore and J. Nickolds officiating as deacon and subdeacon, and the Revds. G. Jefferies and James Moore as assistant deacons at the throne. There were present also the Rt. Revds. Dr. Baines and Dr. Briggs, Bishops respectively of the

Western and Northern districts, and amongst other dignitaries occupying positions in the stalls was the Very Rev. W. B. Ullathorne, O.S.B., then Vicar General of New South Wales, now the Venerable Archbishop of Cabasa. The ceremonies were conducted by the Rev. J. Brown (afterwards Bishop of Shrewsbury) and Mr. A. Welby Pugin, who had been appointed Professor of Ecclesiastical Antiquities to the College. The sermon was preached by Dr. Weedall, who delivered a most eloquent discourse, based on the vi. chapter of Esdras.

August 1st. The students who had remained in residence at the Old College during the usual summer vacation, removed to the New College on this day; and shortly after the opening, the remains of several alumni, who had died at the Old College and had been there interred, were removed to the vaults beneath the Sanctuary of the new church. They were those of John Chrysostom Payne, Charles Hanford, Maurice O'Connell, and Groby Ferrers.

The learned Dr. Rock, chaplain to the Earl of Shrewsbury, visited the College on October 1st.

1839. March 16th. The first ordination at the New College was held on this day, when the Rt. Rev. Dr. Walsh conferred the Sacred Order of the Priesthood on the Revs. James Griffin, George Jefferies, George Bent, and B. Bonney.

June 15th. A valuable present, unique of its kind, was made on this date to the College. It consisted of a History of England from the Roman to the end of the Tudor period, in twelve large folio volumes, made up of a series of engravings, with occasional remarks and illustrations, extracted from different authors; and likewise of fifty volumes of Travels, large folios, containing descriptive drawings and letters, both the work of James Forbes, F.R.S. This collection was presented to Oscott College by Charles Count de Montalembert, the grandson of the author. The following is the inscription on the

first page, in the handwriting of Count Montalembert :— "This collection is presented to the Catholic College of St. Mary's, Oscott, as the best means of preserving it, and as a token of great respect and ardent sympathy by the author's grandson, Charles Count de Montalembert, June 15, 1839."

August 15th. The Festival of the Assumption was celebrated with great magnificence and an eloquent sermon preached by Dr. Weedall. It was a day of happy memory to Oscotians, being the 45th anniversary of the foundation and solemn dedication of the Old College, and the 31st anniversary of its re-dedication by the "New Government." Amongst the visitors present on this occasion were the Earl of Shrewsbury, the Prince and Princess Doria, Sir Patrick and Lady Bellew and family, Dr. Wiseman, Messrs. Talbot, Clifford, and Wolseley. It was about this date that the Earl of Shrewsbury presented a valuable collection of pictures to the College.

On Monday, the 28th of October, a most interesting meeting was held in the library at Oscott, when, in presence of a large number of the clergy and friends of the College, the Rt. Rev. Dr. Walsh made a formal presentation of the celebrated Marini Library which, by the advice of Dr. Wiseman, he had recently purchased in Rome. Addresses were subsequently presented to Dr. Walsh and Dr. Wiseman, numerous speeches made, odes recited, and music not forgotten. It may be worth noting that Dr. Weedall, in gracefully acknowledging the benefaction, expressed the wish that as the Bodleian had rescued the name of Sir Thomas Bodley from oblivion, so the Walshian Library should pass current on the tongue when time and tides should have carried the founder to his monument. It is gratifying to know that this wish has been, and is still being fulfilled.

1840. On the 18th of February a Royal Warrant was issued admitting St. Mary's College, Oscott, to participate in the privileges conferred by Royal Charter on the University of London.

The Rev. Dr. Weedall announced on the 26th of March that a preparatory school had been opened for children of younger years at the old college, and placed under the care of the Rev. W. Foley.

Her Majesty Queen Victoria celebrated her marriage with H.R.H. Prince Albert, Duke of Saxony, Prince of Saxe-Coburg and Gotha, on Feb. the 10th, and on the 18th of March the superiors and students of Oscott presented an illuminated address of congratulation accompanied by a beautifully executed gold medal of the college. This "loyal and dutiful address" and "elegant medal" were graciously accepted and duly acknowledged on March the 25th by the Secretary of State, the Marquis of Normanby.

The Rev. Dr. Weedall, the president, having been nominated Vicar-Apostolic of the Northern District, set out for Rome on the 22nd of June to petition for a release from the dignity and responsibility. This was ultimately granted him, and he returned, but not to Oscott, and laboured on the mission till he was reinstated in 1853 as president again of the college he had loved and ruled so well.

On the 9th of September the Rt. Rev. Dr. Wiseman (who had been consecrated in Rome on the 8th of June) arrived at Oscott, and was appointed Coadjutor Bishop to Dr. Walsh and President of Oscott. Within two days he officially announced his presidency and the appointment of the Rev. H. F. C. Logan, D.C.L., as vice-president of the college.

On the 21st of the same month Dr. Wareing, who had held the position of Prefect of Discipline in the college, and also for two years had been its Vice-President, was consecrated Vicar Apostolic of the Western District in the College Chapel. He had the honour of being the first Oscott student raised to the Episcopate. The consecrating Bishop was Dr. Walsh, who was assisted by Bishops Wiseman and Brown. The venerable Dr. Collier, the newly-appointed Vicar Apostolic of the

Mauritius, now living retired at Coventry, was also present. The sermon was preached by the Hon. and Rev. George Spencer.

In the month of October the library at Oscott was enriched by a valuable collection of works graciously presented by his Holiness Gregory XVI.

The Rt. Rev. Dr. Wiseman held his first ordination in this country at Oscott on the 21st of December, and ordained the Revs. Walter Keen and James O'Farrell for the Midland District. On the same day, at Ushaw, the Rev. Francis Mostyn, an alumnus of Oscott, was consecrated Vicar Apostolic of the Northern District.

1841. The month of June in this year was one of glorious and happy memory for the Diocese and the College. Some few years before (viz., Jan. 1834) it had been determined to erect a church in Birmingham that should be more "worthy the dignity of Catholic worship," and some effort was made to carry out the work. Little however was accomplished till Dr. Walsh, in 1839, determined upon the erection of a cathedral church on the site of the old chapel of St. Chad. To this he was undoubtedly moved by the wonderful discovery in 1837 of the long lost relics of St. Chad. These were found (it is commonly said "accidentally," though can we not recognise the Providence of God) in the chapel at Aston Hall, near Stone. A due investigation of the discovery was made by Dr. Walsh and Dr. Wiseman, who completely satisfied themselves, and laid such evidence before His Holiness Gregory XVI. as to enable him to approve the relics as genuine. On the 15th of June they were brought from Aston to Oscott by the Rt. Rev. Dr. Wiseman attended by the Rev. G. Morgan, of Uttoxeter, and the Rev. Benjamin Hulme, of Aston Hall. These venerated relics of the sainted Bishop of Mercia and the founder of Lichfield's see were joyfully received at the college gates and borne in procession to the chapel where for five days they reposed in the sanctuary, hallowing the seminary, till on Sunday, June 20th, they were solemnly translated

to the new cathedral church of the diocese which was consecrated on the following Tuesday.

On the 9th of November His Holiness Gregory XVI., by diploma, conferred the dignity of Doctor of Divinity upon the Rev. J. Kirk, of Lichfield, who had been for many years a faithful friend to Oscott.

1842. A new altar of carved stone was erected in a side chapel and consecrated on April 4th by Bishop Wiseman. The relics of St. Betalion, St. Bonianus, and St. Severus, were deposited within the altar stone; the altar was dedicated to St. George and St. Patrick, and was a benefaction of Mr. Augustus Welby Pugin.

One of the earliest results of the Tractarian movement was the conversion of Mr. Peter le Page Renouf, of Pembroke College, Oxon, who shortly after his reception into the Church was confirmed at Oscott by Bishop Wiseman on Whitsunday, the 15th of May.

On October 28th the Rev. R. Willson was consecrated, at Nottingham, Bishop of Hobarton, Tasmania—the third student raised to the Episcopal dignity.

Father Mathew, the "Apostle" of Temperance, visited the College during the year and addressed the students on his favourite topic.

1843. The Rev. William Foley died on the 11th of February, and was interred on the 14th in the vault beneath the Sanctuary.

On the 18th of December, His Royal Highness Henri de Bourbon, Comte de Chambord, Duc de Bordeaux, etc., honoured the College by a visit. He had previously made the acquaintance and accepted the hospitality of the President when in Rome. Dr. Wiseman and the Hon. and Rev. George Spencer met their distinguished visitor in Birmingham, and carriages from Dee's brought the Prince and his suite to the College. The whole of the first floor was set apart for the convenience of the party, who lunched, dined, and remained for a night. A concert was also given and addresses in various languages presented. An extra week's holiday was granted in honour of the occasion.

1844. During the year, the great "Liberator," Daniel O'Connell, Esq., M.P., visited the College. A grand concert was given in his honour, and an address presented, to which he replied in a long and interesting speech.

1845. This was a memorable year in the history of Oscott, on account of the large number of converts from the Established Church, to whom Oscott opened her hospitable doors. On the 11th of May, Bishop Wiseman administered the Sacrament of Confirmation to Benjamin Butland and St. George Mivart, and on the 15th of August, to William Ward, John D. Dalgairns, Frederick Bowles, and Richard Stanton. The 9th of October was a never to be forgotten day, for its closing hours witnessed the reception into the one fold of our now venerated Cardinal Newman. He was conditionally baptised at Littlemore by Fr. Dominic, and on the Feast of All Saints received at Oscott the grace of Confirmation in company with Ambrose St. John, John Walker, and Frederick Oakley. And later in the same year, Thomas William Marshall and Henry J. Marshall, converts also from the Established Church, were admitted to the same Sacrament.

1846. On New Year's Day, Dr. Wiseman administered the Sacrament of Confirmation at Oscott to four more clerical converts, whose names have since been prominent in the Catholic world. These were J. Brande Morris, H. Formby, G. Burder, and E. E. Estcourt. And this year witnessed also the reception into the church of the now revered Provost Northcote, to whom Oscott owes so much for his seventeen years' able administration of the college.

On Sunday, June 21st, His Holiness Pius IX. was crowned as Sovereign Pontiff, and on the same day the Rt. Rev. W. B. Ullathorne, O.S.B., was consecrated Bishop of Hetalona, at Coventry, in the Church of St. Osburg, which he had erected and opened on the 9th of September, 1845.

During the presidency of Dr. Wiseman was built the Chapel of St. Nicholas, at Maney, for the greater convenience of the Catholics in the neighbourhood. This chapel is now served by the Benedictine Fathers of Erdington.

1847. In the autumn of this year Dr. Wiseman was summoned to London and appointed Vicar Apostolic of the London District, on August the 29th, in succession to Dr. Griffiths. The Rev. H. F. C. Logan, the Vice-President of the College, succeeded him as President, and the Rev. Rodolphus Bagnall was appointed as Vice-President.

1848. On the 28th of July the Rt. Rev. Dr. Ullathorne was translated from the Western to the Central District, and enthroned in St. Chad's Cathedral on the 30th of August in the presence of about ninety of his clergy.

In September of this year Dr. Logan resigned the presidency and the Very Rev. John Moore, D.D., was appointed to succeed him, and the Rev. R. Bagnall continued as Vice-President.

1849. Dr. Walsh, Bishop of Cambysopolis, Grand Vicar of the London District, and formerly of the Central District and Founder of the New College of Oscott, died in London on Feb. 18th.

On the 4th of March Daniel Costello, one of the alumni of the college, died at Oscott, and was interred in the vault beneath the sanctuary.

June 12th. This was a noteworthy day in the annals of Oscott, when the students made their first public appearance in the cricket field. The first Oscotian match was played at Sutton with the Sutton club, and ultimately resulted in a great victory for Oscott. Dr. Moore, the president, entered fully into the excitement of the day, and rode to and fro between the college and the park to note and report the progress of the game.

This was not the only instance, however, in which Dr. Moore displayed his interest in the public games of the students. The great "national game" of bandy, which had been played at the Bandy Woods in the olden

times, was continued after the students removed to the new college, and is played on the same ground still. In praise of this game Dr. Moore composed an ode, which young Oscotians still love to sing at the close of the festivities on the feast of S. Cecily. As the heartiness of the singing sometimes renders the words of the song difficult to detect, they are given here for the information of those to whom, perchance, the chorus alone is familiar.

ODE TO BANDY.

Lo! from the Coldfield the Genius of Bandy
Comes capering light o'er the thistles and fern;
Down with your fiddlesticks, Muses,—be handy;
Welcome, oh! welcome the Hero's return!
Now let famed Oscott's pride
Leave Perry's freezing tide,
Brace on their buskins and haste to the fray;
And may the hills about
Answer the sturdy shout,
"Bandy and broken shins,—Hurrah! Hurrah!"

Rounders and cricket-bats yield to the Bandy Ball!
Sutton Woods! Sutton Woods! cease to be heard!
Fearless and jovial, heart, muscle, voice and all,
Join in the combat for Bandy's the word!
Soon shall the beechen grove,
Nodding its crest above,
Ring to the echoes of mirth and dismay;
Whilst buzzing all around,
Murmurs the direful sound—
"Bandy and broken shins,—Hurrah! Hurrah!"

Haste then! Let England parade in the middle,
Ireland and Spain wriggle in where they can,
Whilst Scotland keeps time with the bag-pipe and fiddle,
And a prim little Frenchman careers in the van;
With lusty and dauntless coups,
Cease not the ball to bruise
Till it be shattered and battered away;
Then raise the grand quartette
Louder and louder yet,—
"Bandy and broken shins,—Hurrah! Hurrah!

Lazy old soakers! come, learn to be bolder,
Hope is your breastplate and valour your shield;
Then buckle your bandy tight on your shoulder,
With pluck in your pocket, and off to the field!
Dread not yon timber's might,
Dread not yon stalwart wight;
Think not of danger as you rush to the fray,
And soon as the battle 's o'er,
Echo the joyous roar—
"Bandy and broken shins—Hurrah! Hurrah!"

1850. On the 25th of May Joseph Gibbons, a clerical student, died at Oscott and was interred beneath the sanctuary on the 31st.

In this year His Holiness Pius IX. by Letters Apostolic decreed the restoration of the Hierarchy to England, and defined the dioceses and named the sees. The decree was dated at Rome on the 29th of September, and on the following day Dr. Wiseman the new Archbishop of Westminster was created a cardinal. On the following 27th of October Dr. Ullathorne took formal possession of the Cathedral Church of St. Chad as the first Bishop of Birmingham.

1851. Two of the newly-created sees were filled by members of the College. Dr. Errington, who had been a very energetic Prefect of Studies, was consecrated Bishop of Plymouth on the 25th of July; and Dr. Brown, who had also filled the same office, and was moreover an alumnus of Oscott, was consecrated first Bishop of Shrewsbury, by Cardinal Wiseman, July 27th.

Dr. Ullathorne having generously placed the old college at the disposal of the Sisters of Mercy residing at Handsworth, who were desirous of establishing an orphanage, an appeal was issued this year for funds to commence and continue the work. Donations were received by Dr. Weedall, then at Handsworth, and by Dr. Moore, the president of the college.

On the 21st of December Dr. Kirk died at Lichfield in his 92nd year, and on the 67th anniversary of his first

mass said in Rome, on the feast of St. Thomas the Apostle. His old friend Dr. Weedall sang the Requiem Mass, and Dr. Moore with the clergy and choir of Oscott were present on the occasion.

1852. The first Provincial Synod of Westminster was held at Oscott during the month of July in this year. Thus a distinguished honour was conferred upon the college, though indeed it seemed befitting that the first synod should be held within the heart of England, and moreover within the diocese of one who, from the moment of his consecration, had laboured so earnestly and so successfully in obtaining for England the blessing of a restored hierarchy. It was on this occasion that Dr. Newman delivered the exquisite discourse which was afterwards published under the title of the "Second Spring." Cardinal Manning was also one of the preachers.

John Talbot, 16th Earl of Shrewsbury, one of Oscott's greatest benefactors, died at Naples, on Nov. 10th. His remains were brought to this country and interred at Alton, on Dec. 14th, when Dr. Weedall delivered a magnificent funeral discourse, which, as a contemporary writer observed, "did honour both to his head and his heart."

1853. During the month of April of this year, a most unfortunate and unlooked for incident occurred, which for a short time deprived the Diocese of its Bishop and the College of its President. On April the 23rd, the President issued a circular letter to the parents of the students announcing his enforced absence, and quoted by way of explanation the following paragraph from the "Birmingham Journal."

"We regret to say, that a very painful instance of Banking liability has occurred during the last few days to two gentlemen of this town and neighbourhood. The Rt. Rev. Dr. Ullathorne and Dr. Moore, President of Oscott College, have been arrested under the following circumstances, which cannot fail to excite considerable sympathy in their regard.

JOHN, 16TH EARL OF SHREWSBURY, K.S.G., F.S.A.

OSCOTT PORTRAITS
NO. 20.

"Some years ago, when the Rt. Rev. Dr. Walsh was Bishop of the Midland district, a Catholic gentleman named Browne Mostyn, was desirous of endowing a mission in Oxfordshire, and having selected Radford as the locality most in need of assistance, he transferred 80 shares in the Monmouthshire and Glamorganshire Banking Co., to the names of the Vicar Apostolic of the Midland district and the President of Oscott College for the time being, whoever they might be, as trustees for the charity. In this way the trust devolved upon Dr. Ullathorne and Dr. Moore, and they became ex-officio trustees of the property, but without possessing one farthing beneficial interest in the transaction.

"About two years ago however, the Bank failed with heavy liabilities, and Dr. Ullathorne and Dr. Moore entered into an agreement to pay £1,000, which they borrowed for that purpose, under the expectation that no further claim would be made upon them.

"Notwithstanding their hopes a call of £60 a share, minus the £1,000, was made upon them, amounting to £3,800. Notice of payment was served and answer returned that it was utterly impossible to meet the demand, that the money already paid had been raised at the inconvenience of friends, and that all that could be done was to surrender the actual personal property of which they were possessed, including library, &c., amounting to £200. This proposal was refused. Proceedings were taken, and eventually, on Tuesday last, Dr. Ullathorne was arrested at his residence in Bath Street by Mr. Badham; and, yesterday, Dr. Moore was arrested at Oscott College.

"These two gentlemen are now in custody, never having received one farthing consideration for the onerous liability which they have unconsciously incurred. They have no alternative, therefore, but to pass through the Insolvency Court, as the only means of obtaining their discharge."

During the month of June in this year Dr. Moore retired from the presidency, and, to the very great gratification of all Oscotians, the Very Rev. Dr. Weedall returned to Oscott as President again on the 2nd of July.

1854. On the 3rd Sunday of Lent the College was honoured by a visit from the great French Dominican orator, Père Henri Lacordaire, who preached during the mass on the text Luke xi. 27.

On the 9th of May, Dr. Weedall was raised by the late Pope Pius IX. to the dignity of Domestic Prelate of His Holiness. This high mark of favour from the Holy See came quite unexpectedly; but happily at a time when he was about to keep the fiftieth year of his connection with Oscott. A festival, commemorating both events, was accordingly celebrated on the 11th of June, to which his old friends and fellow-students were invited. Addresses were presented by the superiors and students, and finally by the Bishop of the Diocese. Monsignor Weedall entered the old College as a student on June 11th, 1804, and was ordained priest by Dr. Milner on April 6th, 1814.

1855. During this year the second Provincial Synod was held at Oscott.

On September the 16th the Rev. William Vaughan, Vicar-General of the diocese of Clifton, was consecrated Bishop of Plymouth, being the fifth student raised to the episcopal dignity.

1856. In the early days of this year his Eminence Cardinal Wiseman displayed his continued interest in the college by giving the Annual Retreat to the students. For this act of kindness and condescension they presented him with an address of thanks signed by E. C. Acton, the Public Man. To this his Eminence replied on March 19th, and assured them that no introduction or recommendation to him was ever more acceptable, or surer to secure an affectionate reception than the simple epithet of "Oscotian" written on anyone's card.

On the 22nd of April James Kearney, one of the alumni, died at Oscott, and was interred beneath the sanctuary on the 25th.

1857. In November of this year Monsignor Weedall issued a circular letter, in which he pointed out the need of erecting an academic hall. An exhibition room was designed and provided when the college was first built, but on the presentation of the Marini or Walshian Library, the president was compelled to transform it into a library; and therefore, as Dr. Weedall remarked, though "such good fortune can never be called misfortune," yet, in the matter of an exhibition room, it caused embarrassment.

1858. On July the 4th, the Rev. Francis Kerril Amherst, Missionary Rector of Stafford, was consecrated Bishop of Northampton, in the College chapel, by His Eminence Cardinal Wiseman. He was the sixth student raised to the Episcopal dignity.

Angelo Corpi, a student, died on the 7th of December, and was buried on the 10th in the vault beneath the church.

1859: On the 7th of November, after a long and severe illness, Monsignor Weedall died at Oscott and his remains were laid to rest in the vault beneath the sanctuary four days later. His Lordship, Dr. Ullathorne, in his letter to the clergy announcing the death, very truly said of him, "In his vigour of life he raised that College (Oscott) up in its splendour, and at the voice of obedience left it prospering; at the same voice of obedience he returned again to it in its hour of difficulty, and expended on its service all the energies of life that yet remained to him. God blessed his work, and now He has been pleased to take the workman."

On the day of his funeral a meeting was held at Oscott in which it was determined to perpetuate the memory of the revered President and Prelate by the erection of a Chantry Chapel, the cost of which was estimated at about £800.

On the death of Monsignor Weedall, Dr. Morgan was appointed President of Oscott and the Rev. J. S. Northcote Vice-President.

In the summer of this year the third Provincial Synod was held at Oscott.

1860. On the 6th of July the Rev. Dr. Morgan retired from the presidency to which the Rev. J. Spencer Northcote succeeded, and the Rev. William Grosvenor was appointed Vice-President. His Lordship, Dr. Ullathorne, formally announced the appointments on July the 10th.

The College Festival on St. Cecily's Day was attended by an unusually large number of old Oscotians and friends of the College. Amongst the visitors were their Lordships Dr. Brown, of Shrewsbury, and Dr. Amherst, of Northampton; Lord Southwell, Capt. Knight, the Hon. and Rev. E. Stonor, &c.

1861. On the 6th of January His Holiness Pius IX. conferred the dignity of Doctor of Divinity on the President, having in the past year promoted him to a canonry in the Cathedral Church of St. Chad. On the 30th of January His Lordship Dr. Ullathorne, accompanied by the chapter and clergy of Birmingham, visited the College, and invested the President with the symbols of his new dignity.

In this year, on the 25th of June, the "Oscotian Society" was founded. "Its primary object was to establish a centre of union for Oscotians and friends of the College, and to renew from year to year, by meeting at Midsummer, the old associations which connect them with Alma Mater." The Society also offers prizes for competition amongst the students, and devotes a portion of its funds to the material improvement of the Chapel and College, and in encouraging the public games.

On the 29th of June the Sacred Order of the Priesthood was conferred upon the Rev. Edward Ilsley, now the estimable and beloved Bishop of Birmingham.

The Very Rev. Dr. Morgan, sometime President of Oscott, died very suddenly of heart disease at Scatterford, in Gloucestershire, on the 25th of November, and was buried in the Catholic Cemetery at Coedangred, in Monmouthshire, on the 29th. The Very Rev. Canon Bagnall attended and sang the Requiem Mass.

1862. The Chantry Chapel erected by the College and friends to the memory of Monsignor Weedall was completed during the Christmas vacation, and solemnly blessed by Dr. Northcote on January the 17th. It contains two altars, dedicated one to the "Sacred Heart," the other to the "Immaculate Conception." On the floor at the entrance is a brass plate bearing the following inscription :—

"Orate pro anima Henrici Weedall, S.T.D., qui vixit annos lxxi., e quibus xliii., in collegio Oscotiano exegit, a juventute Alumnus postea interjecto annorum xiii. spatio bis Rector denique Episcopatus onere quo D. Papa Gregorius xvi. illum cumulare volebat ad pedes Papæ ipsius humillime deposito primus Capituli Birminghamiensis Præpositus et Prelatus Papæ domesticus creatus hic inter suos diem supremum obiit anno Christi mdccclix. vii. Idus Novembres et in Capella hujus Collegii sepultus est. Tanti viri, amici, sacerdotis memoriam conservaturi cantariam hanc addita Familiarissimorum ope exstruendam curavere Gulielmus Bernardus Ep: Birm: Rectorque et alumni Oscotiani Anno mdccclxii."

An unfortunate outbreak of scarlatina occurred in the month of October. This was apparently subdued; but on its re-appearance in November, the president deemed it advisable to suspend the studies and to dismiss the students for greater safety to their homes.

On the 18th of November the Rev. Edmund Knight was appointed vice-president of the college.

The Rt. Rev. Dr. Müller, Bishop of Munster, in Westphalia, with his chaplain and the Rev. Mr. Purcell, of the German Church in London, honoured the college by a visit.

1863. Matthias Cossio, a student of the college, died at Torquay (whither he had been sent for the benefit of his health) on the 18th of May. His remains were brought to the college and interred on the 23rd. This was the first burial in the new cemetery on the south side of the church.

The twenty-fifth anniversary of the opening of the New College was kept on the Exhibition Day, in the July of this year. His Eminence Cardinal Wiseman, Monsignor Manning, and other distinguished visitors assembled to mark the event.

1864. At Carstairs, on the 1st of October, by a sudden death, passed away the Hon. and Rev. George Spencer, in religion, Fr. Ignatius of St. Paul, Passionist. He was the youngest son of George John, Earl Spencer, K.G., and was born on the 21st of December, 1799. In the year 1822 he became a minister of the Established religion, but was received into the Church in January, 1830, by the Rev. Fr. Caestryck, at Leicester. On the 26th of May, 1832, he was ordained priest in Rome, and came to Oscott in April or May, 1839, where the spiritual charge of the students was entrusted to him. Two missions, Dudley and West Bromwich, had already been founded by the means he had provided, and the ground upon which the present College of Oscott stands was bought chiefly with the money he gave to Dr. Walsh. He remained at Oscott till the close of 1846, when he entered the Passionist novitiate. During his life at Oscott the great Tractarian movement occurred, and in one of his letters in 1846 he stated that on one occasion there were twelve who had been Anglican clergymen

assisting at his mass, and there were three more in the College at the same time.

The College received a visit during this year from the Very Rev. Fr. Jandel, the General of the Dominican Order.

1865. His Eminence Cardinal Wiseman died in London on the 15th of February.

The Hon. Thomas Stonor, eldest son of Thomas Stonor, Baron Camoys, died on the 28th of May. He was the founder of the "Oscotian Society," and as such his memory is perpetuated on the mural tablet erected by the society within the Weedall Chantry.

His Eminence Cardinal Reisach honoured the College by a visit in this year. On this occasion His Eminence witnessed for the first time in his life the "national" game of cricket, and expressed almost unbounded surprise at the readiness with which all obeyed the decision of the umpires. His visit to England was purposely to study the English character, and he drew from this game of cricket a conclusion that Englishmen must naturally be submissive to authority.

1866. The early days of this year proved a time of much anxiety to the president, and, indeed, to all Oscotians. In the preceding year it had been found necessary summarily to dismiss one of the senior students for organising a plan whereby a section of his companions was brought into contempt and their school-life rendered intolerable. Under these circumstances the president determined on a course of prompt and resolute action which was equally necessary for the extermination of the evil and the protection of the defenceless minority. But unfortunately, in an attempt to prevent further communication with his fellow students the youth was confined to his room (which was locked), and thus deprived of his liberty for an hour or more previous to his leaving the college. Thus a technical "assault" was committed which resulted in an action at law being laid against the president and the prefect of

discipline. The case, Fitzgerald *v.* Northcote, came before the Lord Chief Justice Cockburn on Feb. 5th, 6th, and 7th, and resulted in a nominal verdict for the plaintiff with damages assessed at £5. This verdict carried costs, which amounted in the whole to well nigh £800. Friends however came to the rescue, and Mr. George Blount (though not even an Oscotian) set on foot a subscription list which when completed secured for the college and the president an entire freedom from anxiety from the pecuniary point of view. For this noble and disinterested act the Oscotian Society presented a vote of thanks and an address to him, and enrolled Mr. Blount's name amongst the Honorary Members of the Society.

The shadow of gloom that hung over the college during those anxious days was dispelled by the brilliant reception accorded to the president on his return. He was welcomed at the lodge by the assembled students in rounds of ringing cheers, and drawn by them in his carriage in triumph to the college doors; and there, by the hand of their Public Man, Mr. Osmund C. de Lisle, he was presented with an address (illuminated by one of their number, the Hon. William Petre, now the thirteenth baron), in which these words occur:—"We feel that it is quite needless for us to express our sympathy with you upon the issue of the late trial; for, in spite of the verdict, we are all perfectly satisfied you have won your cause in the opinion of all who understand its merits." And the public press, both in London and the provinces, pronounced a similar opinion.

The students were, however, not content with a mere verbal expression of their views, but offered a more tangible proof of their good-will and sympathy in the presentation of a costly jewelled ciborium,* whilst the

* The ciborium bore the following inscription:—"Admodum Rev. Dom. Jacobo S. Northcote, D.D., et Collegii Stæ Mariæ de Oscott Præsidi, Sacerdoti venerando, Rectori æquo, Parenti benevolo, hoc ciborium, ejusdem collegii alumni gratissimum pietatis officium exequentes dant, dicant, dedicant."

students in divinity presented a magnificent altar missal in token of their gratitude.

And one further result of the trial also deserves a record. A Catholic parent of noble family so thoroughly appreciated the spirit and the action of the President under the trying circumstances that he wrote to secure admission to the College for one of his sons after the next vacation; distinctly stating that his choice had been determined by what he had learnt of the College from the trial.

The north cloister, which hitherto had been open to the quadrangle and much exposed to the weather, was enclosed during the month of November by a dwarf wall with glazing above and a central door leading to the quadrangle. Thus a great improvement was effected, which was rendered all the more necessary since the erection of the new Academic Hall on the north side of this cloister.

1867. On the 30th of January, Maurice Noel Welman, a former student of Oscott, died in London from the effects of an accident. Having expressed a particular desire, in his last days, that he might be buried at Oscott, his remains were there interred on the 3rd of February. A memorial window was erected by his family over the Altar of the Sacred Heart, near which he lies; and his fellow-students placed a white marble cross at the head of his grave.

In July of this year Dr. Northcote announced that an additional advantage had been effected by the construction of a new swimming bath within the grounds of the college. Hitherto, the students of the new college, as of the old, had bathed in the river at Perry Barr, which was several miles distant. The new pool is 80 yards in length and 30 in width, and ranges from three to six feet in depth. Suitable sheds were erected and embankments thrown up and planted; the cost of the whole amounting to about £400. It appears that the inauguration of the bath took place on the 5th of May.

1868. A solemn Requiem Mass was sung on May 22nd for the repose of the soul of the Rev. Charles Pearson, who died at Newbury on Sunday, the 17th. Mr Pearson had been the procurator at Oscott for some years previous to 1866, when he was sent to St. Peter's Mission in Birmingham.

During the summer of this year a melancholy accident befel Vincent Hill, one of the junior students. He was seriously injured by a fall from the roller in the cricket field but lingered for several weeks and died on the 21st of July, and was interred in the cemetery on the following day.

In the month of November another serious outbreak of scarlatina and diphtheria occurred at the College, and much anxiety and excitement prevailed for some days. On the 4th of December the Rev. James O'Brien (sub-deacon) fell a victim to the disease, and was buried on the 6th, and a few days later Cecil Francis Petre, one of the younger students, also died and was buried on the 13th. The majority of the students left Oscott early in the month of December.

1869. The Rev. Walter Martin died at Oscott, after a lingering illness, on the 12th of February in his 35th year, and was buried in the cemetery on the 15th. He had held the office of Prefect of Discipline from 1860 to 1864, when he was sent to S. Chad's Cathedral, in Birmingham, but returned to Oscott in his last illness. He was a man of great character, talent and promise, and was universally regretted.

On the 14th of April the Rev. Thomas Stevens (deacon) died at Sutton Coldfield, and was buried in the college cemetery on the 17th.

On the 17th of October, to the universal regret of Oscotians, by whom he was much beloved and respected, died Osmund Charles de Lisle, of Garendon and Grace-Dieu, in his 21st year. Dr. Northcote, the president, was present at his burial and delivered a pathetic discourse.

MAJOR-GENERAL THE HON. J. C. DORMER, C.B.,

COMMANDER-IN-CHIEF OF THE FORCES IN EGYPT.

(*From a Photograph by Lambert Weston & Son, Dover.*)

OSCOTT PORTRAITS
NO. 21.
The Army.

In November Arthur St. George, the Public Man, and Arthur Ryan, the late P.M., issued a circular letter announcing the necessity of providing a new cricket ground for the use of the students, and asking for assistance to enable them to carry out the work.

In December of this year Dr. Northcote announced the opening of a new gymnasium at the college. This was highly appreciated and much frequented by the students.

1870. Mr. Charles Jefferies, who for many years had been Professor of Classics in the college, died, after much suffering, on Feb. 7th, and was buried on the 10th.

On the 23rd of April Alfred Zouch Palmer, who had recently arrived as a student, died, and was buried on the 30th.

A very magnificent display of the aurora borealis was observed at the College in the evening. So extraordinary and brilliant was its character that the students were allowed in the "bounds" after the usual closing hour to witness it.

1871. On the 12th of January an old and highly esteemed alumnus of Oscott died at the Priory, Little Malvern. This was Sir Arnold Knight, M.D., the father of the well-beloved Vice-President of the College.

Monsignor Ignatius Montes de Oca, a former student at Oscott, who had been recently consecrated by His Holiness Pius IX. Bishop of Tamaulipas in Mexico, honoured the College by a visit on the 25th of April in this year, accompanied by the Visconti de la Vega, Canonico Sambucetti, and Signor Placci of Florence.

About this date, a valuable addition was made to the gallery of paintings at Oscott by the presentation of the portrait of Dr. Northcote, painted by Mr. Herbert, R.A.

1872. By the exertions of the President, the magnificent carved oak altar rails, formerly in the Church at Oscott, but removed some years afterwards to Chelsea, were restored to their old position at Oscott.

On the 30th of June of this year Monsignor Howard, Vicar of S. Peter's, was consecrated Archbishop of Neo-Cæsarea and coadjutor to the Cardinal Bishop of Frascati.

1874. A memorable incident occurred on the Exhibition Day this year, when Magrath F. Fegen, a distinguished student, was again presented with the Silver Examination Medal, a prize which he had earned and received in the three previous years.

At the festivities of St. Cecily's day, held on the 26th of November, a large number of visitors assembled to welcome the newly consecrated Bishop of Nottingham, the Rt. Rev. Edward G. Bagshawe, the ninth student raised to the Episcopate. An address was read by Dr. Northcote on the part of the College, to which his Lordship replied.

1875. On the 16th of February John Kidd, an old servant of the college, died at the south lodge, and was laid to rest in the new cemetery in the college grounds on the 19th. He has been well described as "quiet and unoffending, eager to oblige in everything he could, a faithful and trusty servant, a pious Catholic, equally lamented by servants, students, and superiors."

1877. In the early days of this year the Rt. Rev. Edward, Monsignor Howard, sometime an alumnus of Oscott, was raised by his Holiness Pius IX. to the dignity of the Cardinalate, and it was at once determined at Oscott to present his Eminence with a congratulatory address. This was prepared and signed by Dr. Northcote on behalf of the superiors, and by Mr. R. Ashhurst Gradwell, P.M., on behalf of the students. An opportunity serving, the address was read and presented to his Eminence in Rome by the Rev. S. H. Sole, and there were present on the occasion Monsignor Stonor, Monsignor de Stacpoole, and the Revs. J. Stevenson, E. English, &c. On the 21st of May Cardinal Howard

graciously acknowledged the address in the following terms :—

Dear Canon Knight,

I write to you, in the absence of Dr. Northcote, to beg that you will express to the superiors, masters and students of S. Mary's College, Oscott, my most heartfelt thanks for the address they were kind enough to send me on the occasion of my elevation to the Cardinalate. My education at Oscott, after the first grace of baptism in the Catholic Church, has been to me the foundation grace of my life; and I always have felt and feel that to that I owe all the other blessings which I have since received from God's bountiful hand through life. The address, therefore, and the most kind expressions in it have given me a pleasure and consolation difficult to express; for whilst it assures me that you have not forgotten me, it brings again before me how much I owe to the protecting providence of God, and places upon me more than ever the obligation of praying that those good gifts I received from S. Mary's College may be imparted with a better return to those who are now being educated within her walls. I need not add, my dear Canon, how rejoiced I should be if my present position were to enable me in any way to be of use to you all. Begging especially your prayers for me in these times so difficult for the Church, pray believe me

Yours affectionately in Christ,

EDWARD CARDINAL HOWARD.

Monday, 21st May, 1877.
Rome, Villa Massimo.

During the year 1876 the President's state of health was a source of deep regret and grave anxiety to all Oscotians. For several months of the year he was compelled to seek rest and retirement, but it was earnestly hoped that a prolonged vacation would enable him to regain his strength, and permit him to return again to the post which for seventeen years he had so admirably filled. This sincere desire of all Oscotians, past as well as present, was not however to be realised, for though Dr. Northcote returned in 1877, it was but to tender his resignation and to say farewell to Oscott.

The affectionate address of the students on the occasion, and the parental reply of the President are worthy of preservation, and are therefore recorded here *in extenso*.

July 22, 1877.

Dear Dr. Northcote,

The news that you were about for ever to resign your parental sway over us has filled us all, from first to last, with sorrow and regret. Now, indeed, your absence teaches us what a kind master, what a benevolent father, what a loving and thoughtful pastor we have lost in you.

Ever since your departure we have been hoping, and latterly almost against hope, for your speedy return, anxiously waiting for, and welcoming with joy any report that your health had improved. We have found the time pass slow in your absence, but when we remember the years of toil spent by you amongst us, and see in Oscott and in each one of us in particular, the effects of your loving energy, and realise the tremendous expenditure of mental and bodily strength entailed by it, we must unwillingly acknowledge that it is time for you to take your rest.

It is our duty now to pray for your recovery (would it were for your return), that you may enjoy your well-earned repose; and to strive to show you that your work has not been in vain, by letting our future superior see its spirit and its effect in us. He, whom after you, we hold dearest in Oscott, and whom we also grieve to see departing from us, has expressed a belief that the reputation and name of Oscott is enough to preserve the College unshaken, even when the presence of Dr. Northcote is withdrawn. That this may be the case we earnestly hope and pray; still in our minds the names of Dr. Northcote and Oscott are so intimately connected that we can hardly realise them apart, and Oscott without Dr. Northcote seems altogether strange and unusual. For hitherto we had looked upon your absence as merely temporary, and as a sort of holiday.

From your long experience of us, and from what you know of the warmth and fervour of boyish love, you will readily understand what we feel at being separated from you; and though we cannot express ourselves as well as we could wish, your own heart will tell you that we feel none the less strongly. Our

feelings towards you may be summed up in two words—gratitude and love.

And, in conclusion, we will ask a blessing, and hope that ever and anon that blessing may be renewed with sure benefit to us and Oscott.

We remain, dear Dr. Northcote,
Your affectionate children,
THE STUDENTS OF ST. MARY'S.
Signed on behalf of the students,
R. ASHHURST GRADWELL, P.M.

To this address Dr. Northcote replied :—

My dear Gradwell,

Mr. Stone has sent me the very touching address which you have signed as representative of the students of Oscott. I have been much affected by it, and the more so because he assures me that it has been in no way suggested or dictated by others, but is the spontaneous expression of your own genuine feelings. Indeed it is only a rendering into words of what I have been long familiar with in the language of your acts. For during the whole period of my government of Oscott, the harmony of our relations as President and students has been uniformly happy. From the first moment of my appointment I set it before me as a duty to aim at promoting the happiness, as well as the improvement in learning and discipline, of those entrusted to my charge. I desired to be *in loco parentis* to you all; not only, or chiefly, as having a claim to your obedience, but rather as having a share in your affections. And the hearty warmth of your farewell address assures me that I have not been altogether unsuccessful of my desire.

This makes it the more painful to say farewell. But, if a great authority in scholastic matters, the late Dr. Arnold was right in saying that no man ought to remain at the head of a large school for more than fourteen years, I have already for some years past been entitled to my discharge. I would not have asked for it however, had I not been assured by the best medical advice that to resume heavy duties and anxious responsibilities at present was to ensure failure and to invite premature decay.

In the interests of the College then, as well as my own, it was necessary that I should retire. It is a consolation to know that you will follow me with your good wishes and prayers, and that you will greet my successor with the same loyalty with which you take leave of me. "*Le Roi est mort, vive le Roi.*"

Be assured, that I too, shall ever remember Oscott at the altar, and if I can be of use to any of you in after life, you know that you can command my services.

Yours ever sincerely in Xst.,

J. SPENCER NORTHCOTE.

On the 4th of August it was officially announced that not only Dr. Northcote, but Canon Knight, the Vice-President, also was about to leave Oscott. Thus the loss to the College was rendered all the greater, and the regret of the students all the deeper.

The above declaration was immediately followed by the announcement that the Rev. John Hawksford had been appointed President of Oscott, and the Rev. William Greaney, Vice-President.

1878. A solemn dirge was sung at Oscott on February the 12th for the repose of the soul of his late Holiness Pius IX. who died on February 7th.

His Holiness Leo XIII. was elected on February 20th and crowned on the 3rd of March. Shortly afterwards the congratulations of Oscotians were expressed in an elegant Latin address written by the Rev. W. Barry, D.D., engrossed on vellum, and forwarded to Rome. The address was kindly presented to His Holiness by the Hon. and Rt. Rev. Monsignor Stonor.

On the 26th of June the Annual Meeting of the Association of the Venerable College of St. Thomas de Urbe was held at the College under the Presidency of the Very Rev. Dr. Northcote.

On the occasion of the annual meeting of the Oscotian Society on July 16th, Mr. Fitzherbert, on behalf of the society and other friends, presented Dr. Northcote with a testimonial consisting of a purse which contained

nearly £1,000. After expressing his gratitude to the subscribers, Dr. Northcote most generously placed the whole in the hands of the President towards the amount required for the completion of the academic hall, and then in felicitous terms requested permission to retain the purse as a "souvenir."

By the early death of Arthur du Moulin at Leamington on the 24th of September, Oscott lost one of her most talented and promising students. His college course was full of honour, and his character endeared him to all who knew him.

During this year another student was raised to the Episcopate, the Rt. Rev. Anthony Butler, Vicar-Apostolic of Demerara. Dr. Butler had joined the army on leaving Oscott in 1849, and had served a campaign in Afghanistan. Retiring from the army he entered the Society of Jesus, making his solemn profession, Feb. 2, 1878.

1879. On the 3rd of April his Holiness Leo XIII. conferred the dignity of Doctor of Divinity on the Rev. J. Hawksford, President of Oscott, who, on the 28th of the same month, was duly invested with the insignia of the dignity by his Lordship the Bishop of Birmingham, and received the warm congratulations of the students.

On the 12th of July the Very Rev. Dr. Hawksford and Mr. Francis E. Mostyn, P.M., were admitted to an audience of his Eminence Cardinal Newman at the Oratory, Edgbaston, to present the congratulations of the superiors and students of Oscott on his elevation to the Cardinalate.

The 25th of July was a day of much rejoicing at Oscott, since on that day the Rev. Edmund Knight, the formerly beloved and highly esteemed Vice-President of the college was raised to the episcopal dignity at Birkenhead. An address of congratulation from the students of Oscott was at once forwarded to his lordship, in which these words occur:—"Oscott, already well represented in our national hierarchy, feels, in the consecration of

your lordship, a more than ordinary pride; for we may not forget that you passed many happy years within her walls as a student, and that in your ripened manhood, when God called you to the priesthood, you rendered great and eminent services to her interests both as Professor of Theology and Vice-President. The gentle spirit of your administration and the edifying example of your life have indelibly printed themselves on the memory of all those whose privilege and blessing it is to have known you in the college." These words, by whomsoever written, were undoubtedly echoed by every Oscotian.

His Eminence Cardinal Newman honoured the College by a visit on October 5th, when he was received by their Lordships Bishops Ullathorne, Amherst, and Knight. Solemn High Mass was sung *(Coram Cardinali)* by the Rev. J. Caswell, and, after the Gospel, His Eminence addressed a most touching discourse to the students on the Devotion of the Holy Rosary.

A valuable collection of thirty-four silver medals, commemorating the chief events in the Pontificate of Pius IX., was presented to the College museum on the 27th of November, by the Hon. and Rt. Rev. Monsignor Stonor, to whom all Oscotians owe a debt of very deep gratitude for his continued and thankworthy interest in the welfare of his and their Alma Mater.

The Very Rev. Edward Canon Ilsley was consecrated Bishop of Fesse, on the 4th of December, in St. Chad's Cathedral, and appointed Bishop Auxiliary to his Lordship the Bishop of Birmingham. A few days later his Lordship honoured Oscott by a visit, and was presented by the students with an address of congratulation, in which they offered him their warmest and heartiest welcome, and expressed their loyalty and devotion.

1880. Dr. Hawksford, the President, was installed a Canon of the Cathedral Church of St. Chad on the 17th of February.

From the early days of his appointment as Vice-President, the Rev. William Greaney devoted himself to an exceedingly useful and much needed work in the College, which, after months of patient and unremitting toil, he brought to a successful issue. This was the rearrangement and admirable display of the vast stores of artistic and literary treasures possessed by the College. The whole of the pictures, wood-carvings, manuscripts, etc., etc., were carefully arranged, numbered, and then fully described in a valuable catalogue entitled "Works of Art and Antiquity." For this excellent and useful work, published in 1880, Mr. Greaney is entitled to the grateful thanks of all Oscotians.

On the 17th of June, Dr. Hawksford was enabled to commence the much desired improvement and completion of the "Academic Hall," which henceforth, in honour of the late President, and in remembrance of his munificent support of the work, was denominated the "Northcote Hall."

To the regret of Oscotians and his many friends, Sir John Charles Burke, the fourth Baronet of the line of Marble Hill, died at Dublin, on August the 17th, in his 23rd year. For several years he was a student at Oscott, and left in 1874, to pursue his studies at Sandhurst for a military career. He entered the 20th Hussars in 1879, and was stationed in Dublin, where he died after a brief and painful illness, induced by his persistent devotion to duty. It was truly recorded of him when he died, that, "beloved by all who knew him—especially popular with his brother officers—the youthful baronet, cut off at the very opening of what appeared to be a brilliant career, is deeply and universally regretted. High and low, Catholics and Protestants, all assembled at his funeral to pay him the last mark of respect and regard."

In the month of October, another change was rendered necessary at Oscott, due to the continued indisposition of the President, Dr. Hawksford, whose zeal and labours for the welfare of the College had

overwrought his strength. Dr. Hawksford laboured at Oscott for many years previous to his appointment as President, and had won the esteem of all who had the interests of the College at heart, Thus his resignation and departure on the 5th of October, were all the more deeply regretted. His reply to an address of sympathy from the students deserves preservation for its clear manifestation of the true Oscotian spirit.

Lourdes,

F. Immac. Concep. 1880.

My dear Oscotian friends,

As I have been accustomed for many years to associate in my own thoughts and in my prayers our Lady of Lourdes with our Lady of Oscott, it seems to me a happy coincidence that I should write my answer to your very kind address on this great festival of the College, and at the very shrine of Lourdes itself. I cannot be sufficiently grateful to you for the kind expressions of appreciation and sympathy which that address contains, and I wish to render you my most sincere thanks.

On looking back through the history of the past thirty years to which you so kindly allude, I am in an especial manner reminded of the deep debt of gratitude which I owe to those among the superiors of the house who laboured with me so devotedly and loyally for the welfare of Alma Mater, and I can assure them that I shall never forget their devoted sympathy and affection which have cheered me and encouraged me to perseverance through many a difficulty. I also wish heartily to express my grateful appreciation of the good feeling which I have ever experienced from the students of Oscott in all the difficulties which must ever arise between teachers and their pupils. I have ever found among those with whom I have been brought into contact at Oscott, a loyalty of spirit and kind consideration which have often afforded me great consolation.

There is one observation in your address to which I most heartily accede, and that is that I have ever cherished a devoted attachment to Alma Mater, and I sincerely trust that though I may be removed to a new sphere of action and to new interests, this feeling may never die out of my heart. It cannot be

therefore but that I feel acutely my separation from a home in which I have lived and laboured for more than a quarter of a century, and to which I have devoted the best years of my life. I shall never fail to do everything in my power to further the interests of Oscott, and I shall not forget to pray earnestly and perseveringly for its success. Nor have I neglected the present favourable opportunity of so doing when I was offering the Holy Sacrifice of the Mass on this great festival of the Sacred Patroness of Oscott at her favoured shrine of Lourdes.

In conclusion, I would remark that there has always been this especial characteristic of Oscotians, that, wherever they may be met with, they are known by an undying attachment to Alma Mater, and their fellow Oscotians. Let us always cherish that sacred tradition; may it never die out of the hearts of the children of Oscott; but may it be shown particularly by an earnest desire on the part of every Oscotian always to prove himself worthy of his college and his comrades by uprightness of conduct and those genuine qualities of heart and mind which alone can reflect lasting credit on Alma Mater.

I remain,

Yours very sincerely in Christ,

JOHN HAWKSFORD.

His Lordship Dr. Ullathorne announced on the 18th of October that the Rev. Edward C. Acton, D.D., had been appointed President of Oscott, with the Rev. J. J. Daly as Vice-President. Dr. Acton, in an official letter issued on the 1st of November, thus happily expressed his determination to uphold the welfare and the dignity of the College committed to his care:—

"The good name and the prosperity of Alma Mater have ever been dear to Oscotians. It will be my constant aim to cherish and increase this feeling of affection for the College, and by every means in my power to secure that moral and intellectual well-being of its students which its founder, my venerable predecessor, Monsignor Weedall, embodied in the motto above the College porch, 'Religioni ac bonis Artibus.'"

1881. During the Christmas Vacation of 1880, the "Northcote Hall" was completed.

In the month of April of this year the first number of the new series of the *Oscotian* was published, under the editorship (which still continues) of the Rev. M. F. Glancey. The magazine has been well received, and has proved of much interest to Oscotians.

His Lordship Dr. Ullathorne celebrated the Jubilee of his priesthood on Saturday, September the 24th. Though numerous invitations were received by his Lordship for the occasion, he was pleased to pay Oscott the honour, which was highly esteemed, of celebrating the festival within its walls. The clergy of the College, and indeed of the diocese, offered the Holy Sacrifice on the day for his Lordship's intentions and welfare, and the students of the College similarly offered their communions. Pontifical High Mass was sung by his Lordship at 7 a.m., assisted by the President, Dr. Acton, and the Revs. Michael F. Glancey and Alfred E. Sperling, as Deacon and Sub-Deacon. The Revs. J. J. Daly and J. McIntyre, D.D., were the Deacons at the throne, and the Rev. J. Caswell, Master of the Ceremonies. The day was devoted to festivities, and was closed by Solemn Benediction, given by his Lordship, and the singing of the "Te Deum."

1882. Dr. Acton, the President, accepting the invitation of H.R.H. the Prince of Wales, attended at S. James's Palace on February 28th to consider the question of the establishment of a Royal College of Music.

The 22nd of April was a noteworthy period in the domestic history of Oscott. The Birmingham Gas Company, having laid their mains along the Chester Road, now first supplied the college with gas. From this date the old gas house, familiar in many ways to Oscotians, was henceforth closed.

His Eminence Cardinal McCabe, Archbishop of Dublin, honoured the college by a visit on the 8th of September.

1883. July 4th, was a day well remembered by many an Oscotian, and on which many a prayer was said for the welfare of one of their number, the Rt. Rev. F. K. Amherst, late Bishop of Northampton, who on that day celebrated, in a time of grievous affliction, the Silver Jubilee of his consecration. Dr. Amherst had ever been one of Oscott's most devoted sons, and morever, one of her best and truest friends, and no Oscotian, perhaps, has ever been more beloved or respected than Dr. Amherst. The students of Oscott expressed their sympathy with his Lordship and their congratulations on his Jubilee, in the following address :—

Right Reverend and Dear Dr. Amherst,

We, the Students of St. Mary's College, Oscott, desire very simply but most sincerely to express our great joy that it has been granted to your Lordship to reach this Silver Jubilee of your Episcopate.

Our joy is not all undimmed ; for the weight of a heavy affliction is pressing upon you. We pray your Lordship to believe in our deepest sympathy. Of such sympathy and affection we have offered the surest pledge in our power. Every student has, in a solemn and special manner, received Holy Communion for your Lordship's intention.

Thus we feel that, though absent, we are yet most truly united to you in spirit. For though your Lordship is unknown to many of us personally, yet we can truly say that to no Oscotian are you unknown or by none forgotten. Your never-failing kindness and courtesy and your well-known love for Oscott make your name no mere memory, but a living influence amongst us—an influence which absence has not lessened, but which sympathy has deepened into affection ; and while we reverently beg your blessing, we assure your Lordship of our earnest and continual prayers.

Signed, on behalf of the students,

G. E. MACHELL, P.M.

His Lordship Dr. Amherst died at Kenilworth on the 21st of August, in his 64th year, deeply and deservedly

regretted. In his last days he remembered Oscott, and bequeathed to it a celebrated and valuable ivory crucifix which his brother, the Rev. William Amherst, S.J., brought to the college on October 27th. This magnificent work of art was valued by Dr. Rock at £300. Originally in the possession of the Emperor Napoleon, it was presented by him to Cardinal Fesch, by him to Cardinal Fieschi, by him to the Rev. H. P. Heneage, by him to the Rev. D. Haigh, and by him to Dr. Amherst. It now occupies a position of honour in the sacristy at Oscott.

The Very Rev. Rodolphus Provost Bagnall died at Handsworth, on the 18th of November, in his 82nd year. His remains were taken to Oscott and there interred, on the 24th, in the vault beneath the Sanctuary.

In the course of this year an important and exceedingly useful work of a domestic character was undertaken at Oscott by the erection, near the Home Farm, of a Steam Laundry containing every modern appliance. This work was due to the energy, and the perfection of it in great measure to the skill of the Vice-President, the Rev. J. J. Daly.

1884. On the Feast of St. Chad (March 2nd) the Very Rev. Dr. Northcote was installed Provost of the Chapter in the Cathedral Church at Birmingham. His Lordship Dr. Ilsley, the Bishop-Auxiliary of the Diocese, was pleased on the occasion to say of him, in testimony of his worth, "As a priest he had done able service in this diocese on the mission, and he had especially distinguished himself by the ability and devotedness with which he had for seventeen years governed the College of S. Mary's, Oscott."

During this year Dr. Acton, the President, was elected to a Canonry in the Cathedral Church of S. Chad in succession to the late Canon Estcourt.

On the 1st of December the Rev. H. F. C. Logan, D.C.L., died at Clifton in his 86th year. For some time

Dr. Logan was Professor of Mathematics and Vice-President of the College, and from September 1847 to September 1848 the President of Oscott.

1885. Much regret was experienced and expressed when, in the early days of 1885, it was announced that the Very Rev. Dr. Acton had resigned the Presidency of Oscott.

On the 1st of January, the Very Rev. J. H. Canon Souter was appointed the President, with the Rev. J. Caswell as Vice-President. His Lordship the Bishop, in his announcement of the appointment stated, that "Canon Souter is so well known for his success in the guidance of youth, and for his long experience in the management of educational establishments, as well as for the interest which he takes in Oscott, of which he was an alumnus, that it will be unnecessary for me to say more than that I place the fullest confidence in his zeal and competency for the important office now entrusted to him."

On the 17th of January, Lieut. Rudolph de Lisle, R.N., fell at Abu Klea in the Soudan—struck down at the post of duty. Oscotians sincerely mourned his loss, for the nobility of his character caused him to be worthily beloved. An admirable memoir of his life was written by the Rev. H. N. Oxenham, of which a reviewer has truly said—

"These graceful touching chapters tell their own tale of simple faith, unstained thoughts, and high deeds of courage. They were, we think, 'worthy the writing,' and we can but hope that many of our Catholic young men will be stirred in reading them to imitate what they read. Mr. Oxenham has contributed a fair page to English Catholic literature. It would have been a pity indeed, had no record been left to the world of Rudolph de Lisle."

Feb. 10th. By the death of Lieut.-Col. Robert Charles Coveny, Oscott lost one of whom it had just cause to be

proud. Col. Coveny was born on the 4th of November, 1842, and entered Oscott as a student in 1859. In 1862 he entered the army as ensign in the 23rd Regt., but exchanged into the 42nd or "Black Watch" in September of the same year. In this regiment he saw much active service and had a brilliant career. He took part in the Ashantee war, and was engaged in the Egyptian operations, in which he fell in the battle at Kerbekan on the 10th of February.

A well known and respected Oscotian, Mr. Timothy Parker, died at Leamington, on January the 19th, in his 89th year. For more than a quarter of a century he had paid weekly visits to Oscott as a professor of calisthenics, &c.

Monsignor Thomas Bryan was consecrated Bishop of Carthagena, in Spain, on January the 25th. Dr. Bryan came to Oscott, as a student, in 1838, and his Lordship is now the thirteenth Oscotian who has been raised to the Episcopal dignity.

On the 23rd of April His Lordship, Dr. Hedley, O.S.B., Bishop of Newport and Menevia, paid his first visit to Oscott since his consecration, and obtained, as usual on such occasions, a whole play-day for the students.

In the month of August the restoration and redecoration of the roof of the chapel was commenced.

1886. A special issue of the *Oscotian* was published in June, which was denominated the "Bishop Ullathorne Number." This contained an ably written "Story of his life," a selection of letters, and numerous portraits. The work was hailed with universal delight, and received, as it merited, universal approbation, as the following review will tend to show :—

"In both execution and design all who have taken part in the July number of this popular magazine, have reason to feel gratified with their work, while the immediate promoters who have intended to commemorate through it the fortieth anniversary of the consecration

of Bishop Ullathorne, First Bishop of Birmingham, as well as the eightieth anniversary of the birth of that worthy prelate, have also reason to feel proud of the motives which gave birth to so admirable a conception."

The British Association held their annual meeting this year in Birmingham in the month of August, and a large number of the members availed themselves of the opportunity of visiting Oscott. They were introduced by the Rev. W. Greaney, Administrator of St. Chad's Cathedral, and received at the College by his Lordship, Dr. Ullathorne, Canon Souter, and the Rev. J. Caswell.

At the General Election in September two Oscotians were successfully returned to serve in Parliament. These were Mr. Edwin de Lisle and Sir Thomas H. Grattan Esmonde, Bart. ; the former for the Loughborough Division of Leicestershire, and the latter for the Southern Division of the County of Dublin.

On the recommendation of Lord Salisbury, Her Majesty the Queen was graciously pleased to grant a pension on the Civil List to the well-known poet and journalist Mr. Charles Kent for his literary labours. Mr. Kent was admitted at Oscott, as a student, in 1838.

1887. The Jubilee of Her Gracious Majesty Queen Victoria was enthusiastically celebrated at Oscott on June 21st. Solemn High Mass was sung, and the festivities closed in the evening by a grand Benediction and the "Te Deum." An extra week was added to the midsummer vacation in honour of the event.

During the month of September the Library Association of England held its annual meeting in Birmingham, and nearly a hundred of the members visited Oscott on the 20th, being introduced by the Rev. W. Greaney.

This brief account of the visit of the Librarians to Oscott serves as an appropriate occasion for recording and recognising the labours of the Rev. J. Caswell, Vice-President and Librarian, who has devoted many months of patient toil in revising and perfecting the catalogue of books in the College Library.

The College Feast of St. Cecily was celebrated on Nov. 22nd, and amongst many distinguished guests was Captain Frederick F. Fegen, R.N., who was received by the students with immense applause. Captain Fegen's gallant conduct in the attack on a slave dhow off the coast of Zanzibar on the 30th of May in this year received from the Press throughout the country a tribute of admiration.

During dessert the "Battle of the Nile" was given as one of the songs, and a liberty taken (for this once) with the last verse, which was paraphrased thus :—

Arise! ye sons of festive sport; arise! join hand in hand;
Receive our British tar with a cheer that fits his fame,
And greet the gallant deeds of the defender of our land
As an everlasting glory to our name.
An Oscott sailor's name henceforward shall be penn'd
A terror to his foes and a blessing to his friend.
For the gallant ship *Turquoise* let us give three cheers, my boys,
And tell ages yet unborn what deeds our *Fegen* has performed.

1888. The Jubilee of our Holy Father Leo XIII. was celebrated with great enthusiasm at the College on January 1st. Canon Souter, the President, was in Rome for the occasion, and had the honour of an audience on the previous 29th of December. On the festal day, Canon Souter entertained at dinner, in the Hotel d'Angleterre, a distinguished number of Oscotians. Amongst them were their Lordships the Bishops of Nottingham, Shrewsbury, Northampton, San Luis Potosi, and Carthagena, Monsignor Stonor, the Earl of Denbigh, and the Revs. G. Williams, Mgr. Slaughter, B. Ward, F. Williams, F. E. Mostyn, L. Spencer, &c., &c.

On the 22nd of March his Lordship, Dr. Ilsley, was enthroned in the Cathedral Church of St. Chad as second Bishop of Birmingham in the presence of the chapter and clergy of the diocese and a vast congregation.

On the 27th of April His Holiness Leo XIII. was graciously pleased to elevate the venerated Dr. Ullathorne,

CAPTAIN FEGEN, R.N.

(From a Photograph by Russell & Sons, 17, Baker Street, Portman Square.)

first Bishop of Birmingham, to the Archiepiscopal See of Cabasa. And at once from far and near, from those within the Church, and from those without, came the warmest greetings and congratulations to His Grace, and the genuine heartfelt wish of one and all, "ad multos annos."

On the 1st of May the Hon. and Rt. Rev. Monsignor Stonor, ever mindful of his Alma Mater, presented as his jubilee gift to the College a painting of St. George, which was placed over the Altar of St. George in the chapel.

On the 29th of May, the Jubilee day of Oscott's consecration, a Solemn High Mass was sung by the Vice-President, the Rev. J. Caswell, and in the evening Benediction was solemnly given and the "Te Deum" sung.

The public celebration of the Jubilee was postponed to the month of July, when three days, the 23rd, 24th, and 25th, were set apart for that purpose. The Annual Exhibition Day was arranged for the latter date, which, by a happy coincidence, was also the day appointed for the consecration of the Very Rev. Thomas W. Canon Wilkinson, V.G., as Coadjutor Bishop to his Lordship Dr. O'Callaghan, the Bishop of Hexham and Newcastle. Dr. Wilkinson was a former alumnus of Oscott, and is now the fourteenth of her students raised to the Episcopacy.

And a final record remains to be made. This, though the last, is by no means the least in importance or interest to the College and Oscotians. For another striking coincidence occurs in connection with the celebration of the College Jubilee, and that is the Jubilee relationship of the estimable President, Canon Souter, with St. Mary's Oscott. Fifty years ago, in 1838, Monsignor Souter was admitted a student in the old College, and passed amongst the earliest students into the new. Many years of experience as the Superior of educational establishments have well fitted him for the position of President of Oscott, and to every Oscotian it will be a source of unfeigned gratification that his merits

have been so signally recognised. His Holiness Leo XIII. has been graciously pleased, in this month of July, to confer on Canon Souter the dignity of Domestic Prelate of His Holiness. Oscott shares in the honour so bestowed, and Oscotians will undoubtedly present their hearty congratulations, and express the hope that the Right Rev. Prelate may be spared to enjoy the dignity for many a year to come.

A few days afterwards the boys presented the following address, beautifully illuminated, to Monsignor Souter, in the Northcote Hall :—

Monsignore,

It becomes the Students of Oscott, living under your fatherly care, to be the first to testify the joy and gratification with which your new dignity will be welcomed. No congratulations will be warmer, or more sincere, than those we now offer, gladly noting how well both time and place are suited to this honour.

To be called to the household of the Sovereign Pontiff must be at all times a rare distinction; but especially so when conferred by such a Pope as Leo XIII., and at this season of his Jubilee.

That joyful occasion falls happily in the same year as our own, which is thus marked by an event honouring the College no less than its President. Nevertheless the tribute is deservedly a personal one. It comes to crown many years of earnest and patient work; to set a worthy seal upon services of high merit rendered to the Church; and to adorn a character renowned for every priestly virtue.

Lastly, it affords us an opportunity we readily embrace of declaring, not only our reverence for your office; not only our esteem and admiration for your character; but also the deep affection that we all feel towards you.

May this house flourish under your kindly rule, and may you yourself be endued with all prosperity and happiness for many long years to come.

Signed on behalf of all the Students,

Richard Pearce O'Reilly, P.M.

With the record of the celebration of the Jubilee day these Oscotian annals close. Much that is interesting has, of necessity, been left untold, and of that which is recorded, much but imperfectly related. Yet the record, however inadequate, may serve, perchance, to link together the five decades of Oscott's history, and perpetuate the remembrance of events well nigh forgotten.

May the retrospection and contemplation of the fruitful and glorious days in Oscott's past history excite within the breasts of her devoted sons a deepened interest in her future welfare, and lead them to unite in these Jubilee days in a heartfelt chorus of salutation

"Floreat Oscotia."

HENRY NORRIS.

Oscott's Share in the Restoration of Christian Art.

It was about half a century ago that the worn out Puritanism of English Protestantism suddenly collapsed. The main features of what is most beautiful in Catholic Antiquity had been gradually brought back to the minds of cultivated Englishmen, by the study of Dugdale and Spelman and Maitland, of Walter Scott and Kenelm Digby ; and it was left to the passionate soul of Augustus Pugin to impress once more upon the ecclesiastical and civil architecture of this country, the mysterious forms and solemn severity of the Ages of Faith. It has been my good fortune to have grown up under the shadow of buttressed towers designed by Pugin, and to have rested in early infancy my wandering eyes upon his gorgeous decorations. There is something of eastern splendour, mingled with simplicity, at once rich and quiet, in the exuberant mixture of gold and colour which this great artist reintroduced into England after a century and a half of whitewash and false marbling. One of the best examples of this revived polychrome is still to be seen in the roof and apse of St. Mary's Chapel at Oscott, although the soft tone of the indigo blue, which used to sooth my soul during the long hours of devotion in schoolboy days, is wanting in the latest restoration. In the desolate chapel near to "the ivied ruins of forlorn Gracedieu," which is now closed to public worship, the fretted rood-screen, the stone-canopied ciborium altar, the return stalls of a miniature but complete choir, all bear witness to the correctness with which the usages of English Catholic Antiquity were revived some fifty years ago. The Houses of Parliament too, with their splendid display

THE LODGE.

of heraldic blazon, carved groinings, fantastic gargoiles, and prayer breathing legends on the sculptured walls, remind me now, during the intervals of tedious debate and noisy obstruction, of the thoughts which the genius of Gracedieu and of Oscott impressed upon me in early hopeful days. Perhaps these circumstances may be my excuse for having accepted the invitation of the Editor of the *Oscotian* to write a few pages upon Oscott's prominent connection with the revival of the liturgical worship of Catholic Antiquity in England, together with its attendant handmaidens, the pointed architecture, the symbolic painting and millinery, the stained glass windows and rough Gregorian tones of the days when Popes were saints and laymen were Crusaders. I fear, however, that my slight effort in this direction will be sensibly wanting in that artistic temperament and brilliancy of diction, which lesser lights than Mr. Gladstone are doomed to forfeit, when they become immersed in Home Rule controversies or Local Government reforms. Nor must my readers expect to find in these brief remarks a complete account, even of the most superficial character, of that remarkable movement which was not confined within the remnant fold of the old Catholic families. In some respects it was most vitally quickened in the bosom of the separated Anglican Church—witness the labours and successes of the Camden Society, and of that admirable publication the Ecclesiologist—and has brought about the restoration upon ancient lines of almost every Cathedral and parish church in the land. But what most concerns us, perhaps, is the recollection of those salient facts, the publications of Cardinal Wiseman, Canon Smith, Dr. Rock, Augustus Pugin and others, which were the forerunners of a multitude of other books and pamphlets, which contained such well-digested stores of antiquarian research, steeped in the combative zeal of the enthusiastic reformer.

From a theological and controversial point of view, I

should be inclined to say that the most important work connected with this period of Oscott's history, was Canon Bernard Smith's Glossary of Ecclesiastical Ornament, or rather the learned antiquarian's notes to "Pugin's Glossary." The liturgical and artistic lore which this work contains is truly marvellous, and no unprejudiced student can fail to perceive that whatever the merits or demerits of the modern Roman Ritual, it certainly is the only form of Christian worship which remains at this day in strict conformity with the apostolic, dark, and middle ages, so far at least as they are revealed to us in the literature and art-remains which have survived of those first ten centuries. The pictorial part of this noble work, still too little studied in our ecclesiastical seminaries, is splendidly done in gold and colour, and well carries out the two great canons of criticism laid down in the preface: "that art has its fixed principles, any departure from which leads to inconsistency and unmeaning effect; and that every ornament, to deserve the name, must possess an appropriate meaning, and be introduced with an intelligent purpose and on reasonable grounds." I am not sure whether Dr. Wiseman or Dr. Weedall was President of Oscott in 1853, but that year was memorable for the publication of "Pugin's true principles of Pointed or Gothic Architecture, set forth in two lectures delivered at St. Marie's," certainly, for its day, a most remarkable work, and one which has had some real effect upon the taste of our generation. The two great rules for which Pugin fought are: that there should be no features about a building which are not necessary for convenience, construction, or propriety; and that all ornament should consist of enrichment of essential construction of the building. "In pure architecture the smallest detail should have a meaning, or serve a purpose; and even the construction itself should vary with the material employed, and the designs should be adapted to the material in which they are executed."

In this eloquent work a reasoned and downright attack

was made upon the debased classical style, the tawdry ornaments and pagan spirit then predominant in Catholic Christendom, in things ecclesiological, and this no doubt raised up a certain sectarian attitude on both sides, the Gothic and the Italian, which has not altogether had a happy effect in our own Catholic Communion ; but on the whole we may congratulate ourselves that the more masculine form of the Roman ideal is that cultivated under the noble vault of the Oratory in London, whilst the true mediæval devotion of St. Chad's, at Birmingham, still survives within the sacred precincts of the gilded rood-screen.

About the same time the professor of ecclesiastical antiquities at St. Marie's published his "Apology for the revival of Christian Architecture in England," which was quaintly dedicated to the then Earl of Shrewsbury, Waterford and Wexford, with this prayer :—"May God in his mercy grant that as your Lordship's noble ancestor, the Talbot of famous memory, extended the temporal glory of England by deeds of arms, so may your Lordship continue to increase the spiritual welfare of these realms by reviving the antient glories of the English Church, of whose faith your noble house has furnished so many witnesses." The lecture concluded with a patriotic appeal to the historic and higher sense of the modern Englishman, and echoed a sentiment which has at least found a home in the Association for Promoting the Unity of Christendom, as well as in the heart of many an Oscotian, who has read the writing on the walls of his Alma Mater.

"An Englishman needs not controversial writings to lead him to the faith of his fathers ; it is written on the wall, on the window, on the pavement, on the highway. Let him look on the tombs of those who occupy the most honourable position in the history of his country,—the devout, the noble, the valiant, the wise,—and he will behold them with clasped hands invoking the Saints of Holy Church, whilst the legend round the slabs begs the

prayers of the passers by for their soul's repose. At Canterbury he beholds the pallium, emblem of the jurisdiction conferred by S. Gregory on the blessed Austin, first primate of this land; at York, the keys of Peter, with triple crowns, are carved on buttress, parapet and wall. Scarcely one village church or crumbling ruin that does not bear some badge of ancient faith and glory. Now the crosses on the walls tell of anointing with holy chrism and solemn dedication—the sculptured font of sacraments seven, and regeneration in the laver of grace: the legend on the bell inspires veneration for those consecrated heralds of the Church; the chalice and host on priestly tomb teaches of altar and sacrifice; the iron-clasped ambry, sculptured in the wall, bears record of holy Eucharist, reserved for ghostly food—the stoups in porch, and galilee, of hallowed water, and purification before prayer; while window, niche, spandrel and tower set forth by pious effigies that glorious company of angels, prophets, apostles, martyrs and confessors, who, glorified in heaven, watch over and intercede for the faithful upon earth. The Cross—that emblem of a Christian's hopes—still surmounts spire and gable; in flaming red it waves from the masts of our navy, over the tower of the Sovereign's palaces, and is blazoned on London's shield. The order of S. George, our patron Saint, founded by King Edward, of famous memory, is yet the highest honour that can be conferred by Sovereigns on the subject; and his chapel is glorious and his feast kept solemnly. Our cities, towns and localities, the rocky islands which surround our shores, are yet designated by the names of those saints of old, through whose lives, martyrdoms or benefactions, they have become famous. The various seasons of the year are distinguished by the *masses* of these holy tides. Scarcely is there one noble house or family whose honourable bearings are not identical with those blazoned on antient church, or window, or chantry tomb, which are so many witnesses of the pious deeds and faith of their noble ancestry. Nay

more, our Sovereign is solemnly crowned before the shrine of the saintly Edward, exhorted to follow in the footsteps of that pious King, and anointed with oil poured from the same spoon that was held by Canterbury's prelates eight centuries ago. In short, Catholicism is so interwoven with everything sacred, honourable or glorious in England, that three centuries of puritanism, indifference and infidelity, have not been able effectually to separate it. It clings to this land, and developes itself from time to time, as the better feelings of a naturally honourable man who had been betrayed into sin. What! an Englishman and a Protestant! oh worse than parricide, to sever those holy ties that bind him to the past, to deprive himself of that sweet communion of soul with those holy men, now blessed spirits with God, who brought this island from pagan obscurity to the brightness of Christian light,—who covered its once dreary face with the noblest monuments of piety and skill,—who gave those lands which yet educate our youth, support the learned and from whom we received all we have yet left that is glorious, even to our political government and privileges."

I may be pardoned this long extract for the sake of its eloquence; but I have chosen it rather for the very appropriate manner in which it describes to my mind the genius of Oscott as I knew her best, in the days of Provost Northcote and Bishop Knight. The routine of the scholastic year bound up with the Liturgical seasons of the Church, the retreat in Holy Week, and the solemn services of the three great days, the Sunday rest from books and slates, with the jolly afternoon games at cricket, scout, or bandy, filling up the glad hours between the High Mass and solemn Vespers, the procession of the Relics round the cloisters on Apostles' and Rogation days, the floral decorations of Corpus Christi—all these things endowed with life the thoughts and customs which art has enshrined upon the mediæval walls of England, and which Cardinal Wiseman, Dr. Weedall, Lord Shrewsbury, and Pugin determined should be exemplified in the laws and life of New Oscott.

Many things have happened since those days to check, and break, and divide the stream of the Catholic revival, which at one time showed signs of sweeping all before it in these lands. Some would have it that the breath of heresy tainted this enthusiastic love of the past; others, ignorant of the higher antiquity of Roman forms and uses, confounded the decadence of Michael Angelo's heroic flights with the splendid masculine tradition which still survives in all the great Papal Basilicas. Others seemed to sicken at the contemplation of the simple virtues of Saxon saints, and longed to transplant to our schools the over-wrought piety of southern lands. But amidst the conflicts of these inner schools of thought, the broad, sound English tradition of Catholic life and worship has never been driven out of Oscott, and at this first jubilee of the New College, I wonder whether those who take part in the celebration, and join in the solemn Te Deum of thanksgiving with legitimate satisfaction, will not also feel with me that, if much has been accomplished, we are not what we might have been had the pristine tradition of Ushaw, Old Hall Green, and Oscott never been impugned. In the Established Church the movement has gone on with slight check or hindrance. The external and internal appearance of every church in the land has undergone a transformation, and there is scarcely a choir which does not look much more fitted for the celebration of a mediæval High Mass than for the cold ceremonial of the Communion Service as it was formerly wont to be performed.

But I will not enter upon controversial ground, although I have found it impossible to look back half a century and not to feel that Oscott no longer holds the leading place she then could truly boast in the æsthetic and intellectual sides of the English religious awakening. It may be that these functions are being performed elsewhere, and in a manner better becoming the social transformation through which we are quickly passing. As the old country houses are losing their

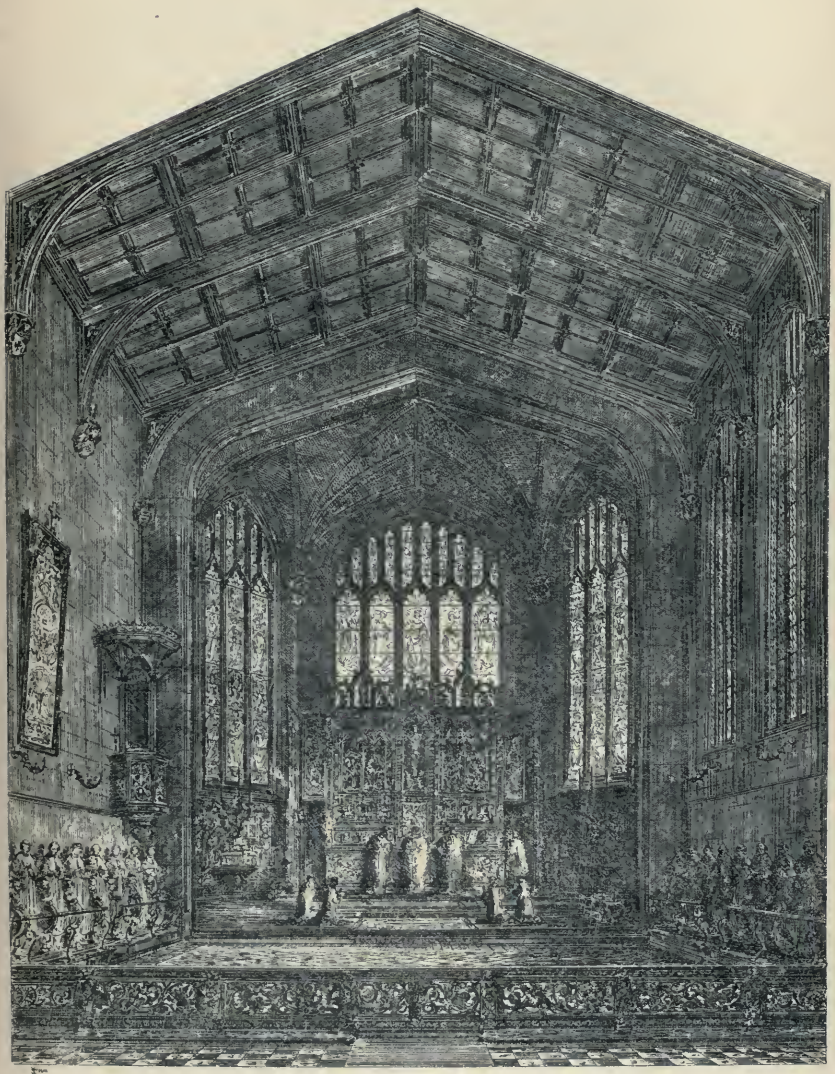
historic owners, and the treasures which generations of cultivated squires and noblemen so lovingly collected are being sold by the auctioneer to the newest-made millionaire, so it may be that schools of the stately, simple style, yet full of mediæval treasure, are not the best place to rear the pushing man, who is to survive and thrive in the fearful competition of this busy, waning century. But it is, at least, pleasant to range along the corridors of Oscott, and to view the fine examples of antient sacred painting, to wander in the libraries and open the classic books of old-world lore, to loiter in the well-arranged museum, and wonder at the choice collection of woven gothic vestments, sacred vessels, illuminated manuscripts, and curiously-wrought wood carvings, and to hope that a school with such a history, though still a short one, may live and thrive to celebrate its centuries.

In the words of the inscription over the chief door which looks out towards the smoking chimneys of toiling, grimy Birmingham, this place was erected "Religioni ac bonis Artibus." Full well it has accomplished its mission, and an Oscotian, when he now treads the streets of the Midland capital of industry, gratefully feels, that much of the Catholic spirit, and much of the Gothic culture which fifty years ago was invisible, save in the minds of the founders of Oscott, has been spread abroad from this centre of educational activity. We may claim, who cherish the Oscott tradition, like the venerable Archbishop whose presence yet hallows and adorns its precincts, to have had no mean share in the remaking of modern England.

EDWIN DE LISLE.

Oscott, the Centre of the Catholic Movement.

THE heading of this section either tells a very great truth or it makes a very great assumption. Every Catholic college is a centre of the Catholic movement. From each radiates in its alumni that faith whose light reveals or illustrates and adjusts all knowledge; whose ardour in seeking the end of life aspires to and compasses the highest sanctity, leaving none who has the gift without the power to execute more perfectly the highest human duty. Every Catholic college, moreover, has sent out men of renown—priests and laymen faithful and illustrious in the discharge of all duties great or small. Among these colleges stands upon a "bleak mount," which it has clothed with exuberant foliage and the beauties of art and invested with the grace of richest memories, ours of St. Mary It also is a centre of the Catholic movement. Can it be called *the* centre?—the centre of that mighty movement of grace which has endured in its great features well-nigh a century; which has lifted the remnant of English Catholics from degradation before the law, disorganisation among themselves, and the position at best of a minority too weak to sustain the dignity and duties of hierarchical order, into full civil freedom, the majestic beauty of a great hierarchical province, the power and sense of organic unity, and the possession of opportunities for combined action, only too little used? If this be true, true adequately to the support of such a claim, St. Mary's has had a great past, and should, if we do not prove degenerate, have a great future. Let us see.



CHAPEL OF THE NEW COLLEGE OF STMARIE'S, OSCOTT.

CONSECRATED MAY 29TH 1838.

The present times are born of the great upheaval of society which, in its mightiest manifestation, was the French Revolution. Every nation of the civilised world, however determinedly it resisted the force of those changes as they took shape in the French Republic, or the insatiable empire of Napoleon, felt the same spirit within its own borders, and had to deal with it. And it was not easy to deal with. It was a seductive spirit, filling its mouth with great truths, and proclaiming them in such a way as to kindle enthusiasm. But in the enthusiasm was only the wild fervour of passion, capable of mighty things in destroying, but too unconscious of itself to work out the great problems of social order. In so far as these problems were, or are being, worked out it is due, first, to the overruling Providence of God, and, secondly, to those great men who, understanding fidelity to the divine order to be the only basis of stable progress, worked to maintain or re-establish it with an enthusiasm which knew how to wait as well as how to act. This is the fervour which, if it nerves one arm to destroy, nerves both to build again in fairer form and juster proportions. It goes hand in hand with sobriety and discrimination. It has its roots in patient wisdom, and is neither rash nor timid. Undying hope and unflagging industry is written upon its works and ways, and while it looks forward and in its disciplined ardour is prophetic of the future, it is ever looking back and grounding its progress upon the beaten paths traced by the wise of old. Happily for this country, those who had her ear, and directed her ways, had this just enthusiasm. In giving them power she drew to her aid the overruling Providence of God, and at length, when the deeper throes of the Revolution had ceased and society could look back calmly upon the past, whatever was best in the wild spirit of change which her own wise and indomitable enthusiasm had controlled she proceeded to assimilate to her own organic unity.

This is true of England in relation to the natural order of society, as is apparent. It is also true of her relation

to the supernatural order. That we Catholics in this united kingdom exist to-day complete in our own ecclesiastical unity, and are the envy of the world in our religious freedom, is due to the broad but measured spirit of enthusiasm which, during the last century, has guided our country in its relation to the rights of all its subjects. It has been neither rash nor timid. It has adopted no impossible ideals, nor admitted any degrading conception of "the rights of man," but has measured them by the one and only standard, the rights of God; and from this standpoint has known how to apply gradually to her people what is attainable on earth of liberty, fraternity, and equality. Elsewhere these words are only words. They are writ large, indeed, upon the walls, but the people who read them from the streets below, laugh and shake their heads with many a sardonic grimace at the bitter experience they have had of their meaning. The rough and ready way of giving them an hour's trial is always suggesting itself, and now and again finding ready hands to give another bitter interpretation of their double-edged application. In our country things have been otherwise, thank God. These fine words are not often on the lips, nor are they to be seen inscribed on public buildings; but, as measured by their just standard, they have been the guiding principles of the legislature, applied sooner or later to all classes. To none have they been applied more honourably than to us Catholics. The prejudice against us is still a factor to be counted with, as we learn from daily experience; what it was a hundred years ago we may hardly conceive. But the inheritors of that prejudice have known how in time to rid themselves of it, or having acknowledged it, to grant us in defiance of its dictate those rights to which we were otherwise seen to have an equal title. But who were they who had her ear and were allowed to control and direct her ways? In this Catholic movement who charmed her ear with their persuasive eloquence, or thundered out our claims till fear let loose her sense of

justice, or with ever vigilant eye watched her against the moment of precipitate action, and then with words, plain, direct, and clear, taught her to pause till she knew how to make good her steps? Who, looking home to the hearth of faith, kept its flame burning clear, unquenched by persecution, fenced round against the stealth of flattery, fed by a ministry neither qualified by worldliness, nor relaxed by fatigue? Of these our Jubilee brings many into relief; but first of them all is John Milner, the founder of St. Mary's, to whom, before all, we owe the greatness which belongs to us in the past: to whose abiding presence we shall owe whatever of greatness awaits us in the future.

II.

But his work in England is not to be understood, nor is the early history and influence of this great college of the Midland District, without making some ugly revelations. It is time, however, to make them. All history, rightly viewed, illustrates the glory of Christ, and therefore of His Church, which, as His bride, ever remains without spot or wrinkle. And what is more to our immediate purpose, all that has to be said, however deplorable, does but enhance the glory of Oscott. To be true and candid is the shortest way to establish her renown. And if, in the necessary candour, grievous facts have to be told, it is the only Christian habit of mind to tell ourselves that had we been in like circumstances we might have given occasion to a worse record.

It must then, at the outset, be declared that a schismatical spirit was abroad in England, with powerful agents and definite projects, for a period of forty years, and that Milner's glory lies in this—that he spent his life, as priest and bishop, in doing battle with it. His earthly course is another bright commentary on the words: This is the victory which overcometh the world—your FAITH; and, indeed, in the keenness of his vision, in the vigour

of his onslaught, and the sanctity of his life, there was much to recall St. Athanasius and St. Jerome.

In however brief a way, some of the leading characters of this spirit of schism must be presented to view before recording its activity. It has its own literary exponents, and one of these was the priest of Oscott from 1790 to 1793, the year previous to the first foundation of the College. The Rev. Joseph Berington and his compeers had managed to get well into their minds the schismatical conception that the Pope was a foreigner even in his relation to Englishmen as Catholics. He was to them in many ways a usurper in the ecclesiastical affairs of England; the martyrs who had died rather than take the oath of supremacy were misguided men; for their part they would not have done it, and certainly the oath might be taken now. Times had changed, and had put a new interpretation upon it. They it was who made up the English Church, which had its own liberties, and should be representative of its constituents. As for the Vicars Apostolic, they were emissaries of a foreign prelate. The laity did not need their aid to interpret oaths or draw them up. If they saw their own way to take the oath of supremacy it was neither faith nor reason but prejudice which hindered them. "One bold man, by taking it, may dissipate the whole charm of prejudice and restore us to the most valuable privileges of British citizens." As for the martyrs, they were "victims of Roman ambition." Catholics for centuries had been very unwise. Even in Elizabeth's time they had made very "unsatisfactory and provoking answers" before going to the gallows. In James the First's time Paul V. had condemned the new oath of allegiance, but he was very unwise—"the king had never been wiser or more humane than in framing this oath." Charles II. would have done them a great service; he wished to draw a distinction between those who "being of ancient extraction had continued of the same religion from father to son and those who had become proselytes to the Catholic Church," but "the

perverse opposition of some weak heads had spoiled the design, and moderate men, who desired nothing but the exercise of their religion in great secrecy, were cruelly disappointed." James II. had conceived some "wild projects of introducing Popery," but William of Orange was too good a politician to be inclined to ways of violence or persecution. Catholics soon experienced the lenity of his government. "He, forsooth, because he was a Protestant and had dethroned James II., could do nothing which this new race of Catholics would not thank him for, if only they might conciliate their Protestant brethren, and slip from under the operation of the penal laws." He had ousted the Catholics from London and Westminster; he put every horse they might have up to public sale for all comers, at all hours, at £5, and threw in their arms gratis; he offered £100 to any traitor who would discover a priest and bring him to trial and a life-long imprisonment; he shut out Catholics from the franchise; he would not have them keep schools—on that point the severity of the code must be maintained and re-inforced; he would not have a Catholic possessed of any title to acquire land, either by purchase or descent. And then, too, Glencoe was not a long way back in the past, nor the Treaty of Limerick. But he was, after all, a Protestant, and the new mode was to say, therefore, sweet words of him. Cruelty, and tyranny, and wild projects, and at best fatuity are the words for those who accounted "the life more than the meat," and "renounced all things, yea life itself" to hand down the faith to us.

That such a spirit existed, and that it co-existed with much that was in other ways generous, and courteous, religious, and even ascetic, was the danger underlying Catholic life in England during the last twenty years of the past century, and the first twenty of this. Represented and countenanced as it was in the highest quarters among the laity, far from being unknown among the clergy, so disguised as to gain support even from bishops, the occasion only was wanted for it to issue in acts of

schism, and especially at a time when the wave of revolution seemed to be engulphing even the Papacy in its irresistible flood. Briefly to record the progress of this schismatical movement is necessary before endeavouring to understand the first great stage of the Catholic movement as it centres round Milner and his College of Oscott.

III. §1.

In 1778 an Act of Relief had been passed which freed Catholics from the worst of the penal enactments of William of Orange. It was not the first evidence of the good disposition of George III. towards them, and was a recompense for their address of loyalty. To him, first of the Hanoverian line, the Catholics had offered their allegiance, seeing that his title *de facto* had issued in one *de jure* and being drawn to him by his own acts of conciliation. How many families which had borne the brunt of their country's persecution did not bear up against its favour, it is not the place to record. But it is much to the point to observe that the extreme course of apostacy on the part of many helps us to understand how weak and prone to schism was the faith in many more who remained professedly Catholic.

Within five years of this Act, which had been passed without opposition in Parliament or dissension among Catholics, five gentlemen constituted themselves into a committee to manage Catholic affairs. They did not scruple to express their intentions. One was to constitute the Vicars Apostolic in the full power of Ordinaries, so as to prevent the frequent recurrence to Rome for dispensations and other matters, to the end that the voice of the laity might have its share also "in regulating every part of our national Church discipline," and that as a consequence, "the discipline of the Church might be made, as near as may be, conformable to the laws of their country" and "to the practice of the primitive Church." From this Committee proceeded such constant, ubiquitous

and public interference with the spiritual jurisdiction of the Church, that the Prince of Wales spoke of the peer whose influence upon it was paramount, as occupying with his own royal father, the dignity of being head of a Church.

In 1788 the secretary, Charles Butler, was instructed by them to prepare a bill for the repeal of the penal laws, and, as a preliminary, a Protestation was drawn up and carried round the country for the signatures of the Catholic body. To draw up a protestation against the wild opinions attributed to Catholics in such a way as not to infringe theological truth would not have been an easy task for Mr. Butler, even if he had been quite free from the taint of the schismatical spirit. However easy it was, for instance, to renounce the doctrine of the deposing power in relation to England, to renounce it as in itself impious and damnable and heretical is clearly not within a Catholic's right. Hence the necessity of submitting such instruments, involving, as they must, statements of doctrine, to the divinely appointed witnesses and judges of the faith. In the case of the Protestation this was designedly not done; the document was therefore by no means satisfactory, nor, unhappily, was it meant to be so. But still, in some sense and under some restrictions, the bishops, the clergy, and the laity, to the number of over 1,500, did sign it as interpreted and explained by its authors, many at the same time exacting a condition and promise that it should not be followed by an oath. They might sign dangerous words according to a right interpretation, but they would not in the most solemn way make words their own by oath, unless their own conscience justified them. Promise and condition however notwithstanding, when the draft of the bill saw the light in 1789, it was found to have a new oath appended which would debar every conscientious Catholic from seeking relief under it. The oath was in substance a return to the Oath of Allegiance condemned by Paul V., the Irish Oath of the Act of

1778 being deliberately and with sinister intention eschewed. Stranger still, a declaration was prefixed to the oath of the most astounding nature. Every Catholic, in order to benefit by the Act, was to declare himself a Protesting Catholic Dissenter—*I (A. B.) declare myself to be a Protesting Catholic Dissenter.* Could it be a piece of solemn pleasantry at the expense of the dignity of Parliament and of the Vicars Apostolic? Far from it; it was not only the serious utterance of a schismatical spirit, but was a carefully prepared plan to create schism. When the political friend of the committee, Mr. Milford, afterwards Lord Redesdale, presented the bill in 1791, he endeavoured to commend it to the House by distinguishing Catholic Dissenters from Catholic Papists. These were cruel, bloody-minded bigots; those were inoffensive subjects of his Majesty suffering persecution from within and without.

The Vicars Apostolic were on the alert. They issued an encyclical letter, dated October 21st, 1789, condemning the oath. But who were they to command obedience? The Secretary sent them the Committee's reply, bound in red morocco, containing an appeal to the people, and a letter insulting and calumnious to them and the Holy See. This *Red Book* was shortly printed without title, stitched in blue cover, and circulated among the people, to become famous as the first *Blue Book.* In a few months two of the four Vicars Apostolic died, and the Committee were at once afoot to have Bishops instituted in their room according, as they had said, "to the primitive practice of the Church." They accordingly elected Dr. Charles Berington,—whose name, with that of the Rev. Joseph Wilks, O.S.B., of Bath, had been added to the Committee,—to the vacant Southern District, which included London. He was then living at Oscott, occupying the enlarged house which Bishop Hornyold had built for the Vicars Apostolic, and which still forms part of the old College. When the consent of Rome was not to be had, some went so far as to wish their elect to

insist upon his election as canonical, and to enter upon possession. There was, however, a limit to his pliancy, and when Dr. John Douglas was in due course formally appointed, he dated a letter from Oscott, November 4, 1790, entreating them, by every motive, to grant the new Vicar Apostolic the same support they had so liberally promised to himself, "their most obedient, humble servant."

The two new Vicars Apostolic of the Northern and Southern Districts with Bishop Walmesley of the Western District, being assembled in synod, proceeded to condemn anew the schismatical oath and appellation in an encyclical letter of January 19, 1791. Dr. Thomas Talbot of the Midland District did not attend, and did not, therefore, sign this second condemnation; and if any reason beyond that of health is required to explain his absence, the fact that his coadjutor's name appears at the foot of the protest which followed, is quite enough. This protest has a legal solemnity which shows the Secretary's hand. It is the chief document of the second *Blue Book*, and is an open declaration of schism. As being the most celebrated of Charles Butler's productions in his capacity of Secretary to the Catholic Committee, so called, some portion had better be quoted, It leads off thus:—"Therefore, my Lord Bishop of Rama, V.A. of the Western District; my Lord Bishop of Acanthos, V.A. of the Northern District; my Lord Bishop of Centuriae, V.A. of the Southern District—your lordships having brought matters to this point—convinced that we have not been misled by our clergy, convinced that we have not departed from the principles of our ancestors, convinced that we have not violated any article of Catholic faith or communion, we, the Catholic Committee, whose names are here underwritten, for ourselves and for those in whose trust we have acted, do hereby, before God, solemnly protest, and call upon God to witness our protest against your lordships' encyclical

letters of the 19th day of October, 1789, and the 21st day of January last; and every clause, article, determination, matter, and thing therein respectively contained, as imprudent, arbitrary, and unjust." The encyclicals, they go on, encroach on their natural, civil, and religious rights, and inculcate principles hostile to society and government, and to the constitution and laws of the British empire; and they finally appeal "to all the Catholic Churches in the universe, and especially to the first of all Catholic Churches, the Apostolic See, rightly informed."

They accordingly continued their exertions to have the bill passed without any alteration of the oath or of the schismatical appellation.

The bill was introduced on March the 1st of the year 1791. Mr. Mitford carefully set in relief the claim of the Catholic Dissenters as distinct from the Catholic Papists; but a celebrated handbill being circulated in the House, caused the postponement of the bill for three months. When it was a second time introduced, Catholics found their ordinary name of *Roman Catholics* again assigned to them; and by the time it reached its final reading in the Lords, the oath, which had been changed and changed to meet the requirements of the Vicars Apostolic, had been given up altogether and the oath of the Act of 1778 substituted.

The committee felt their defeat grievously, more than all their marvellously clever and busy secretary; who, having followed up the decisive *Statement of Facts* in the handbill by one of his own, now, in the chagrin of failure, published it with other documents in *The Third Blue Book.*

Two days after, on June the 9th, a meeting was held to celebrate the passing of the Bill. One Vicar Apostolic attended in person, another by deputy; but their amendment to thank the Committee for the civil benefits of the Act, and to thank the Bishops for having obtained an

orthodox oath, was put down by unrestrained clamour. Determined, moreover, to wrest another triumph over the Bishops from the meeting, the Committee proposed that the Protestation which had preceded the condemned oath should be deposited in the British Museum; and according to the Secretary's return, 21 priests and 83 laymen voted for the proposition, and against 42 laymen and 30 priests, including 1 bishop and a bishop's deputy.

Still another discordant song of triumph would the Committee have sung at the meeting. The clergyman of Bath who had signed the two schismatical *Blue Books* had been interdicted from his ministry. His bishop's deputy being called upon, declared in that bishop's words the cause: the said clergyman had rebelled and protested against the divinely established government of the Church by bishops and their authority—a crime no less than schism. Thereupon it was moved that a letter be read from fourteen of the clergy of Staffordshire in which they lamented the suspension, and pledged themselves to make the schismatical priest's cause their own. And in this matter the principal agent of the Committee had been the Rev. Joseph Berington, then priest of Oscott. It will be seen that the Committee, which either under the name of the Cisalpine (*i.e.* Antipapal) Club or the Catholic Board claimed the direction of Catholic affairs in England till the rise of the Irish and British Associations, had a two-fold line of operations, one through the clergy and the other through Parliament. This summary of their procedure will avail itself of this distinction, and thus divided will enable us the better to follow Milner's counter-operations, and see the place Oscott occupies in the strife and victory.

III., §2.

There can be no doubt that the absence of the name of the Right Rev. Dr. Talbot, V.A. of the Midland District from the second Encyclical Letter, was an

encouragement to the Committee. They could therefore leave his name out of their Protest, and insinuate a division among the Bishops. But much more to them was the presence of the name of his coadjutor among their own as one who abetted and consented to their doings. He was endowed, says Milner, with superior talents and the sweetest temper, but was unhappily in the hands of certain powerful laymen and certain of their clerical friends and took his guidance from them.

When, in 1795, he succeeded to Dr. Talbot, the Committee put forth all their force to keep him from signing a form of retractation sent from the Holy See, they even invoked the help of Pitt and other politicians, and it was not till 1797 that Dr. Bew, his vicar general and President of the newly instituted College of Oscott, induced him to sign. And even then he so far acted with the Committee as to append certain words containing the clause *salva fidelitate Regiæ majestati.*

At his death, in 1798, Pope Pius VI. being a prisoner in Napoleon's hands, Dr. Bew entered into conflict with the Senior Vicar Apostolic, Dr. Gibson, of the Northern District, claiming to be, during the vacancy, the legitimate source of jurisdiction. In the year following, the heroic Pontiff died in prison ; but in 1800, by a wonderful interposition of Providence, Pius VII. was elected Pope during the sudden, brief overthrow of Napoleon's army in Italy, and having settled the Vicar Apostolic's right, he presently appointed Dr. Gregory Stapleton to the vacant Vicariate, and upon his death in 1802, the opposition of the Cisalpine party being again overcome, raised to the same dignity and the titular see of Castabala, Dr. John Milner, by brief of March 1, 1803.

Meanwhile another great event in the Catholic history of England had occurred. The French Revolution gave occasion to a blessed proof of the nation's hospitality. No less than 8,000 priests had landed on our shores, exiles for their faith, with many monks and nuns. They were received with universal generosity. The King

assigned to them his house of Winchester, and as many as a thousand were harboured there; and contributions for their support were received from all sides. It is, however, sad to record that some leading Cisalpines were by no means of this mind. What was to be done with this inroad of monks and nuns and friars? The Vicars Apostolic ought to look to it and advise them how far they were bound by their oath and honour not to connive at a wilful transgression of an Act of Parliament. At length, in 1800, a section of the Protestants, stung with the sense of defeat in a celebrated argument, thought of annoying the Catholics. The presence of the French clergy offered an opportunity; some had already been sent out of the kingdom for making converts. But readiest to hand were the nuns. Against these it was resolved to proceed, and a species of *Alien Act* was introduced. Some fair-minded members, however, had reduced and relaxed the bill very much, and it was likely to be lost, when a compromise was announced. They had been dealing with the Cisalpines as if these were authorised to come to terms for the poor recluses. But at this juncture a friend of the nuns warned them that they were betrayed, and advised them to throw themselves on the humanity of the House of Lords. This was done and the bill thrown out.

The presence of the French clergy brought manifest blessings: but there was one drawback. When Pius VII., in 1801, made a Concordat with Napoleon, and reconstituted the sees of France, a certain number of clergy in France and in England appealed against him. Of those in England nine-tenths returned; of those who remained a considerable number, among whom an Abbé Blanchard made himself conspicuous by his schismatical writings, refused to acknowledge the Pope's action, denied that the French Church was part of the Church Catholic, and attributed schism to His Holiness. This scandal vexed the Church in England till the year 1818. In 1810 the Vicars Apostolic agreed that no French priest should

say mass or hold faculties who did not take a test formally repudiating the doctrine that Pius VII. was a schismatic or heretic. This was published in the Midland District; but in the London District, where it was most wanted, it was not published, and a priest named Trevaux, who had been interdicted from his ministry, was admitted again to his functions after making an apology and without taking the test. This caused grave scandal in Ireland as well as in England, and the Irish prelates did not hesitate to declare that schism was openly countenanced in the London District by the re-admission of Trevaux to his sacred functions.

On which side the sympathy of the Cisalpines in this struggle was expended is clear from their professed principles. But the Cisalpine Club had ceased in name, though in the Catholic Board which was instituted in 1807 on an extended plan, the same spirit for the most part endured, and the same minds guided its action. A curious evidence of this was presently given. In 1804 the mania had seized the English mind that irreligion could be stemmed by an unlimited distribution of Bibles. This brought an old reproach in a new form on the Catholic Body, and the Board, in order to refute the charge of being enemies of the Bible, instead of appealing to the true doctrine of the Rule of Faith, resolved that it was desirable that Catholics should promote a gratuitous distribution of the sacred Scriptures, and invited the Vicars Apostolic to be patrons. Some countenance they did receive from one or more of them, but the only product was a small edition of the New Testament almost without notes, the few that appeared being, it is said, inserted to satisfy the scruples of a vicar apostolic.

On this procedure two instructive comments appeared: one a Rescript from the Holy See condemning such societies as "a crafty device for weakening the foundations of religion;" the other, the formation by Methodists and

others of a *Catholic Bible Society* for distributing the Catholic version, without its notes, with the solemnly expressed intention of "affording the benefit of a turbid stream to a thirsty and perishing people."

Finding no response from the Catholic clergy, whom foolishly enough they expected to ensnare, nor from their flocks, they devised another plan. In the two districts of London — west and east — where most of the poorer Catholics were to be found, they founded Bible schools wherein Catholic children might be educated gratis, without contact with priests or learning any catechism, being fed religiously upon the Bible alone. Strange as it must appear, the guiding spirit and exponent of the Catholic Board was found among the subscribers and promoters of this new plan for robbing Catholic children of their faith. The same system was carried into Ireland, but was speedily checked by the vigilance of the Holy See.

III. §3.

But the Catholic Committee, as constituted under either of its three names, had another line of operations much more legitimate. In promoting measures of relief they had to deal with politicians and ministries. But they had been weak enough to lead politicians of both parties in the state to expect that if they gave Catholics the rights of citizenship, Catholics would give them a *quid pro quo.* And as the Committee and their political friends both desired and would be well content with the same thing, namely, the crippling of the relations of the Bishops with Rome, we find them mutually playing into each other's hands.

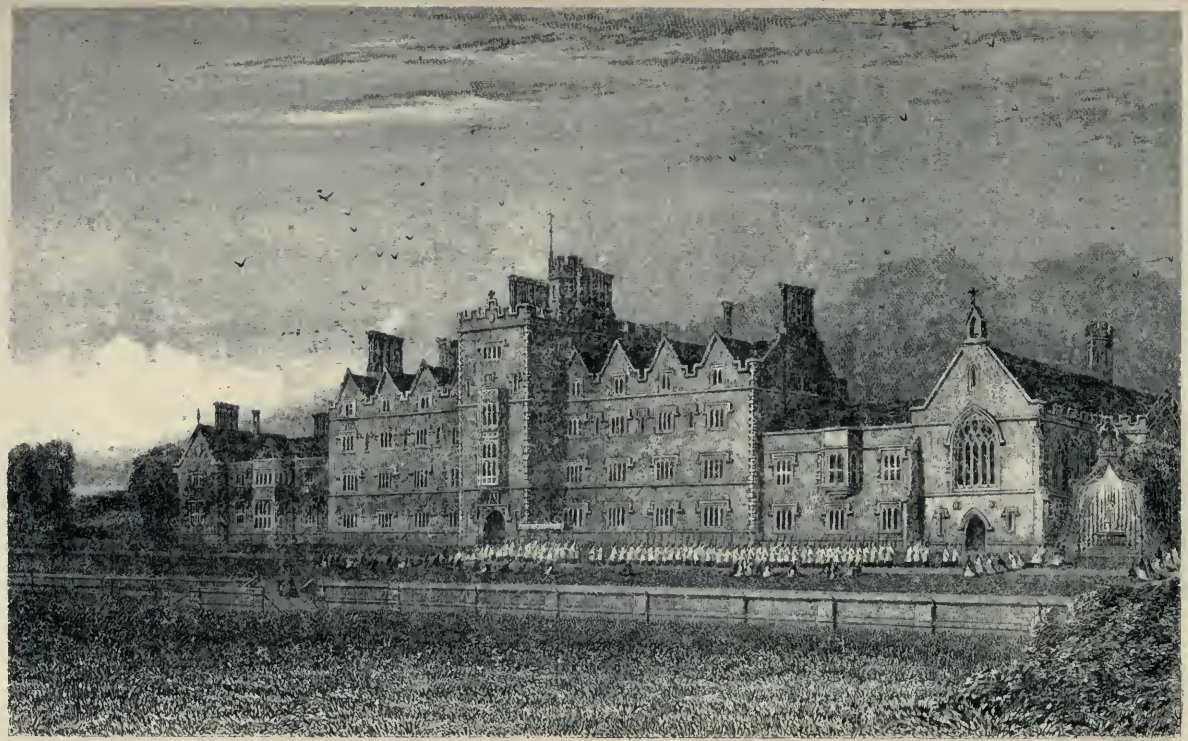
One politician had, from the year 1805, conceived a plan much after the ideas of the Committee, except that whereas they wished to have in their own hands the control of the bishops in their relations with the Holy See, Sir John Hippisley wished to have the same power

in his, as the head of a rival commission. To this end he was often letting drop some reference to *the long sleepers*, as he termed the laws of Elizabeth's reign, which prohibited intercourse with Rome under pain of death, and was making a study of all the circumscriptions and restrictions of the independence of the Holy See in foreign parts. But it was not through him that the Committee worked.

By the year 1808 it was confidently believed that, so far as English Catholics were concerned, their consent was assured. One of the Committee had publicly declared that the Government had only to ask to obtain the ruling voice in the appointment of bishops. In the letters of Peter Plimley, the author roundly asserts that the Catholics had long since expressed to His Majesty's Ministers their perfect readiness to grant it. It was even asserted by one politician in Parliament, that he knew for certain that the Catholics would not be content with emancipation without some restriction of this kind on the appointment of their bishops.

But Catholics in England were gradually learning that through the recent Act of Union a great change had come over the relations between ministries and the representatives of their own body. The Irish had a hierarchy of four provinces and nearly thirty bishops, with a Catholic people behind them half as numerous as the population of England. There were, according to Sir John Hippisley's calculation, as many as 200,000 Catholic soldiers and sailors serving His Majesty at one time during this period of the conflict with Napoleon. The Irish Episcopate and Irish Catholic Board had agents in England, very shrewd and very determined, and as through these as well as in Ireland they were working with far more power than the English Catholics could command, their sense as regards the independence of their bishops and clergy was a factor in the struggle too prominent to be overlooked.

This became fully apparent in 1808. Their ecclesiastical



W. Radclyffe

ST MARY'S COLLEGE, OSCOTT.

agent, having been asked by Mr. Ponsonby what power the Irish bishops were prepared to allow the State in the choice of the bishops, replied that he had no authority from them to speak, but would write to consult, meanwhile he ventured to say, as knowing their mind and the mind of the Holy See, that he did not think they would be indisposed to grant such control as would satisfy the Crown of the loyalty of the candidates, provided such restriction, or veto as it was afterwards called, was limited in a given case to a very few times and strictly confined to the question of loyalty. The use made of this admission so alarmed the Irish, both bishops and people, that they at once proceeded to reject it formally; and for a time their agent required all his address to recover his place in their esteem.

Two years after occurred a series of events, difficult to narrate briefly, but of immense importance. The resolution of the Irish Bishops, expressing the determination of both clergy and laity, stood in the way if the Board's scheme was to succeed. Lord Grenville, therefore, their political friend, published at the beginning of the year a letter to an Irish lord within his confidence, in which he spoke of complicated arrangements which would have to be made before emancipation could be granted in order to secure their own civil and religious establishments, one of which was a voice in the choice of bishops. From this letter, by mutual understanding, the Board selected a passage, trimmed it down somewhat so as to disguise its import, tried by every means to get the approval of the Irish agent, and not succeeding with him, did succeed in hoodwinking the five other Bishops in England, who, under every species of entreaty, pressure, clever verbiage and explaining away, at length, one after another, added their names to those of the Board. This resolution, known as the fifth, being put in the form of a petition, was presented to the House. The hope was that the Irish would be decoyed into accepting it—a vain hope which never had a shadow of plausibility. Earl Grey

made much of the resolution in presenting it to the House of Lords, but unhappily for its Catholic supporters was altogether too candid, referring it back to the letter of Earl Grenville from which it had been extracted, and letting it be well understood that the letter was the *Creed of the party*.

The fruit of it was not fully seen till 1813, when a Bill having been introduced by Grattan certain clauses were proposed by Canning, as the condition of his party's support, which not only assumed a veto in the election of Bishops, but placed this power and all intercourse with Rome, even of correspondence, into the hands of a Commission, to be composed of some Catholic Peers and rich Commoners, one Bishop, some Protestant Privy Councillors, and a Protestant Secretary of State. Such a Bill could never have passed without causing open schism and undoing all that had been done towards emancipation. It had become evident to far-seeing minds that full civil emancipation was a certainty of the near future, if Catholics would only hold together and wait. But this Bill would only relieve such as would part company with their faith and would have again reduced the church in England to the shifts of the days of persecution. It went on through its stages, however, and had actually reached the day of its third reading, when the speaker, having left the chair for the last formal stage of Committee, suddenly to the amazement of the House, the Ministry, the Catholic Board, and the whole Catholic Body, himself proposed that the clause admitting Catholics to seats in either House should be left out. A vote was taken and a majority of four stood against the clause. Thereupon the Bill was abandoned.

The indignation of the Catholic Board was great, and ascribing their overthrow to the Irish ecclesiastical agent whose name, in the hope of better things, stood on their list of members, they went the length of publicly expelling him, to their own instant discomfiture and irretrievable discredit.

Meanwhile Sir John Hippisley, who in 1805 and since has done much service in stating the Catholic claims, was steadily pursuing his crotchet, and had drawn up his report. He at last obtained the consent of the ministry to submit it to the House in the session of 1817, and one good result was immediately seen. The Vicars Apostolic and their coadjutors seeing the design no longer through the mind of the Catholic Board, but as laid bare by the busy persistence of an independent member, drew up some resolutions which brought them into accord with the Irish agent; and from this time the power of the Catholic Board may be said to have been irrecoverably lost.

The Catholic people of England had now been educated into some consciousness of their own mind and their own power; the Irish Bishops and people, by force of their own weight, consistency, and the address and power of their English ecclesiastical agent, commanded the field of operations; the mind of a few laymen, however distinguished their position and adroit their tactics, could not dominate the English Catholic body; and the forces which were to win emancipation were being marshalled on a broader basis of operations, with a new spirit and under new leaders. But the work still went on in Parliament with some peril still remaining that a schism would be the result of success. In 1818, and again in 1819, a motion was made, first in the Commons and then in the Lords, to suppress the declaration against Transubstantiation and the Invocation of Saints while leaving the oath of supremacy in force, and in 1825 a Bill passed the Commons to be thrown out in the Lords, on which, though still encumbered with restrictive clauses, many had set their hearts. But, in truth, there never had been, from the rise of the Catholic Committee, the slightest prospect of carrying a Bill through both chambers unless it trammelled the free action of the Catholic Church, and had the consent of at least the ostensible representatives of the Catholic body.

Parliament was often nearly beguiled into a false position, but, with its eyes open, it never did mean to relieve a mere section of the Catholics who were sacrificing everything to the desire of controlling their ecclesiastical superiors in matters of Church discipline and securing for themselves admission to Parliament.

IV.

The committee's work of securing emancipation at the expense of a schism had failed. It failed through John Milner, than whom rarely has a man been raised up with more distinctly marked vocation. The purpose of his life, as we see him now in the page of history or living in the fruit of his labours, is defined with the distinctness of a figure of Fra Angelico; at every step he is himself evidently conscious of it, and the result everywhere confirms it. In the order of God's Providence he was as essential to the growth of the Church as we see it to-day as was the mission of St. Augustine, the death of St. Thomas à Becket, the blood of the martyrs to the Papal supremacy. If his mouth had been closed, the glorious page of the living book of God's Church which now lies open had been closed with it, and a prophet might have wept because none was found worthy to break the seals and reveal its glorious characters.

For a parallel to his life and work some, with encouragement from the word of Rome, have reached back to the early Fathers of the Church—to the times when one mind armed with the sword of the spirit and kindled with divine fervour had struck the thronged ranks of heresy and rallied the wavering to the Rock of Truth. Perhaps, however, there is an event of our own days which offers a better parallel. His was a combat fought through the Press on the floor of Parliament, and such in its great features has been the conflict in Germany, until the persecutor now sees his projects vain and negotiates terms of retreat with Rome. But in Germany, while the bishops were gagged by law, the laity had orators in Parliament,

who with unwearied insistence made the Catholic claims penetrate through closed ears till they could not be ignored, while a Catholic Press, springing up in every town, took the word and gave it voice in every household. In England one faithful bishop, with nearly all the conspicuous laity openly opposing him or standing aloof, sometimes with little sometimes with no help from those who with him were ordained to rule the Church of God, never ceased in season and out of season, by night and day, to use his pen and the liberty of the Press for the instruction of his countrymen, till the members of a Protestant Parliament took up his word of justice and supplied the default of his own brethren.

Against him, moreover, stood one of versatile mind and readiest pen, claiming the Catholic name and posing as a representative of the Church, who watched his path and tried to trip him, studied his fence and tried to stab him, or strike him from behind, commending himself to the unsuspecting by a pen used as freely in defence of the Church's doctrines as in assailing her authority, pursued him to the end, and after his death tried to dishonour him by ignoring his work. But Milner, as the years of the past recede, grows in outline and proportion as in very truth a great Bishop who in his day pleased God and was found just, so that of his time was none like him; and the claimant of his honours, the man who was ever ready to contend with him either in the open arena or under "some lurking incognito," lithe of movement and unassailable as a cloud, sinks back upon himself, and his fame rolls up like a scroll. At best he is a foil to set off the claims of the truth he impugned. His versatile powers, his industry without respite, his splendid diplomacy, his high place, his literary fame, leave no mark of their own on God's Church. Charles Butler has received his eternal award, but his place in the history of the Catholic Church will not be known till his days have so far receded into the past as to leave Milner in his solitary greatness.

In the contest over the Relief Bill of 1791 he first measured swords with Milner, who was then priest of Winchester and one of the advisers of his bishop. In the story of the Committee's failure is the record of his first overthrow. It was he who had drawn up the Bill, he was the pliant but withal directing spirit of the junta of gentlemen who through long and generous services to the Church had come to consider it as in some sort an appanage to their title and family. He had negotiated with Pitt and the statesmen whose voice had the ear of the country; he had submitted his draft to the Archbishop of Canterbury who had graciously suggested some alteration and sent him away with his blessing. Why should he not succeed?

It has been seen how first in one Encyclical and again in a second the Vicars Apostolic had condemned the measure for its uncatholic oath and its deliberate provision to create schism in the Catholic body. Milner was present at both the Synods from which issued the Encyclical Letters, as Counsel of his Bishop, and at least in the second he was the moving spirit. From the Bishops he received the commission to act in their name, and his was a mind to receive at once the message of the hour and respond to its needs. His policy was always the same:—never to speak with ambiguity: "It is well known that I have ever professed to leave the direction of our political matters to our laity, in as positive a manner as I have claimed the direction and management of matters appertaining to the faith and discipline of the Catholic Church for its bishops and clergy:" "My policy in matters of religion has been to have no policy at all:"—never to compromise with principle: "My politics will be found to consist in nothing else but a steady, plain-dealing, and self-denying adherence to the religion which I profess, and of which I am a guardian. No man living can show that I have or ever had any other politics:"—never to fear the consequence: "God knows, there never was an instant of my life, since I came to the

use of reason, in which I would not have lost my life rather than be concerned in giving either power or influence over any part of the Catholic Church to any uncatholic person or persons whomsoever:"—not to be moved by the flattery of the great: "In vain have I used every means in my power to induce our statesmen to establish a foundation for their claim to interfere in the internal concerns of our religion. Many have taken great notice of me, but none of them have ventured to look my arguments in the face:"—to be unmoved by the reproaches of his brethren:—"Some twenty years ago I was so much in disgrace with a part of those of my own Communion in London that they nicknamed me Lord George Gordon, and would not speak to me in the streets for that very conduct for which they are now obliged to me, namely, for being instrumental in preserving for them their family name and their unchangeable creed." He refers here to this very year 1791. He hastened to London to meet the ministers face to face, having in the shape of a handbill a *Statement of Facts relating to the contest among the Roman Catholics of this kingdom, concerning the Bill to be introduced into Parliament for their relief*, which was nothing more than certain extracts from Charles Butler's *Blue Books* with counter statements of his own. Burke introduced him to Fox and Windham; he also saw Pitt and Dundas, Wilberforce the friend of the slaves, William Smith the leader of the dissenters, other members, and several bishops. We have seen the result. He managed to have his handbill distributed to the members as they entered, found his way to the Strangers' Gallery, and for want of room sat upon the floor, saw his handbill circulate until it came to Pitt, and heard Pitt declare they had been deceived, and that either the other party of Catholics must be relieved or the Bill not pass. Chicanery and brilliant talents had proved no match for the simplicity of truth directing a genius for action. Another, besides the Secretary of the Committee, with no recommendation

but the position his faith and talents had acquired, could pass the vestibule of Parliament as worthy to advise its members, could hold converse with ministers, could claim attention from them. In his word and on his face was written sincerity, and he proved not only that a Catholic's loyalty requires no ambiguous words to express it, but that the best way to deal with our countrymen is to express the faith we hold without fear and without disguise. The subsequent history of the Bill has been told, and how the disappointment of the Committee issued in their taking the schismatical title of the Cisalpine Club.

IV. §2.

The Catholic claims were not raised again in Parliament till 1805. Pitt, who had brought about the Union, and stood pledged to attempt Catholic Emancipation, resigned. The King could not be brought to see how such a measure was consistent with his Coronation Oath, and here was the opportunity for Milner. He was speedily in the press with *The Case of Conscience Solved; or the Catholic claims proved to be compatible with the Coronation Oath*, and he had his reward. The King read it, and confessed that his scruples were removed, and it was named with high commendation in Parliament and in the press.

In 1805 the Catholic claims were again before Parliament, and Milner, who was by this time Bishop of the Midland District, heard his friend Sir John Hippisley argue in their favour with much delight, ascribing little importance to his sketch of the restrictions he would impose on the liberty of the Church. A charitable view of his inimical brethren would have hindered him from forecasting the alliance to be instituted between them and Protestant statesmen for the purpose of subjugating the free action of the Church to a mixed Council of Catholic and Protestant laymen.

But there was abroad an opinion that some concession regarding the nomination of their bishops could be made by Catholics with all due sanction. Milner having been often questioned by men in power on this point armed himself with a judgment from Rome, and in 1807 took counsel with the Irish bishops, towards whom he held the office of English ecclesiastical agent. Pitt's return to office in 1804 had been followed by the resumption of the Catholic debate in 1805, but in the next year, while still in early manhood, he died, and the new ministry, in which Percival was Chancellor of the Exchequer, dissolved Parliament and returned from the elections all the stronger under the cry, "the Church in danger." In the year following they had to meet the petition from Ireland, and under encouragement from the Catholic laity, Mr. Ponsonby and Lord Grenville were to reinforce it by signifying that restrictions upon the appointment of bishops would not be refused by the Catholics as a counterpoise to their own civil emancipation. However, as Milner was the accredited agent of the Irish bishops, they were referred to him, and in an interview on May the 21st, 1808, he stated, without any diplomacy of word and without that caution which he should have observed, that under all due restrictions he did not think the Irish bishops would deny the Crown such a voice as would just satisfy it of the loyality of the candidate: but he would write to consult them as he had no authority to speak. To his immense mortification these political friends turned his unsuspecting word into a piece of parliamentary tactics, and assured the House under his authority that such concessions would be made by the Catholics as would virtually make the King head of their Church. Milner protested and had his Protest in print next morning, and Mr. Ponsonby admitted the justice of it, but he learnt that a statesman in the hour of debate would be sure to make what political capital he could out of such an admission, however qualified; and he had much to do to convince his enemies and friends of his

consistency while retaining his former place as the uncompromising defender of the Church's liberty and a Catholic's civil rights.

In a very short time he had acknowledged his error of judgment, but as regards his own words he believed he had not passed beyond his instructions from Rome and the sense of the Irish bishops. The interpretation, however, of his words witnessed at once what would be the practical interpretation of the concession the words indicated. Ministers should not have been misled, or could not, "because, as he said, he had never ceased to make in print and by word of mouth one declaration: I would rather lose my life than be instrumental in giving power and influence to an uncatholic government over the Catholic Church." But still the consequence of his words, had they been official, would have gone in that direction, and as they were not official it was imprudent even to seem to commit his Irish brethren to such consequence.

From Ireland he received letters which at once convinced him of his error. He admitted it, but under the sense that he had spoken with a just meaning, he wrote for private circulation a *Letter to a Parish Priest*, in which he argued, merely as "a mooting essay," that the position he had taken was tenable and consistent with the due liberty of the Church. But however tenable in itself, it was, as he knew well and confessed, utterly untenable in the circumstances, and proved to be so by the interpretation put upon it; and the attitude of the Irish Catholics, both clergy and laity, towards him left him no room for doubt. He never received a rejoinder comparable in power to an Irish Catholic clergyman's *Reply to the Rt. Rev. Dr. Milner's Letter to a Parish Priest.* It bears the impress of one whose admiration and affection has received a bitter wound, and is conceived in so high a tone of reverent remonstrance as must have left Milner's powers of rejoinder all unstrung. "Think not, however, my lord, that your former friends entertain the slightest suspicion of your orthodoxy; a

reference to your learned, pious, or controversial works was superfluous; these friends were and are convinced of your lordship's inviolable attachment to the purity of the Catholic faith; but they are also convinced that the rectitude of your heart has not secured you in the present case from a most eccentric aberration. A mortal wound may be inflicted by the hand of him who would not aim the blow; a man may act wrong and intend right. The blow once effectively struck, it is of little consequence to the Catholics of Ireland whether it was dealt by a real friend or by an insidious enemy; whether by Dr. Milner or by Sir John Throckmorton or T. McKenna or Peter Plymley; with this difference, however, that the writers who preceded your lordship in this disastrous speculation were almost totally overlooked, or comparatively insignificant on the same list with their truly learned favourite, Dr. Milner."

The *Et tu Brute* in this letter is too poignant, but Milner had no difficulty in retractation where his conscience admitted it. He went to Ireland, laid his words and conduct before the Bishops in Synod; and they passed two resolutions which ever after were the bulwark of his defence against his enemies. They declared that his explanation was satisfactory, and asked him to continue as their agent, but, at the same time, resolved that it was inexpedient to admit any change in the existing mode of electing bishops, and pledged themselves to elect none but men of unimpeachable loyalty and peaceable conduct. This last was the true answer to the Government; it had all the security needed in the principle that loyal men, whose loyalty was engaged by their pledges and insured by their faith, would elect none but those whom they knew to be loyal

IV. §3.

This resolution was directly in the path of the English lay leaders. How to circumvent it became the question agitating the Catholic Board and its moving spirit, who,

having very cleverly managed to devolve on another the drudgery of Secretary, was working in secret. The FIFTH RESOLUTION was the outcome, so worded as to disguise the proposals underlying it, and in this way to commend it, if possible, to the credulous Irish bishops. But the diplomatic craft of the adversary overreached itself. It was folly to suppose they would not see the veto carefully wrapped up in its length of ambiguous words, or remain in ignorance of its origin. It was folly for English Catholics "to act the part of a few tame decoy ducks in order to lead an immense flock of wild ducks into a snare prepared for both parties."

Milner by this time was so powerful in his representative character of what was best and truest in the Catholic Church of England and Ireland that siege must be laid to him. He had many friends in the Church and out, whose doors he could enter as a gentleman of the highest literary fame, a christian politician of deep wisdom and patent incorruptibility, or a Catholic Bishop whose life and ways were the mirror of a good conscience *sine offensa*. He had others who would sit down at table with him in the hope of inveigling his mind into some consent to their dubious acts, but would close their doors on him, if as a great bishop he was found faithful. On January the 31st, 1810, he sat down at Doran's Hotel, Dover Street, at apparently a hospitable board, but for an hour and more the company pitted themselves against him to extract his consent to the *Fifth Resolution*, and at length, having stood at bay all this time guarding the sacred deposit of faith within his keeping, he appealed to their sympathy as he never did before or after through the sudden eloquence of a flood of tears.

Early that day, and again the next morning, he took care to have a common understanding with the other bishops in London. With them, he said, he would give an account of himself as an English bishop, as he would also in his office of agent to the bishops of Ireland. But

his English episcopal brethren were true when he stood by, and grievously failed when, his back being turned or his presence removed, they in their turn were severally submitted to the onset he had withstood. But no sooner had the Irish people learnt the nature of the *Fifth Resolution* of February the 1st, than from one end of the island to the other they cried out that the English Catholics had betrayed them. To these they had committed their cause, abandoning their own meetings on the assurance of the English Board that no measure should be adopted, but as auxiliary to the more effectual exertions of the Catholics of Ireland, as in England the Catholics, it was added, are not the people. Betrayed and indignant they lost no time in resuming their independence. Within two days of the presentation of the disastrous resolution to Parliament in the shape of the Catholic Petition the bishops, in order to give articulate force to the general meeting to follow, met in synod and passed seventeen resolutions of their own, covering the whole ground. They confirmed their resolutions of September, 1808, they repudiate all wish for any earthly consideration from the state, choosing to depend upon their flocks, and, last of all, they thank Milner for his fidelity and apostolical firmness.

The vain and foolish attempt of the English Catholic Board and the beguiled bishops to have the last resolution rescinded or declared not authentic, the breach between them and their Irish brethren, the pacific overtures made from Ireland to reduce the Vicars Apostolic to common action in the defence of the integrity of the faith, and their failure, the tardy resolutions of the Vicars Apostolic in 1817, must be passed by. The immediate purpose of this historical view is its limit; but to see Oscott rise as the centre of the Catholic Movement it is necessary to understand Milner's distinct vocation and work, and this as a great combat for principle can only be seen by bringing under review the force and tactics of his

adversaries and his own steady vigilance in confronting and disarming them. To the writer he seems as one standing on a summit, armed with his own single glaive, "but founded upon a firm rock," never failing night or day to give an account to his Master what was the peril of the night, what of the day, until the millions of Irish Catholics and the thousands of English knew their divinely chosen leader, and having gathered behind him in steady ranks and well ordered array, at length, when he stood aside, rolled down the slope and scattered their enemies, with neither standard fallen nor escutcheon stained.

IV. §4.

But this is anticipating the hour of victory. Whatever dread spirit of prophecy had made him withstand the ruinous surrender contained in the Catholic Resolution and Petition of 1810, his foreboding was more than verified in 1813. The crafty industrious spirit of the Board had been in council with statesmen of both parties, and their joint work issued in the schismatic bill of that year. It was well known that the clauses of relief were to be presently followed by the Canning clauses of enslavement and other restrictive clauses of Castlereagh. These were postponed as a matter of parliamentary tactics till the last stages of Committee that they might not be sifted. But they were at length published.

Not merely did the Crown assume a restrictive power or veto on the appointment of bishops, but a complete control also of all correspondence with Rome; and, worse still, all this business was to be in the hands of a Commission, consisting of a Protestant Secretary of State, some Catholic Peers and rich Commoners, some Protestant Privy Counsellors, and, by way of giving a zest to the work, one Catholic Bishop to represent the authority they were chosen to flout. The Bill was introduced on April the 30th, and Milner was at his post

on May the 18th, as soon as the Canning clauses were in print. To his request whether the Vicar Apostolic of the London District, who had succeeded Dr. Douglass, would join him in opposing these clauses, his brother prelate begged leave to state that he did not know what the Canning clauses were. These restrictions were printed again together with others proposed by Lord Castlereagh, and on Friday, May the 21st, again Milner made the same request, but this time without receiving any reply whatever. He thereupon drew up his *Brief Memorial* for circulation among the members, pointing out in a few paragraphs how opposed the clauses were to the nature of the Catholic Church and the duty of its members, how wholly unnecessary these were to secure the loyalty of its bishops, how ready these were to engage under any obligation of oath or penalty not to correspond with or receive correspondence from Rome on any political subject whatever, predicting that the clauses, if carried, would inevitably lead to religious persecution, and adding that he was speaking the mind of the Irish bishops who were to meet on the 26th for formal discussion of the Bill and its supplementary provisions. The handbill was written, printed, and in part distributed among members on the same day, Friday, May the 21st. On Saturday, in his anxiety to draw from the prelates in London a clear judgment on the Bill, he succeeded in learning where he might meet them. They, and other respectable company, would be together on Monday, the 24th, not in Synod to discuss the Bill, but, strange to relate, at a meeting of the New Bible Society. Milner attended, and having again declined to have any part in the society then in session, stated the purpose of his coming.

He waited on them at the invitation of a noble lord there present, in order that the bishops might instruct the lay personages assembled what was their judicial sense of the Bill. Not being able to raise any discussion, he went

more directly to his purpose, and read from a paper the following questions: First, is there anything contrary to the integrity or safety of the Catholic doctrine contained or involved in the Bill now before Parliament? Secondly, can a Catholic bishop or layman conscientiously accept of or act under the Commission proposed by the Bill? Thirdly, is not an English Vicar Apostolic obliged to speak out openly, so as to be clearly understood by the Catholic public, and especially by the legislature, in opposition to the Bill? One Vicar Apostolic replied that he did not like the Bill for the reasons contained in the Brief Memorial and on other grounds, but that in prudence he would not answer the questions; another had been trying through a member of parliament to get some alterations made in the process of appointing bishops, but had not succeeded. And all were agreed that it was now too late to interfere because the Bill was to be read a third time that very day. Upon this, Milner declared his protest: The Bill contained clauses contrary to the integrity and safety of the Catholic religion; — No Catholic bishop or layman could accept a place on the Commission without an act of schism;—No Catholic bishop could take the oath for a commissioner binding him to keep the secrets of the King, without violating his consecration oath to keep in these matters the secrets of the Pope. And he added that if any two of the company had authority to go down and inform Mr. Grattan that the Vicars Apostolic had found clauses in the Bill incompatible with the integrity or safety of the Catholic religion, it would even then be stopped in its progress. But this, he says, was the possible issue of the debate which was most dreaded.

Faith works wonders. It is the one power on earth able to control the over-ruling providence of God which was even then so shaping events that the minds of Protestants, wrapped in whatsoever prejudice, should carry out its purpose when Catholics failed. "When," says Milner, "the assembly of bishops and of noble and

honourable laymen broke up, the success of the Bill, on its third reading, was as confidently anticipated to take place in the course of a few hours as the rising of the sun the next morning. But God was pleased to have mercy on the remnant of His Holy religion in this kingdom, and particularly on the individual Catholics who were blindly rushing forward to the brink of schism." We have seen the result. Milner was a *sagitta electa*, a chosen arrow, to be used with unerring aim. The doors of Parliament were to be opened for noble peers and rich commoners at the price of their faith. But no sooner had the House resolved itself into committee than the Speaker, having left the chair, proposed that the words "to sit and vote in either House of Parliament" should be left out, and on a division carried with him 251 votes. as against 247. Mr. Ponsonby at once declared that without the clause the Bill was not worthy either of the acceptance of the Catholics or of the friends of concession, and moved that the chairman should leave the chair. Thus did providence intervene! The measure was not seen to be unworthy because of an overmastering desire to enter the councils of the nation, and God replied by an *argumentum ad hominem*—an argument suited to their capacity. The Bill was unworthy from the beginning: they at last pronounced it so under stress of this argument.

The resentment of the disappointed was intense. A Vicar Apostolic had defeated the measure; none had doubt of that. Against him from all sides was directed the clamour of reproach. His brethren who would not share in the glory, had some part to bear in the bitter outcry of vengeful feelings. The priesthood held the laity in thraldom! One only bishop had been able to defeat the Cabinet, the Opposition, the Catholic peers and gentry in their enlightened efforts to confer or to acquire Emancipation! They could not see then that one bishop, supported though he was by the people of Ireland and its faithful Hierarchy, could not have done

it unless other powers than those of earth had been with him. *Cadent a latere tuo mille, et decem millia a dextris tuis.* Even still, someone wearing the Catholic name has been found to reproach Milner with delaying Emancipation when he was thus striking down the démon of enthralment. But civil rights need not have been foregone one hour if only the price had been paid. No Catholic needed Emancipation except in so far as he was Catholic. To acquire civil rights at the expense of faith did not need the blood of martyrs nor the labours of confessors such as Milner; but to recover civil equality as a Catholic's right without impairing the liberty of the Church and the integrity of the faith in one tittle—*hoc opus, hic labor.* "After all, we must judge for ourselves in the present case," said Milner to his political friends, "and we clearly see that Emancipation is now held out to us upon no other condition than that upon which we could at all times have emancipated ourselves, a real sacrifice of our religion."

But how would the Board or its busy spirit rid themselves of their passionate resentment? Here was a repetition of 1791 after twenty-two years of labour, and in the very moment of victory. They stood before their Protestant fellow countrymen disgracefully cast back from the breach by the same sovereign hand. Once they had tried to ignore him but he was in their sight when most removed. They had humbly courted Rome to keep him from office: he was appointed to the district in which they had obtained their chief footing. They had detached the other bishops from him; he strove alone and left his brethren without a share in the victory. Either he or they were representative of the Catholic Church in England. But though they had the right discrimination in their hearts, their feelings of disappointment were too tumultuous to admit it. Representing the Catholic Cause they would exclude him from their number. His spirit was not with them, but his name was on their list, and they dearly wished him to be present

while they expunged it, for having circulated, as they said, his *Brief Memorial* and thus caused their fall. He hesitated to attend till two of their number, who were his friends, counselled him to avoid the blow by resigning. It was the one word needed to determine his mind: to have consented would have been to disavow his cause, and he was therefore not missing at the great Meeting called "the Milner-baiting" held on the 29th of May. Possessing his soul in patience he listened to their harangues, heard his sentence of exclusion, and then calmly drew from his pocket a Protest, and read aloud; his *Brief Memorial* was published, not on behalf of the sixty-five persons present, nor of their constituents; they did not represent any other Catholics than themselves. But he had spoken and acted on behalf of thirty bishops and more than five million Catholics, whose religious business he was authorised to transact and who were involved in the Bill. But accepting his sentence of exclusion he moved to the door, and turning round to confront his already discomfited assailants, he cut them to the quick with the calm word of apostolic patience: "I hope you will not turn me out of the Catholic Church nor shut me out of the kingdom of heaven." The Catholic Board never recovered from their discomfiture. The Catholics of Ireland had long known, the Catholics of England knew henceforth, the prophet who had been sent to lead them "out of the house of bondage."

But this section must hasten to a conclusion. How the crafty Secretary of the Board sought redress in Rome; how he used the opportunity of the Pope's absence; how he so prevailed over an old and venerable prelate, who was still in some authority, so as to extract an approval of the Bill, drawing terrible pictures of the bitter doom which otherwise awaited man, woman, and child of the Catholic body in the United Kingdom, who were all to be shipped into exile; how Milner, straight as an arrow, crossed the channel in an open boat, passed through the victorious armies of the allies, and arrived in Rome a few

days after the successor of Peter, from whom also "the chains had fallen off;" how he found the prelate already under reprimand for his unauthorised action, and how, having drawn up a full memorial of the state of Catholic affairs in England, he established his cause, and returned home, confirmed by the Bishop of Bishops as that only one of his brethren in England who had fought the good fight,—to reveal the source of his strength by establishing, under the authority of Pius VII., the Confraternity of the Sacred Heart in its first Shrine of Oscott; this must be taken as said.

By this time the Catholics of England had been educated, and thousands in Liverpool, Manchester, Birmingham, and even in London, had learnt to express their own mind to Parliament, to avow their true leader, and disown those who would barter faith for civil gain. Milner's policy of arriving at emancipation was that of waiting for the inevitable hour, and promoting it in order and detail. Against it was the policy of the lay committee, one of eager haste and sudden consummation. They subordinated all other details to their crowning ambition to enter the Houses of Parliament, which, as being the crown of all other rights and perhaps the least serviceable, occupied a distant place in the vista of Milner's mind. To him, a man of clear view, direct and practical method, and a matchless power of seizing the opportunity of the hour, emancipation presented itself first as a means of giving free course to the action of the Church, next of securing the political rights of the majority, thirdly, of obtaining the rights and privileges of the peers and landed gentry. As to civil rights, he has left on record his judgment that the Catholic Board, as claiming to represent the whole body, should have done its business as well as their own; that they should have laboured to open the ways of industry to their brethren in the middle and lower classes; that they should not, for instance, have refused to promote the elective franchise in order to pursue their own ends; so clear, indeed, was his intuition

of the consequence to them of their selfish policy that, in 1820, he made an evident prophecy. "Nothing is wanting but a man of commanding abilities to snatch the helm of our affairs from the hands that at present guide it, and to gain a Bill for the relief of the whole body to the disgrace of those personages who have an hereditary claim to veneration." Such a man was found in O'Connel, and it is worthy of note that it was the elective franchise possessed by the forty-shilling freeholders of county Clare that sent him to knock imperiously for entrance at the doors of Parliament, and that the glorious Act of Emancipation was marred by a preliminary measure depriving the Catholics of Ireland of the franchise so successfully used.

V.

And now, at last, the field is free, and the matter at hand to present to view Oscott in its mission and in its work.

Its claim to be the centre of the Catholic movement would appear merely adventitious, if it had not its roots deep in this period of uprooting and planting. But in exhibiting this, its proper glory, there is no comparison intended with other colleges. It is a just appeal to historical facts and their public development; and towards this development of Oscott these others have all contributed. The great ally of Milner in his conflict with the Committee, whose pen was a flail under which they winced and uttered loud complaints, was the Reverend Charles Plowden, of Stonyhurst. The first of English historians, whom as a youth Milner sent from Winchester to Douay, and whose work, though tinged with the Cisalpine spirit, has wrought so powerfully on the English mind, in extension of his work, was John Lingard of Ushaw. It was Gregory Stapleton, of Old Hall, who consented to prepare the way for Milner in the Midland District, and unobtrusively accomplished his work in

drawing the clergy to unity. And it was the Benedictine Prior of Acton Burnell, to whose friendship and counsel Milner flew for comfort when the Brief from Rome suddenly set before his mind what difficulties his singleness of intention and intrepidity would of a certainty encounter. To each college its own praise, and may their tributary streams soon combine in one current, which shall bear us to the haven of our hopes—a Catholic University!

There may be a disposition in some to speak with hesitation of the rise of Oscott and its relation to the Catholic Committee, imbued as they were with the spirit of schism. But to yield to any such fear would be unworthy of the College, an injustice to Milner, and a hindrance to a conception of our special work, which is the source of progress.

The years 1793 and 1794 are the years of Oscott's origin. When Louis XVI. had fallen under the guillotine, when the French Ambassador had been dismissed from London, and the red-handed Republic had declared war against England, while a thousand of the French clergy were gathering round the new Gothic Chapel of Winchester to hear its priest, John Milner, declare the virtues of their murdered King, the conception of a new Catholic college was rising in the minds of men, both clergy and laity, and almost immediately the name of Oscott was on the lips as the spot whereon their conceptions might find a local habitation and a name. The Catholic body was inspirited by the recent measures of Relief, the Catholic foundations abroad were inevitably to be uptorn, the ages of persecution were drawing to a close, why should not Catholics in England have a foundation of their own? This was a just argument for action, and the Catholic gentlemen who in April, 1792, formed themselves into the Cisalpine Club with distinctly avowed schismatical intentions, were shortly projecting a school for the laity, and the clergymen who had been their allies in the Midland District were projecting a

seminary. It is from the correspondence of the Rev. Joseph Berington, who had just removed from Oscott to Buckland, with the Rev. John Kirk, of Lichfield, both of "the Staffordshire clergy," that we arrive at our earliest knowledge of the College. In the early autumn of 1793 the gentlemen had selected their president, and were waiting for a plan from him. Later in the same autumn the Rev. John Kirk had suggested a seminary for the home education of the clergy, and we find Berington agreeing with him, but having at first some misgiving that Dr. Talbot, the Vicar Apostolic, might not see his way to consent. Within a few weeks Berington did not think the Bishop was in any way averse to it, and would be happy to see Oscott converted to that purpose, and Dr. Bew appointed. Dr. Bew was also the nominee of the gentlemen, and, if other reasons were absent, this would suggest that the two ideas of the home education of the laity and of the clergy were moving in the same minds, and that Oscott as a seminary, though later in the field, was distancing the competitive idea.

The truth is the gentlemen were sadly weighted by their schismatical views and operations, and that sounder minds were hindering their progress. It was not merely or principally the unsuitability of Oscott as a site which hampered them. We learn from Berington that Dr. Douglass had been brought into council with the gentlemen and was holding them back, and it would be affectation to hesitate about the cause. My Lord Bishop of Centuriæ had lately been named with mock solemnity at the head of a schismatical *Protest*, contesting, repudiating, flouting his episcopal authority; and it could hardly have been expected that he would approve, with his eyes open, of the formation of a college to generate such a spirit. And there was one at hand who certainly would keep his eyes open—"his old friend and tried counsellor," John Milner. The issue is at any rate clear, the seminary of Oscott had been determined upon, and was already instituted upon its own plan, while the

gentlemen's school was still hanging, if not undefined as a project, at all events not projected into a definite locality. But whatever objection there might have been against a school under the independent management of the gentlemen, was not maintained against their wish to combine with the existing seminary. Dr. Talbot consented and the seminary, which was already instituted in February, and had received its first church student in May, became a College, and had received its first lay student in August. By November the complete institution was fully on its career, but under a dual government, which had in it the element of its own dissolution. There was of course no element of schism admitted in its organisation as regards the matters of faith, but as regards the internal unity and growth of the College unquestionably there was. The lay gentlemen were to have the control of the lay students, the bishop of the church students, and the same president was to satisfy both masters, differ as they might. Such a scheme could be worked only when one influence yielded to the other, and the gentle spirit of Dr. Talbot, the sweet temper of Dr. Charles Berington, and the tact of Dr. Bew enabled the gentlemen to get on fairly well till 1803. There can be little question that with Dr. Bew the College as a lay school was more in mind than the College as a seminary. From the gentlemen came the subscriptions, in the first place, and they were his governors; and though he was sound in the faith and used his influence as Vicar General to induce his Bishop to submit to the Holy See, he so far supported the Cisalpines as to claim, against the senior Vicar Apostolic, to be the source of spiritual jurisdiction in the District during the vacancy from 1798 to 1800. In accounting for his conduct it must be remembered that the gentlemen, who were the moving spirits of the Cisalpine Club and were busily occupied in fomenting dissension in this district, were at this time the only Governors of the College. And they were being driven to desperation by the sense that Milner was moving

towards their stronghold. His coming presence was casting its shadow before: Rome had already named him as the man for the District, and Dr. Stapleton was only appointed with the understanding that he might withdraw to quieter abodes when he had smoothed the way for another. Evidently it was a troublous time for Oscott.

Much work had, however, been done before 1803. There were already in the College, and had been there for years, youths who were afterwards to be patterns in their different vocations, and conspicuous among them such honourable names as Charles Langdale, Francis Martyn, and Robert Richmond. An overruling Providence had given increase to what had been planted by the Catholic clergy and laity in the quiet hollow under the Coldfield, and had turned the best elements in the leaders of the Catholic laity to very good account. The worst of us are not all bad, and what is good in us God will use for the salvation of souls if there is aught of good-will. Bad and miserable as was the sense which undervalued the work of our colleges abroad—forgot their heroism and sneered at their fruits—it was still a good thing to have the youth of England educated at home. Bad as was the spirit which strove through words and acts of schism to destroy the influence of the Vicars Apostolic, it was a right thing to desire the establishment of a hierarchy with ordinary powers. In other words it is a good thing to be able to substitute normal action for temporary expedients, and under God's Providence the laity in their generosity and enthusiasm were serving Him as instruments to bring about this result.

The work at Oscott was good, but in its government was the germ of dissolution. This became evident when a bishop appeared in the district whose genius and study, whose faith and sanctity, whose administrative faculty and industry, whose indomitable spirit and keen perception of his adversaries' methods, ordained him

ut evellat et destruat, ut ædificet et plantet. In Oscott he came upon some evidences of another spirit than his own. The sanctuary we learn was forthwith reserved for the ministers of the altar, and in other points we see him acting in his own domain of Bishop as a reformer.

Dr. Bew could no longer maintain his ambiguous place; he could not serve two masters; the sense of stability was gone and the College could not thrive. By 1808 it was clear that the dual government must cease; the College had been losing ground till it was not paying its way. The laity were in a false position and must either surrender their power, or surrender their spirit, and the latter course required years of education through bitter disappointments to make it possible. They did therefore what might have been anticipated: they gave over the College to Milner, who was already part owner, and expressed their sense of defeat by leaving upon it the encumbrance of a wretched £600. To him the debt was a real burden; to them it was a ready means of exhibiting their sullen disappointment. Generous as they were, they would not help the commander of the opposite camp in the very home from which they had been ousted. He had captured the stronghold; he could hardly expect them to make good the ruins of the siege. But meanwhile they would willingly find even £1,000 for the director of their operations against him. Ah, well! God's ways are high; "He reaches from end to end mightily, and disposes all things sweetly;" and we are all of us imperfect at the best. The wonder is that with things so frail, and minds so various, and antagonisms so acute, He should at length build up an edifice whose unity embraces the good of all.

Before Milner was in possession, when he was only governor of Oscott as a seminary, he had reaped the fruit of its more sacred labour. From it had gone forth, and in unspeakable joy he had ordained, the first child of its sacerdotal womb, the first priest who had been reared to the priesthood round the altar of an English sanctuary,

since the dread times of Elizabeth. But not till it was called St. Mary's, not till the blessed morn of the Virgin Mother's Assumption in 1808, was it clothed in the mantle, was it informed with the spirit, which are its beauty and strength. Like all men strong in God, Milner was childlike, and as a child's his devotion was tender. He was never more pleased than to hear our Lady's Litany; if, in the houses of the great, he was delighted with the voice of the chief songstress of her day, he must have her sing the Litany, and if none other would or could, he would, as he did, sing *Ora pro nobis.* As he emblazoned that name on the escutcheon of his College, so he breathed into it from his own spirit a tender chivalrous devotion to Mary, which is at once the symbol of its origin, the harbinger of its glory, and the source of its inexhaustible fecundity.

VI.

None was ever more fitted to imbue a college with a right spirit and endow it with hope and with power in days of conflict than was Milner. He had already influenced its fortunes. For five years he had been its Bishop. When he entered upon the care of the vast Midland District and first became its Bishop, his fame was already high and broad within the Church and without, among his friends and before his enemies; his name and his works had passed within the walls of the College, and had exercised that influence which is distinctive of his life—a bracing influence which disciplines as it enlarges, and makes fearless by making simple and lowly. Even at its first foundation his mind plainly had some part in determining its character. The opposition to the scheme of the gentlemen for a separate school was undoubtedly reinforced by Milner, if it did not centre in him; and that they should have had to wait until the seminary was instituted, and should then have been glad to combine their plan with the bishop's already established is, in all

probability; another instance of what had fallen out three years before, when the same gentlemen planned a disastrous scheme for the relief of Catholics, and found it reshaped, rectified, and carried into execution, by the genius and promptitude of Milner.

From whatever point of view the College is regarded, whatsoever should be its constituent qualities, the type of a Founder is seen in Milner. Would you have its alumni earn the bright hour of recreation by concentered application of all the faculties upon their allotted task?—He was incessant in filling his mind and developing his faculties so as to meet with instant and full response the demand unremittingly made upon the Catholic Body to render an account of itself. Nor was he content to appropriate the studies of others; he went to the originals and a big tome was his delight. Would you have the students endowed with that quality which is the mark of genius as it is of true scholarship — the pursuit of high ideals with patient attention to minute details?—He had acquired for himself, by delicate observation and accurate study, the title of Fellow of the Society of Antiquaries before either of his greater works had appeared, or his first battle with the Committee had begun. Would you have the youth committed to your training armed for public life, capable of discrimination, prompt in action, sound of principle and fearless of consequences? His unique career was that of a great Churchman who finds himself thrust into the work of a public politician because he must defend the bulwarks where faith and public policy meet. Would you have their minds Catholic not merely in faith, but in the unity and universality of their survey of all times and events, using the standpoint which only the Catholic Church provides; not subordinating fact to theory, but carefully, truthfully, and boldly embracing all facts as knowing that God's work and His wisdom is to be seen in and through them all? He had studied the science of historic fact, and faithfully and fearlessly illustrated the history of his country, when

Lingard's work was still in the future. In this he was the pioneer of the appeal to antiquity, which inspired Lingard, and Newman, and Wiseman, and Northcote to climb the top of the huge lie that made the Reformation the bar to human vision and logical thought, and having viewed only to possess the captivating realms of truth beyond, find the Church the same yesterday, to-day, and for ever. Would you have the students for the sanctuary sound in all knowledge, simple as children in the acceptance of the Rule of Faith, but bringing to its interpretation a wide knowledge of the Fathers, constant study of scripture, profound application to the objective philosophy of history? His *History of Winchester*, his *Letters to a Prebendary*, his *End of Religious Controversy*, declare him the pattern worthy of all imitation. Would you have them sound in their conception of the spiritual life, and in the midst of public ministerial duty faithful to the cultivation of their own souls? It was this very fidelity in Milner that gave him his keen vision, his indestructible force, his unerring application of his faculties to the wants of his day. Would you have them like all strong men in God's church, so tender that the poor shall run after them, the criminal turn to them for compassion, the feebler sex who have debarred themselves from human protection to follow the Lamb look to them as their wall of defence? In his life the touching example is everywhere found. He was a wonderfully complete man, by nature and grace; and if it be true that he did not stay to polish his style, or trim his words, or adopt the silken manners that happily disguise so much, it must be answered that he had nothing to disguise, that he was a soldier always in combat, with the duty thrust upon him of stripping sheep's clothing from wolves, and steadying the timid till the strangely inconsequent voice made them laugh at the lion's mane. He was the simplest of men, made lovable by humility, terrible only to those who would use talent and place to mislead the simple and confiding. The Catholic Church in England, by God's

providence, concentered all its hopes on him, and he was perforce driven to speak of himself, but he loved to call himself *the writer* to evade his personality. "The writer," he says in words full of meaning, "has spared the feelings and character of his adversaries to the best of his power, with the exception of one domestic enemy of the Church, whom he despairs of reclaiming, and therefore thinks it his duty to disarm."

I love to think of him walking up and down the aisles of the Cathedral under whose shadow by Providence his lot was cast, dropping the beads from his fingers as he thought of the days gone by and forecast the glory of the second spring, reading in the majestic fane the long story of his country's glory, thinking that under such a shelter of co-ordinate beauty even Protestantism ought to keep some partial hold upon the truths of faith, growing indignant with Bishop Hoadley as unworthy in his latitudinarianism even of the name of an Anglican Bishop, conceiving the Chapel of St. Peter which with such loving appreciation of every detail he made to rise beside the great Cathedral in that long-forgotten mediæval style, listening to the whispers of the Past as they breathed along the pillared avenues and made him throb with the echo of all the ages of our Church's glory, even as the lapping of the wave upon the shore makes the heart tremble with the thunder of a hundred seas.

Possibly he had in dim outline a prophetic vision, not merely of the College rising on the "bleak mount," but of the solemn line of a great procession of all orders and ranks of the Church's ministry, each in his normal place and power, culminating in a mitred Archbishop who was wearing the Roman purple made ruddy in the Blood of the Lamb,—who himself had known how to make the voice of the Church sound upon his lips with such commanding power that the camp of the enemy was moved as by an earthquake, and knew again how to appeal to their calmer sense and half convince them of the truth of his mission.

And presently they were seated and the voice of Christ was heard sounding over the waters, and they looked up and lo! high over head in the light of that blessed morn a frail figure, but strangely enthralling face, leading captive every eye, scanning the scene with a prophet's gaze, and looking as one comforted. He too had walked the aisles of the fanes of the ancient faith, and had conceived that the Church which held them should be beautiful as they; and like the keen student of the human frame who from one or other bone can build in imagination and declare the proportions of the whole, so had he seen the remnants of the faith of old, and in his keen vision followed them to their consequence and end and junctures and relations, till he had built up in his imagination an ideal Church, and knew not that it had no substance till he put his lips to its breasts and found them dry—he looked down now upon the assembled Church of this new England, and the Roman Forum was there and Gregory passing by, seeking how he might serve his Lord the more, and there were the Saxon youths looking up into his face, and his face kindling with a new thought as he conceived and uttered in the depths of his strong heart the word of Peter: Silver and gold I have none but what I have I give thee, arise and walk in the faith which alone can set you free;—and all the glories were there of the Church from Augustine to Reginald Pole, no longer coming upon the soul with the aching memory of what had been or the tremor of an expectation too good to be found true, but renewed as the face of the earth when God visits it again in the returning spring. And his voice which led captive the Church of his birth, and with a prophet's power had made the bones with frustrate effort strive to rise upon the plain, now led captive the Church of his Fathers seated at his feet, as it rose and fell with the pure intellectual vibration of a mind which had sounded every depth and found at last no deepest thought of good untrue; till every soul there knew that God had wrought a wonder on the earth, and the dead had lived

again. The mighty truth of that morn had been in Milner's soul, shadowy in outline, but substantial and warm to the touch, and his spirit which had conceived it was there at its birth. And his successor was there rejoicing that God had given him so large a share in bringing to the birth that great issue of three centuries of labour and pain, no longer a Vicar Apostolic, working his way through reproach and enmity till men acknowledged his power, but crowned in honour as the first Ordinary of the See of Birmingham,—whose diocese on that day was being made for ever memorable by the celebration, in his and Milner's college, of the first synod of the restored hierarchy, and by the prophetic voice of the first and noblest of his subjects.

May Oscott cherish its great memories! Ten years after that great day the echoes then awakened were still breathing round its sanctuary and along its cloisters, living and life-giving in the gracious pageantry of heaven's glory which on Sunday and Feast passed along in solemn order to celebrate the eternal Mysteries of Faith. And however little Milner's name was spoken, something there was ever reminding the attentive spirit of his presence; all the great Past which was rooted in his life lived in the thought of him, and found vital form in the presence of many who were carrying forward his work. There was its President telling of the source of the glories of the second spring in the severance of earthly ties borne for Christ's sake, gravely kind with the kindness of one who dare not trust his heart to speak lest we should know too much; there was the Professor of Theology telling of the grace in God's Church with the patient enthusiasm of one who having been borne into a lying system had found the truth which sets the eloquence of the heart free; there was the master who made the lines of Virgil fresh as an English poem, and knew how to save us from the smarting blow of the Prefect with the whip of a kindly sardonic tongue—he, too, one of those who had given up all for Christ's sake;

and presently there came to the College one whose genius in the science of historic fact made him the first counsellor of literary men in the world of history, who, in a now far-distant youth, as he sat in the great church of Durham an exile from the faith, heard the voices of Bede and Cuthbert high above all others, and who, forty years before, had made his fame by telling the origin of the Catholic Church in England and the sanctity of St. Cuthbert in his matchless edition of the historic works of St. Bede.

And with these, other minds as fair with the added grace of those whom the Church has brought up at her own breasts—the Vice-President whom all the world loved because they could not help it; the master whose figure told of the old times when the College was still in the hollow, who made the Greek tongue tell us with unaffected love the deeper thoughts of his soul, and used his native English to send round the hearty joke, or to add even to his grumble the irresistible charm of humour; the professor who studied all things in the spirit of child-like discovery, and made his philosophy the explanation of his own beautiful life; the prefect whose words leapt to his lips with such present vitality as started the dullest into instant and loving obedience: the master who loved the sense of labour even more than the fruit of his work. These and many another kept the memories of old fresh and invigorating, and taught us that the Past is nothing but the past if its memories are not made the living Spring of a brighter Future. *Quod faxit Deus!*

S. H. S.

Our Portraits.

MONSIGNOR SOUTER.

Joseph Henry Souter was born on the 15th of August, 1828. He first came to Oscott in January, 1838, in the last days of the old college. After completing his collegiate and Divinity course he remained in the college for four years as Professor. Thus his first connection with Oscott lasted, with only a slight break, for eighteen years. With the exception of the nine years from 1864 to 1873, in which Mgr. Souter held the Rectory of Banbury, his life, after leaving Oscott in 1856, has been almost wholly spent in the work of education. St. Chad's Grammar School was founded by him; St. Wilfrid's College, Cotton, is his creation. With the presidency of St. Wilfrid's Mgr. Souter inherited a heavy debt and a college wretchedly deficient in accommodation. In ten years he cleared off the debt, built a new wing, and left enough money for his successor to build another. In recognition of his great work at St. Wilfrid's, Mgr. Souter was made a Canon of the Cathedral Chapter of St. Chad's Birmingham. On the retirement of Dr. Acton from the Presidency of Oscott in 1885 Canon Souter became the tenth President. In this year of the College Jubilee—which is also the jubilee of the President's connection with Oscott—the Holy Father has been pleased to honour both the college and its President by making Canon Souter a Domestic Prelate. It is noteworthy that there have been only two Domestic Prelates of His Holiness in this district—Mgr. Weedall, the founder of New Oscott, and Mgr. Souter. Perhaps it is not generally known that the idea of forming the Oscotian Society was originated in a conversation between Mgr. Souter and the late Bishop Amherst.

THE HON. SIR JOHN CHARLES DAY,

JUDGE OF THE COURT OF QUEEN'S BENCH.

(From a Photograph by H. J. Whitlock, New Street, Birmingham.)

OSCOTT PORTRAITS
NO. 23.
The Law.

CARDINAL HOWARD.

EDWARD HENRY HOWARD, grandson of Charles, brother to the 12th Duke of Norfolk, and the son of the late Captain Edward Giles Howard, was born at Hainton, Lincolnshire, on February 13, 1829. At the age of twenty he entered the 2nd Regiment of Life Guards, and in 1852, as officer of that regiment, headed the funeral procession of the Duke of Wellington. In 1853 he left the Army and entered on his Theological Studies in Rome, where he was ordained Priest by Cardinal Patrizi in 1856. In 1857 he was made a Private Chamberlain to Pius IX. Mgr. Howard had cultivated, with great success, the study of Oriental languages, and in 1862 was appointed Secretary of the Commissioners sent to India to arrange the concordat with Portugal. On his return Pius IX., in reward for his services, created him a Prelate. In 1867, Mgr. Howard was appointed vicar to the Arch-Priest of St. Peter's, and in 1872 he was consecrated Archbishop of Neo-Cæsarea and made Auxiliary to the Cardinal Bishop of Frascati. On March 12, 1877, Pius IX. created him a Cardinal Priest, assigning him for his title the Church of SS. John and Paul on the Cœlian Hill. On the occasion of his elevation to the Cardinalate there were great festivities at Oscott, where the Cardinal had studied for seven years. A special address was presented to His Eminence who, in reply, spoke of his education at Oscott as being, after the grace of Baptism, "the foundation-grace of his life." As Cardinal he has taken his full share in the work of the congregations, to five of which, including Propaganda, Propaganda Special for Oriental Rites, and the Index, he is attached. On December 24, 1881, he entered on his high office of Arch-Priest of St. Peter's; thus was he restored to the illustrious Chapter and Clergy of the Vatican Basilica, in which he had formerly served for nearly nine years as Vicar of three successive Cardinal Arch-Priests. In 1884, he was made Cardinal Bishop of Frascati.

BISHOP ILSLEY.

A biography of the Rt. Rev. EDWARD ILSLEY, 2nd Bishop of Birmingham, is, for obvious reasons, simply out of question. His Lordship has but recently taken in hand the arduous task that belongs to his exalted position; and we have no wish to emulate, in their own sphere, the prophets whose prerogative alone it is to forecast the fruits of harvest-time even before the seed has been sown. Affection, it is true, would willingly linger over many pleasing traits in a character of rare large-heartedness and unusually winning. But affection is shy; it prefers to speak secretly and in silent undertones, not through the noisy machinery of a printing-press. We are therefore compelled to restrict ourselves to a bare, cold and formal summary of facts.

Edward Ilsley came to Oscott on the 13th of January, 1853, being then in his sixteenth year. He was thus enabled to take advantage of a full and complete course of Philosophy and Theology, with their kindred branches, before his ordination as priest, which took place on June 29th, 1861. His priestly labours lay chiefly in the heart of the Potteries, at Longton, amid the smoke and toil of a busy district. He seemed buried in his unobtrusive work; but keen eyes were watching him, and so, to the surprise of many, on the foundation of the Diocesan Seminary, in the autumn of 1873, he was appointed its first Rector. On the mission he had gained much insight into the characters of men, and he employed the knowledge in his new sphere of life with abundant fruit. The hearts of the students went out to him; for he studied the dispositions, the hopes and fears and trials of each one individually, and all found light and help in his discerning judgment. On the 15th of November, 1876, he was created a Canon of the Cathedral Chapter, and three years later, in December, 1879, he was consecrated Bishop Auxiliary of Birmingham with the title of Bishop of Fesse. This, we trust, will prove to have been only a state of preparation for a long government of the see of Birmingham, of which he solemnly took possession on the 22nd of March of the present year.

MONSIGNOR STONOR.

Edmund Stonor, the third son of the late Thomas, Lord Camoys by his wife Frances, daughter of Peregrine Towneley, Esq., of Towneley Hall, Lancashire, was born on April 2, 1831. After studying eleven years at Oscott he left for Rome, whence he returned to Oscott in 1854; and in April 1856, he was ordained priest by Cardinal Wiseman in the private chapel at Stonor. He was appointed Cameriere Secreto in 1864, took his degree of Doctor in Canon Law in 1866, and was made Canon of St. John Lateran in 1872. He is also a Protonotary Apostolic and a Domestic Prelate of His Holiness. For a time Mgr. Stonor likewise filled the office of Chaplain to the Papal Zouaves, and was taken prisoner by Garibaldi at Mentana. In recognition of his services in the campaign, Pius IX. gave him a gold medal, which he has presented to the College museum. Nor should we omit to record with gratitude his other gifts to Oscott, which include a complete set of the Commemoration Medals of the Pontificates of Pius IX. and Leo XIII.; valuable paintings, viz., Bishop Amherst, the altar piece in St. George's Chapel (1888), and notably the now well-known and much admired portrait of Leo XIII. by Porta (1879). He has likewise given two large sums of money towards the restoration of the College Chapel.

St. GEORGE MIVART.

Mr. St. George Mivart, the "distinguished zoologist," as Darwin calls him, was born on November 30, 1827, at 39 Brook Street, of evangelical parents. His early school days were passed at Clapham Grammar School, at Harrow School, and at King's College, London. When young he studied architecture with enthusiasm, and at the age of sixteen he made a tour among Pugin's churches, in the course of which he visited St. Chad's, Birmingham. Here he became acquainted with Dr. Moore, the future President of Oscott, by whom he was received into the church in 1844. He was at once sent to

Oscott, where he remained till 1846. In 1851 he was called to the Bar at Lincoln's Inn, and in 1862 he was appointed Lecturer of St. Mary's Hospital Medical School. In 1867 he became a Fellow of the Royal Society, and Vice-President of the Zoological Society in 1869, and again in 1882. Mr. Mivart was elected Secretary of the Linnæan Society in 1874, and in the same year appointed Professor of Biology at University College, Kensington. He received the degree of Doctor of Philosophy from Pius IX. in 1876, and that of Doctor of Medicine from the University of London in 1884.

Since 1864 he has written papers for the Royal Society, the Linnæan Society and the Zoological Society, the bare enumeration of which would cover several pages He is a contributor to the *Encyclopædia Britannica*, and has written in all the leading reviews of England and the United States.

In 1871 appeared Mr. Mivart's *Genesis of Species*—the work which established his position as the leading opponent of Darwin. In subsequent editions of his *Origin of Species* Darwin devoted page after page to dealing with Mr. Mivart's objections; and how keenly he felt their force his recently published "Life and Letters" abundantly testifies. Other works are: *An Examination of Mr. Herbert Spencer's Psychology; Lessons in Elementary Anatomy* (1872); *Man and Apes* (1873); *Lessons from Nature* (1875); *Contemporary Evolution* (1876); *Address to the Biological Section of the British Association* (1879); *The Cat* (1881); *Nature and Thought* (1883); *A Philosophical Catechism* (1883).

CHARLES KENT.

William Charles Mark Kent (better known as Charles Kent), poet, barrister, and journalist, was born in London, on November the 3rd., 1823, and educated at Prior Park and Oscott. He is the grandson of Captain William Kent, R.N., the discoverer of Kent's group, the Gulf of St. Vincent, &c., who died at

Toulon, 1812, while in command of H.M.S. *Union*, one of the grandest line-of-battle ships then afloat. At the age of nineteen he published three series of essays and tales. In 1850 appeared *Aletheia*, with other poems. Lamartine speaks of "les magnifiques strophes d'Aletheia," and the *Athenæum* says it will be "recurred to not only for its beauty of description, but for its pure and elevated philosophy." *Dreamland, or Poets in their Haunts*, was published by Messrs. Longmans in 1862, and at the same time between seventy and eighty minor poems of almost every kind. Of *The Golden Apple* the late Lord Lytton says that it is "rich with exquisite imagery and beauties of poetic expression."

Among his prose works are: *The Vision of Cagliostro* (1847); *The Derby Ministry* (1858), subsequently republished under the title of *Conservative Statesmen; The Gladstone Government*, by a Templar; *A Mythological Dictionary; Catholicity in the Dark Ages*, by an Oscotian; in 1864 *Footprints on the Road* was included by Messrs. Chapman and Hall in the "Select Library of Popular Authors." For five and twenty years (1845-1870) Mr. Kent was editor of the *Sun;* during his editorship he had written more than five thousand leading articles and upwards of ten thousand reviews. From 1874-1881 he edited the *Weekly Register*. Mr. Kent's work, *Charles Dickens as a Reader*, was published simultaneously in England and America. In 1874 the selection and arrangement of the miscellaneous works of the late Lord Lytton was entrusted to him; in 1875 he edited *The Popular Centenary Edition of the Works of Charles Lamb; The Poetical Works of Robert Burns* in 1876; *The Centenary Edition of the Works of Thomas Moore* in 1879; and *The Works of Father Prout* in 1881. *Corona Catholica*, "a gem of scholarship," as it has been called, appeared in 1880.

Mr. Charles Kent has been a contributor to the new edition of the *Encyclopædia Britannica*, the *Dictionary of National Biography*, *Westminster Review*, *Dublin Review*, *Blackwood's Magazine*, *Household Words*, *All the year Round*, *Month*,

Illustrated Review, *Times*, *Graphic*, *Illustrated London News*, *Morning Post*, *Chambers' Edinburgh Journal*, *Bentley's Miscellany*, *New Monthly Magazine*, *Gentleman's Magazine*, *Athenæum*, and a great number of other well-known periodicals.

In 1887 a pension on the civil list was granted to Mr. Kent in recognition of his services as a poet and man of letters.*

AUGUSTUS WELBY PUGIN.

With the name of John, Earl of Shrewsbury, must ever be linked that of AUGUSTUS WELBY PUGIN: the latter as the great genius who gave birth to noble designs that have exerted a most potent influence on the architecture of this century: the former as the munificent patron whose boundless liberality enabled Pugin to give free scope to his genius. Born in 1810, he was, at the age of twenty-seven, Professor of Ecclesiastical Antiquities at the old College; he likewise held this post for some years at new Oscott. His lectures to the students were printed in full in the numbers of the *Catholic Magazine* of the time, and were afterwards published separately. The new College of Oscott bears many traces of Pugin's work: he designed the two lodges —a sketch of one (the Sutton) is given in this volume; he brought together, from English and foreign cathedrals, our fine collection of wood carvings to illustrate his lectures; the costly cabinets and other furniture of the house were designed and put together by him from materials he had collected in his travels; the reredos of the High Altar is entirely of his construction; no better specimen of his church decoration is to be found than that on the roof of the Oscott chapel. Besides many other works, Oscott possesses the first chalice and the first memorial brass designed by Pugin at the time of the Gothic revival. Many of our art treasures are referred to in his *Glossary*. Pugin died in 1852.

* Condensed from the notice in the *Biograph*, January 1882.

JOHN, EARL OF SHREWSBURY.

John, Sixteenth Earl of Shrewsbury, Earl of Waterford and Wexford, Premier Earl of England, Hereditary Lord High Seneschal of Ireland, Knight of the Apostolic Order of S. Gregory, Knight Grand Cross of the Royal Ernestine Order of Saxony, Fellow of the Royal Society, and Member of the Royal Academy of Naples, was born at Grafton Manor on March 18th, 1791, being the second son of John and Catherine Talbot. He ran through the usual course of Catholic studies, partly at college, partly under private tuition, with credit and success. But "it was not his abilities, or his high station, or his illustrious ancestry that constituted his nobility; his virtues ennobled him even more than these; and he must ever be remembered as 'The Good Earl of Shrewsbury.'" On the death of his uncle, the fifteenth Earl of Shrewsbury, in 1827, he succeeded to the title and estates. Rank and fortune, however, made no change in him. He was then and after, as he was before, the same humble, gentle, mortified man, solicitous only to do good and to please God. For five and twenty years he was the munificent protector of Catholicity in England. "His munificence to the Church was unbounded; almost is it startling to record; outstripping the deeds of the early Patrician Senators, and emulating, in fact, the merchant princes of Venice and Genoa, with whom a glorious Church was their policy of insurance, and a costly altar the price of a vow. Our English land is literally studded with his noble erections—cathedrals, convents, monasteries, schools," which will stand for ages as noble records of his piety. He is Oscott's greatest benefactor. "Can I forget," says Mgr. Weedall, "the liberal encouragement he gave when we were raising our extensive College of New Oscott, the interest which he took in its erection, the two hundred paintings which he gave, the presents which he made of ornament and of art, which clothed the walls at once with a Christian character and gave to them the age and solemnity of a hundred years."

MAJOR-GENERAL DORMER.

The Hon. James Charlemagne Dormer, 2nd son of the 11th Lord Dormer, was born January 26, 1834. At the age of seven he came to Oscott, where he remained for ten years. He entered the army in 1853, and was made lieutenant the following year. From June 30, 1855, he served in the Crimea as Adjutant to the 13th Light Infantry, and was present at the siege and fall of Sebastopol, and the battle of Tchernaya, receiving Turkish medal and Medal with Clasp. He also served in the Indian Mutiny, including the relief of Azimghur and the campaign in Gorruchpore in 1858; being afterwards appointed aide-de-camp to Lord Clyde, he was present at the action during the Oude and Trans-Gogra Campaign of 1858. He was mentioned in the despatches, and was rewarded with medal and his brevet of major on June 14, 1859, having been made captain only the preceding March. In 1860, Major Dormer proceeded to China as Assistant Adjutant-General to the Expeditionary Force, and was present throughout the operations of that campaign, including the capture of the Taku Forts and the advance on and entry into Pekin. He was now promoted to an unattached majority, and received Medal with two Clasps. Major Dormer became lieut.-colonel in 1870, and full colonel in 1875. As deputy adjutant-general on the head quarters staff, Col. Dormer served throughout the Egyptian War of 1882, and was present at the reconnaisance in force from Alexandria, the engagements of Tel-el-Mahuta and Kassassin, and in the battle of Tel-el-Kebir. For distinguished service in the field, Col. Dormer was, on November 18, 1882, promoted to be major-general, at the same time receiving Medal with Clasp, 2nd class of the Medjidie, and Khedive's star. He served with the Nile Expedition in 1885 in command of a brigade at Tani, and afterwards of the Nile Field Force. After this he commanded the Dublin district till his appointment as Commander-in-Chief of the Forces in Egypt.

CAPTAIN FEGEN.

FREDERICK F. FEGEN is the son of Frederick James Fegen, R.N., C.B., of Ballinlonty, naval adviser to H.R.H. the Duke of Edinburgh. Last November the Lords of the Admiralty promoted Lieut. Fegen to be Commander, to mark their recognition of his gallant conduct in what has been described "as brilliant and thorough a real sea-dog exploit as ever graced British naval annals" There is no need to repeat the story of his gallant capture of a slave dhow, which is still fresh, and will ever live in the public mind.

JUDGE DAY.

JOHN CHARLES DAY was born at the Hague, on June 20, 1826, being the son of Capt. John Day, of the 49th Regiment, by Emily, daughter of Jan Caspar Hartsinck. His college course was somewhat diversified. From Oscott he went to schools in Italy and Switzerland, and on returning to England, was placed with the Benedictines, at Downside. After graduating B.A. at the London University, he was called to the Bar at Middle Temple, in January, 1849, and joined the Home (now South Eastern) Circuit. He was made Q.C. in 1872, a Bencher in June, 1873, and Judge in 1882, receiving at the same time the distinction of knighthood. For some time he was the editor of the Common Law Procedure Acts, and of Roscoe's Nisi Prius. In 1886 Judge Day was made President of the Special Commission appointed to inquire into the riots at Belfast.

EDWIN DE LISLE.

EDWIN DE LISLE, the 7th son of Ambrose Lisle March Phillips de Lisle, Esq., of Garendon Park and Grace Dieu Manor, by Laura Mary, eldest daughter of the Hon. Thomas Clifford, 4th son of Hugh, Lord Clifford of Chudleigh, was born on June 13, 1853. Having studied at Oscott, with a slight break, from 1863 to 1872, he went to Germany to complete his

studies. In 1874 he translated from the German: *A comparison between the History of the Church and the Prophecies of the Apocalypse.* Besides writing in Periodicals and Reviews, Mr. de Lisle has published several political and polemical pamphlets, *e.g.*; *The Parliamentary Oath* (1883); *Centenary Studies* (1884); *Unreason in High Places* (1886); *The Majesty of London.* In this last brochure Mr. De Lisle detailed a plan for beautifying the Metropolis, which was favourably received in the leading newspapers and reviews. Mr. de Lisle was one of the five Catholic Members returned for English constituencies at the General Election in 1886. Since his entry into Parliament Mr. de Lisle's name has been very prominently before the public in connection with all great political questions. In the House he is a ready and eloquent speaker.

SIR THOMAS ESMONDE, BART.

Sir Thomas Henry Grattan Esmonde, of Ballynastragh, co. Wexford, was born on Sep. 21, 1862, and succeeded his father as the 11th Baronet, in 1876, when he was still in College at Oscott. In 1885, when only twenty-three years of age, he was elected, after a stubborn contest, M.P. for South Dublin County, and re-elected the following year. He is now one of the most conspicuous members of the Irish party. The esteem in which his party hold him is shown by his having been chosen as their special delegate to America. He delivered addresses in Canada, Nova Scotia, Mexico, and from end to end of the United States. The Senate and Congress of Mexico received him with extraordinary honours. The Legislatures of Virginia and Georgia gave him a warm welcome, and Albany bestowed on him the freedom of the city.

JUBILEE HYMN:

WRITTEN BY

THE REV. J. HOPWOOD.

THE MUSIC COMPOSED BY

J. BARRATT.

Jubilee Hymn.

Sons of Oscott, gathered here,
Old and young, from far and near,
With joy your hearts upraise;
And let your voices, loud and free,
Sing Alma Mater's Jubilee!
With thankfulness to God—that He
Hath blessed with many days!

To thee, O Mother! who hast borne
So many sons, and true,
We give, for all, on this great morn
A loyal greeting due!
And proudly sing thy world-wide fame,
And prize thy hallowed name!

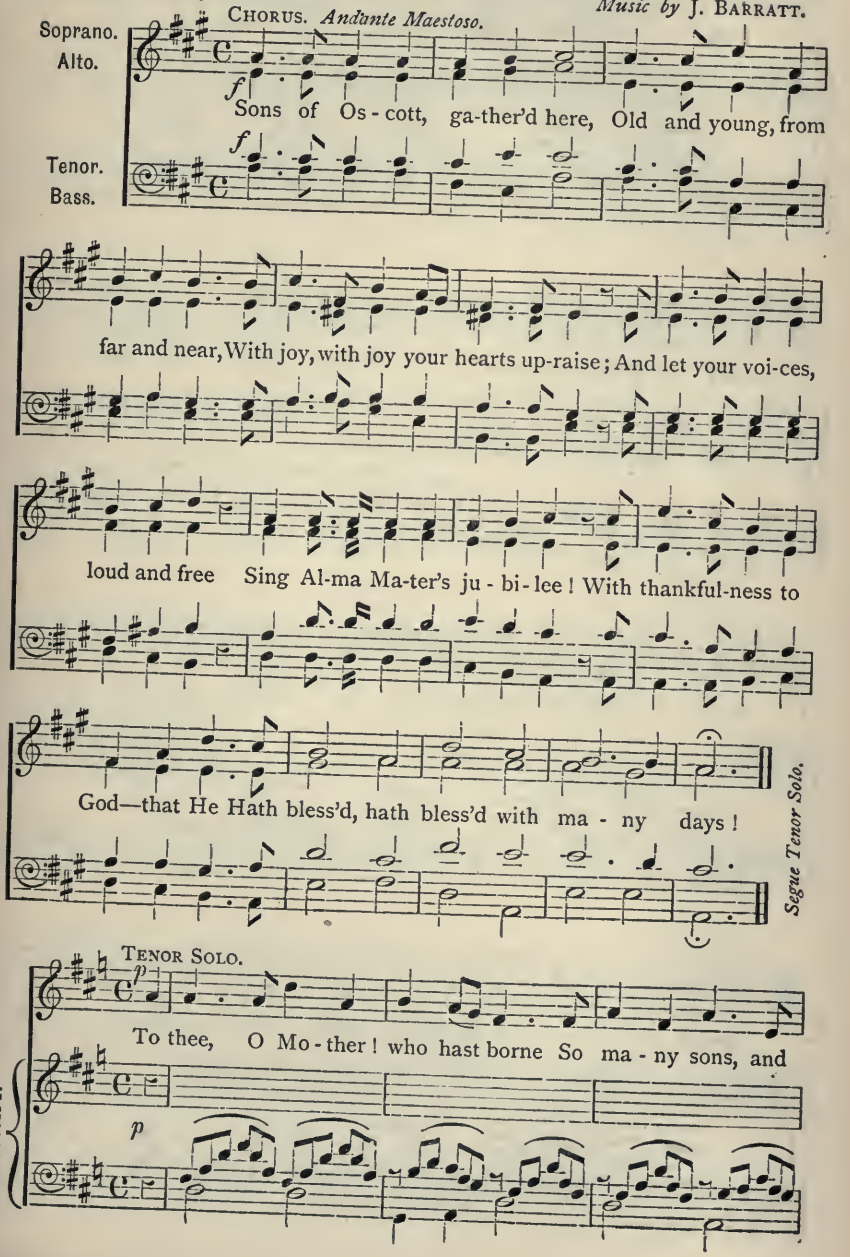
To thee, O Mother! throned above,
Our chosen guardian there,
We offer now our grateful love
For all thy tender care:
Thy sons have e'er been, e'er will be
True and devout to thee!

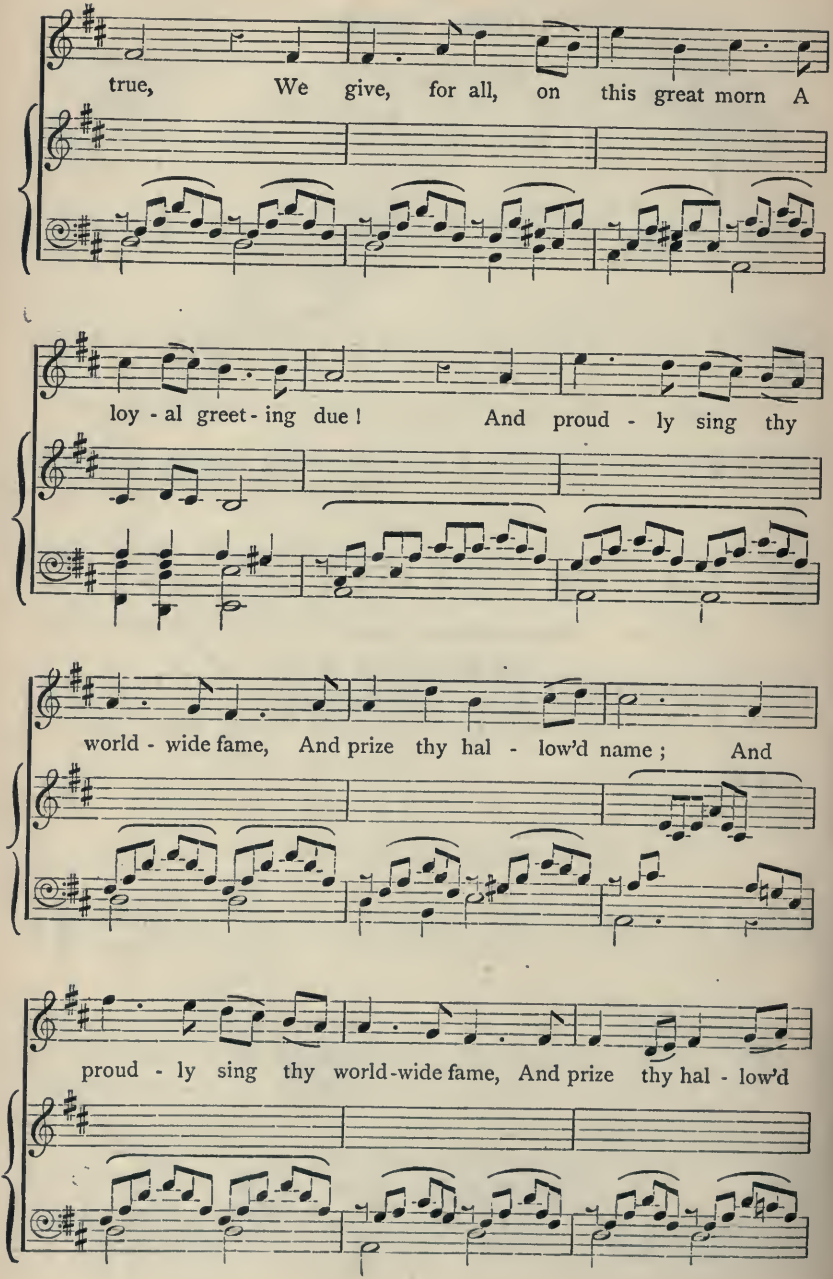
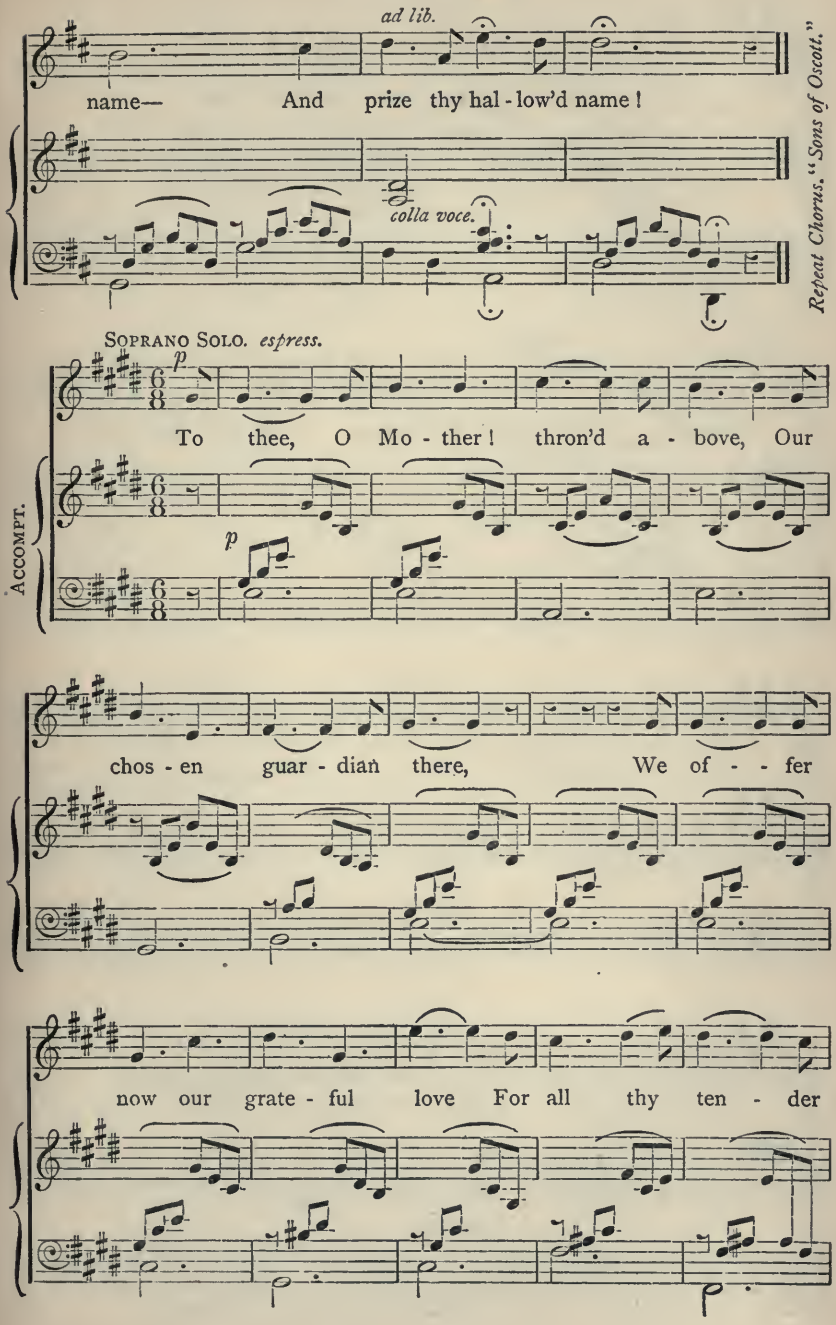
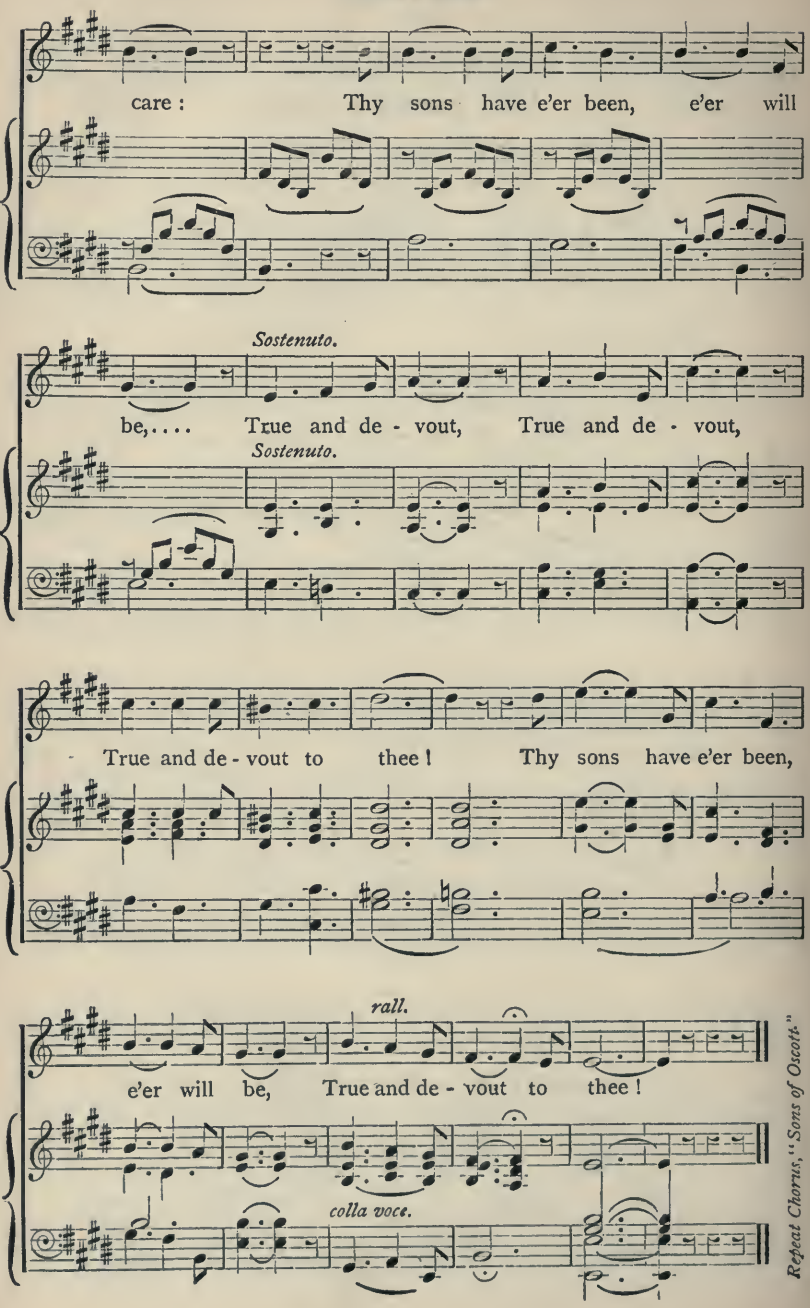
To Thee, O God! whose might divine
Creates, upholds unseen,
We humbly turn: the good is Thine,
Whate'er the good has been!
Thy holy will we praise, adore:
Thy further gifts implore.

Sound your voices louder still,
Welcoming with right good will
This day of happiness;
And lift your hearts to God in praise,
For He hath given length of days,
For He hath blessed us many ways:
May He for ever bless!

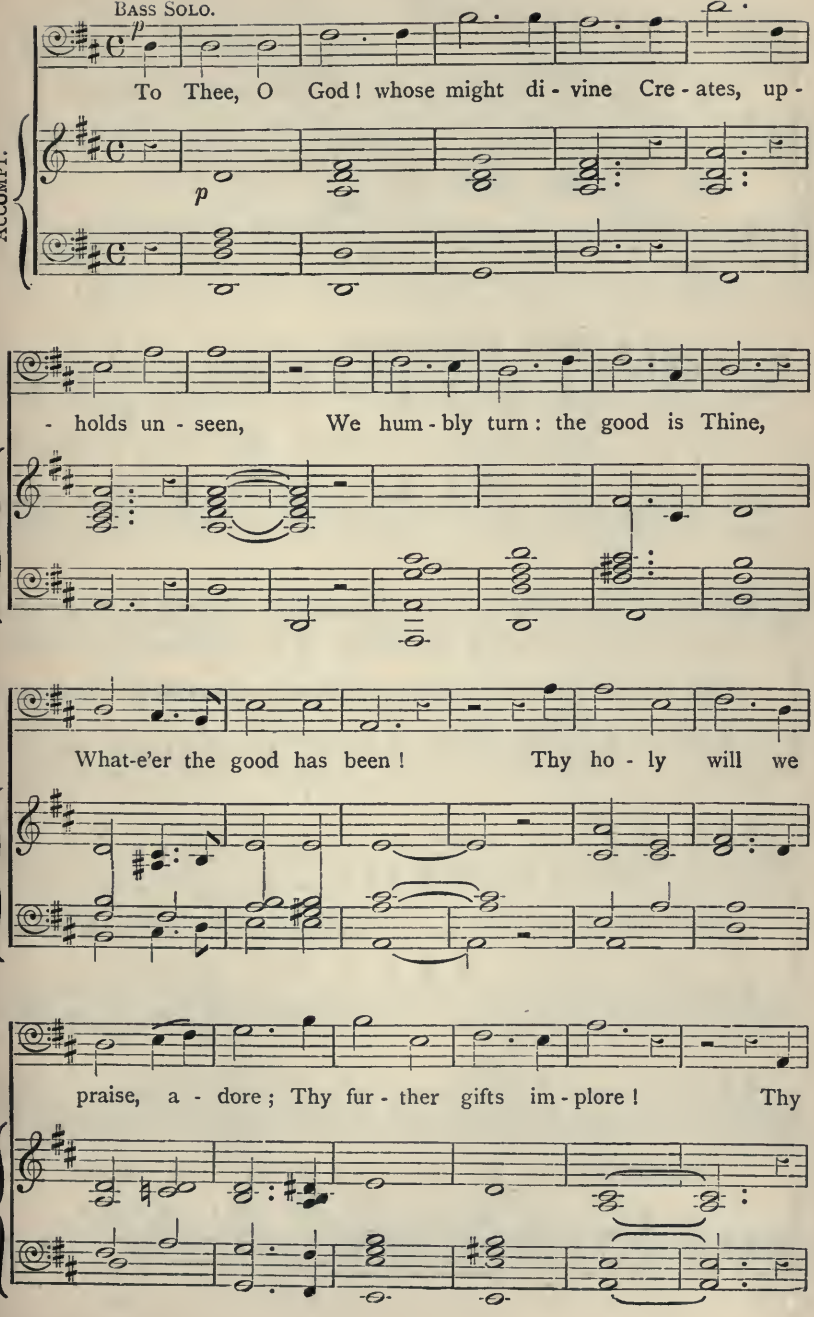
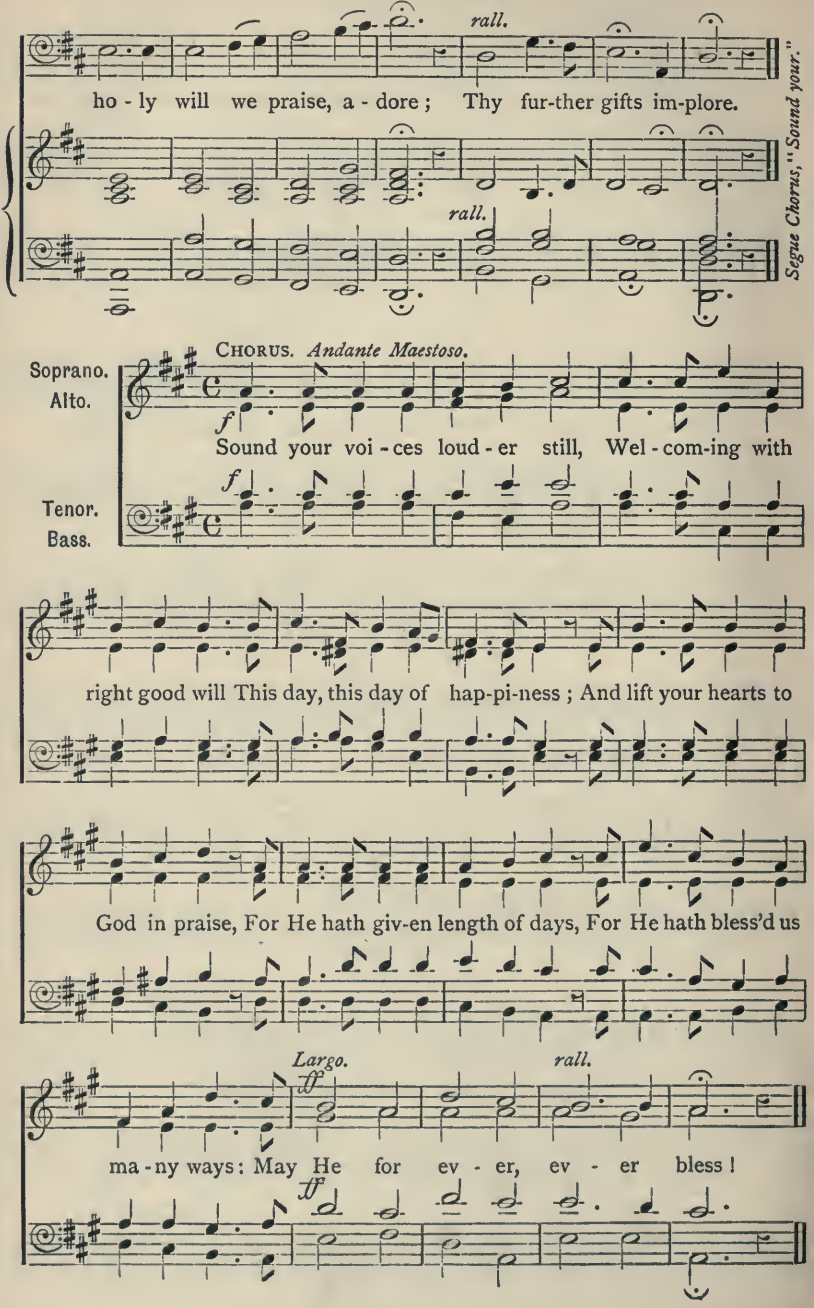
Jubilee Hymn.

Words by Rev. J. Hopwood. *Music by* J. Barratt.


Chorus. Andante Maestoso.
Soprano.
Alto.
Tenor.
Bass.
f
Sons of Os - cott, ga-ther'd here, Old and young, from
far and near, With joy, with joy your hearts up-raise; And let your voi-ces,
loud and free Sing Al-ma Ma-ter's ju - bi - lee! With thankful-ness to
God—that He Hath bless'd, hath bless'd with ma - ny days!
Segue Tenor Solo.
Tenor Solo.
p
To thee, O Mo - ther! who hast borne So ma - ny sons, and
Accompt.
p


true, We give, for all, on this great morn A
loy - al greet - ing due! And proud - ly sing thy
world - wide fame, And prize thy hal - low'd name; And
proud - ly sing thy world-wide fame, And prize thy hal - low'd

ad lib.
name— And prize thy hal - low'd name!
colla voce.
Repeat Chorus. "Sons of Oscot."
SOPRANO SOLO. espress.
p
To thee, O Mo - ther! thron'd a - bove, Our
ACCOMPT.
p
chos - en guar - dian there, We of - - fer
now our grate - ful love For all thy ten - der

care : Thy sons have e'er been, e'er will
Sostenuto.
be,.... True and de - vout, True and de - vout,
Sostenuto.
True and de - vout to thee ! Thy sons have e'er been,
rall.
e'er will be, True and de - vout to thee !
colla voce.

Repeat Chorus, "Sons of Oscot."


Bass Solo.
p
To Thee, O God! whose might di - vine Cre - ates, up -
Accompt.
p
- holds un - seen, We hum - bly turn: the good is Thine,
What-e'er the good has been! Thy ho - ly will we
praise, a - dore; Thy fur - ther gifts im - plore! Thy

rall.
ho - ly will we praise, a - dore; Thy fur-ther gifts im-plore.
rall.
Segue Chorus, "Sound your."
CHORUS. Andante Maestoso.
Soprano.
Alto.
Tenor.
Bass.
f
Sound your voi - ces loud - er still, Wel - com-ing with
right good will This day, this day of hap-pi-ness; And lift your hearts to
God in praise, For He hath giv-en length of days, For He hath bless'd us
Largo.
rall.
ff
ma - ny ways: May He for ev - er, ev - er bless!

EDWIN DE LISLE, F.S.A.,

M.P. FOR MID-LEICESTERSHIRE.

(From a Photograph by Lombardi & Co., 13, Pall Mall East.)

OSCOTT PORTRAITS
NO. 24.
Members of Parliament.

APPENDIX.

[The following is a complete list of the Boys and Masters who have been at either the Old or the New College. In a work of such magnitude errors and omissions will almost of necessity occur. Of a large number of the students we have no knowledge whatever after they left school ; the names of these are given, followed merely by the dates at which they came to Oscott and left. We shall be grateful for any corrections or suggestions so that, should a Second Edition be demanded, it may be shorn of the many imperfections that disfigure its predecessor.

We deeply regret our inability to realize the promise we had held out of publishing a chapter on Oscotian Bibliography. Although material has been collected sufficient to cover one hundred pages, there are still so many gaps and imperfections that we have deemed it advisable to suspend publication till Christmas, when, we trust, we shall be able to present the bibliography in a fairly complete form.]

List of Superiors, Masters and Students.

PRESIDENTS.

Rev. JOHN BEW, D.D. ...	... Feb., 1794 — June, 1808
*Rev. THOMAS POTTS ...	... Aug., 1808 — Dec., 1815
Rev. JOHN FRANCIS QUICK ...	... Jan., 1816 — Aug., 1818
†Rev. THOMAS WALSH ...	... Aug., 1818 — May, 1825
‡Rev. HENRY WEEDALL, D.D.	... May, 1825 — June, 1840
Rt. Rev. NICHOLAS WISEMAN, D.D.	Sep., 1840 — Sep., 1847
Rev. HENRY F. C. LOGAN, D.C.L. ...	Sep., 1847 — Sep., 1848
Very Rev. JOHN MOORE, D.D.	... Sep., 1848 — July, 1853
Rt. Rev. Monsignor WEEDALL, D.D.	July, 1853 — Nov., 1859
Very Rev. GEORGE MORGAN, D.D....	Dec., 1859 — July, 1860
Very Rev. J. SPENCER NORTHCOTE, D.D.	July, 1860 — July, 1877
Very Rev. JOHN HAWKSFORD, D.D.	July, 1877 — Oct., 1880
Very Rev. EDWARD ACTON, D.D. ...	Oct., 1880 — Dec., 1884
Very Rev. JOSEPH HENRY SOUTER ...	Jan., 1885 —

* In December, 1815, Mr. Potts was incapacitated from holding the office of President, but was allowed the nominal title till his death, Dec. 5, 1819.

† In reality Mr. Walsh was President till the Summer of 1822. After the Summer Vacation, he changed places with Dr. Weedall, but retained the nominal title till his Consecration, May 1, 1825.

‡ In June, 1830, Dr. Weedall retired temporarily from the management of the College ; during his absence, the Rev. William Foley became his *locum tenens* till Sept., 1831, and the Rev. Robert Richmond, from Sept., 1831, to Dr. Weedall's return, Dec. 6th of the same year.

VICE-PRESIDENTS.

Rev. Thomas Potts	Nov., 1794 — Aug., 1808
Rev. Thomas Walsh	Aug., 1808 — Aug., 1818
Rev. Henry Weedall	Aug., 1818 — May, 1825
Rev. John Abbot	May, 1825 — June, 1830
Rev. Robert Richmond	Aug., 1830 — Apr., 1838
Rev. William Wareing	Apr., 1838 — Sep., 1840
Rev. Henry F. C. Logan, D.C.L. ...	Sep., 1840 — Mid., 1846
Very Rev. George Morgan, D.D....	Mid., 1846 — Sep., 1847
Very Rev. Rodolphus Bagnall ...	Sep., 1847 — Xmas. 1859
Very Rev. J. S. Northcote, D.D....	Jan., 1860 — July, 1860
Rev. W. Grosvenor	Nov., 1860 — Nov., 1862
Rev. Edmund Knight	Nov., 1862 — Mid., 1877
Rev. William J. Greaney	Mid., 1877 — Oct., 1880
Rev. Joseph J. Daly	Oct., 1880 — Xmas. 1884
Rev. John Caswell	Jan., 1885 —

PREFECTS OF DISCIPLINE.

Rev. Richard Hubbard	1813
Rev. William Wareing	
Rev. Thomas McDonnell	
Rev. Solomon Strongitharm	
Rev. George Jinks	
Rev. William Richmond	
Rev. William Foley	Mid., 1822 — Mid., 1823
Rev. Thomas Lawrence Green	
Rev. Edward Huddleston	
Rev. Rodolphus Bagnall... ...	Mid., 1825 — Xmas. 1826
Rev. John Gascoyne	Jan., 1827 — Sep., 1827
Mr. Thomas Guinan	Sep., 1827 — 1829
Mr. Richard Phelan	1829 — 1843
Rev. Thomas Revill	1843 — Nov., 1844
Rev. Thomas L. Green	Nov., 1844 — Jan., 1847
Rev. James Bond	Jan., 1847 — Xmas. 1849
Rev. Joseph Kelly...	Jan., 1850 — Aug., 1852
Rev. Thomas Telford	Aug., 1852 — Jan., 1853

Rev. Thomas Duckett ...	... Jan., 1853 —	Feb., 1860
Rev. Walter Martin ...	... Feb., 1860 —	Xmas. 1864
Rev. William M. Stone ...	... Jan., 1865 —	Mid., 1868
Rev. Charles Malfait ...	... Mid., 1868 —	Mid., 1870
Rev. Joseph Robinson ...	... Mid., 1870 —	Mid., 1872
Rev. Charles Ryder ...	... Mid., 1872 —	Xmas. 1872
Rev. Vincent O. Holcroft	... Xmas. 1872 —	Feb., 1873
Rev. Edward Scanlan ...	... Feb., 1873 —	Apr., 1876
Rev. William M. Stone ...	... Apr., 1876 —	Apr., 1879
Rev. John Ullathorne ...	... Apr., 1879 —	Oct., 1879
Rev. Francis Hopkins ...	... Oct., 1879 —	Xmas. 1880
Rev. William Sutherland	... Jan., 1881 —	Xmas. 1883
Rev. Frederick Williams...	... Jan., 1884 —	Apr., 1888
Rev. Michael F. Glancey	... Apr., 1888 —	

PROCURATORS.

Mr. Sisson	1795 —	1800
Mr. Yates	1800 —	1802
*Rev. John Francis Quick...	... Aug., 1808 —	1818
Rev. William Foley	1818 —	Oct., 1823
Rev. Robert Willson ...	... Oct., 1823 —	May, 1825
Rev. Thomas L. Green ...	... May, 1825 —	Apr., 1828
†Rev. John Gascoyne ...	... Aug., 1828 —	Apr., 1832
Rev. Francis Cheadle ...	... Apr., 1832 —	Aug., 1834
Rev. John Nickolds ...	... Aug., 1834 —	Mid., 1844
Mr. George Mann	... Mid., 1844 —	Aug., 1846
Rev. Rodolphus Bagnall...	... Aug., 1846 —	Oct., 1847
Rev. Richard Phelan ...	... Nov., 1847 —	Jan., 1848
Mr. John Fowler	... Jan., 1848 —	Aug., 1849
Rev. Thomas Simkiss ...	... Aug., 1849 —	June, 1853
Very Rev. Henry Richmond	... July, 1853 —	Xmas. 1860
Rev. Charles Pearson ...	... Xmas. 1860 —	Oct., 1866
Rev. Vincent O. Holcroft	... Oct., 1866 —	Xmas. 1881
Rev. Joseph J. Daly ...	... Jan., 1882 —	Xmas. 1884
Rev. Louis Spencer ...	... Jan., 1885 —	

* The President kept the accounts from 1802-1808.

† The Rev. R. Bagnall kept the accounts from April to August, 1828.

PROFESSORS OF THEOLOGY.

Rev. Thomas Potts	1794 —	1815
Rev. John Francis Quick	Jan., 1816 —	Mid., 1818
Rev. Henry Weedall	Sep., 1818 —	Xmas. 1824
*Rev. John Abbot	Xmas. 1825 —	Mid., 1830
Rev. Robert Richmond	Mid., 1830 —	
Rev. James Waterworth	—	Jan., 1834
Rev. William Tandy, D.D. ...	Jan., 1834 —	1836
Rev. Francis Cheadle	1836 —	Apr., 1840
Rev. Timothy O'Connell, D.D. ...	Apr., 1840 —	Sep., 1842
Rev. John Pagani, D.D.	1842 —	Aug., 1843
Rev. George Errington, D.D. ...	Aug., 1843 —	1847
Rev. L. Acquarone, D.D.	1847 —	1848
Rev. Peter A. Davies	Nov., 1848 —	Mid., 1849
Rev. John Moore, D.D.	1849 —	1853
Rev. George Morgan, D.D. ...	1851 —	1859
Rev. Charles Meynell, D.D. ...	1860 —	1861
Rev. Henry Walker, M.A. ...	1861 —	1863
Rev. Henry B. Davies	1863 —	1865
Rev. Edmund Knight	1865 —	1877
Rev. William H. Bodley, M A. ...	1863 —	1870
Rev. Charles Malfait	1870 —	1872
Rev. James O'Hanlon	1872 —	Mid., 1877
Rev. William Barry, D.D. ...	Sep., 1877 —	Nov., 1880
Rev. Bernard Koper, D.D. ...	Oct., 1881 —	Feb., 1885
Rev. John McIntyre, D.D. ...	Sep., 1880 —	Apr., 1884
Rev. Frederick W. Keating ...	Apr., 1884 —	Mid., 1887
Rev. John McIntyre, D.D. ...	Apr., 1885 —	Mid., 1886
Rev. Victor J. Schobel, D.D. ...	Sep., 1886 —	
Rev. John Hopwood	Oct., 1887 —	

* There seems to have been no special Professor of Theology in the year 1825. Dr. Husenbeth taught for about a fortnight, and then resigned the post.

PREFECTS OF STUDIES.

Rev. John Moore	—	1839
Rev. James Brown ?..	1839 —	1844
Rev. George Errington, D.D. ...	1844 —	1847
Rev. Bernard Smith, M.A. ...	1847 —	1848
Rev. Thomas Flanagan	1848 —	1850
Rev. Joseph Kelly...	1850 — Mid.,	1853
Rev. Thomas Flanagan	Mid., 1853 — Mid.,	1854
Rev. Joseph Kelly...	Mid., 1854 — Apr.,	1858
Rev. Thomas Flanagan	Apr., 1858 — Mid.,	1859
Rev. Henry B. Davies	Mid., 1859 — Mid.,	1863
Rev. John Hawksford	Mid., 1863 — Mid.,	1868
Rev. William M. Stone	Mid., 1868 — Nov.,	1870
Rev. John Hawksford	Nov., 1870 — Mid.,	1877
Rev. Francis Hopkins	Mid., 1877 — Oct.,	1879
Rev. John Caswell	Oct., 1879 — Xmas.	1880
Rev. Francis Hopkins	Jan., 1881 — Xmas.	1881
Rev. John Caswell	Jan., 1882 — Mid.,	1883
Rev. William M. Stone	Mid., 1883 —	

Those whose names are preceded by an asterisk received no part of their education at Oscott. The dates in parentheses indicate length of time at Oscott.

CARDINALS.

Howard, His Eminence Edward Cardinal, Bishop of Frascati, (Jan. 17, 1841, Xmas. 1847), ordained Priest in 1855; Domestic Prelate of His Holiness; Vicar of the Patriarchal Vatican Basilica; Consultor of the Sacred Congregation of Propaganda for Oriental Rites; Referendary of the Signature of Justice; Doctor in Theology; Doctor in Canon Law; consecrated Archbishop of Neocæsarea, and Coadjutor to the Cardinal Bishop of Frascati, July 7th, 1872; Arch-Priest of St. Peter's; created and proclaimed Cardinal Priest, 1877; Cardinal Bishop of Frascati, 1884.

*__Wiseman,__ His Eminence Nicholas Cardinal, b. 1802; ordained March 19, 1825; President (1840-7); Bp. of Melipotamus 1840; transferred to the London District 1847; Archbishop of Westminster Sep. 29, 1850; created Cardinal Sep. 30, 1850; died Feb. 15, 1865.

BISHOPS.

Amherst, Right Rev. Francis Kerril (Aug. 18, 1830–Mid. 1838) (May 1841-1846) (1847-1852) (1855 to Oct. 1856); ordained Priest June 6, 1846; consecrated Bishop of Northampton July 4, 1858; translated to Sozusa 1880, died Aug. 21, 1883.

Bagshawe, Right Rev. Edward Gilpin (Sep. 1838-Mid. 1846); ordained Priest March 6, 1852; consecrated Bishop of Nottingham, Nov. 12, 1874.

Brown, Right Rev. James (Aug. 1826-Jan. 1845); ordained Priest Feb. 18, 1837; consecrated Bishop of Shrewsbury, July 27, 1851; died Oct. 14, 1881.

Bryan, Right Rev. Thomas (Sep. 1838-Mid. 1841); consecrated Bishop of Cartagena, January 25, 1885.

Butler, Right Rev. Anthony, S. J. (Oct. 1847-Mid. 1849); ordained Priest Jan. 1, 1872; consecrated Bishop of Mellipotamus, Vicar-Apostolic of Demerara, 1878.

***Errington,** Most Rev. George; Prefect of Studies (1843-1847); consecrated Bishop of Plymouth, July 25, 1851; Archbishop of Trebizond, 1855; died Jan. 19, 1886.

Ilsley, Right Rev. Edward (Jan. 1853-Mid. 1861); ordained Priest June 29, 1861; consecrated Bishop of Fesse, Dec. 4, 1879; Bishop of Birmingham, Feb. 17, 1888.

Knight, Right Rev. Edmund (Feb. 1839-Mid. 1843); ordained Priest Dec. 19, 1857; Vice-President (1862-1877); consecrated Bishop of Coricum, July 25, 1879; Bishop of Shrewsbury, April 25, 1882.

***Milner,** Right Rev. John, Bishop of Castabala, consecrated May 22, 1803; died April 19, 1826.

Montes de Oca, Right Rev. Ignatius (May 1853-Mid. 1857), consecrated Bishop of Tamaulipas, March 12, 1871; Bishop of Linares, 1880; Bishop of San Luis Potosi, 1884.

Mostyn, Right Rev. Francis (Aug. 1813-Mid. 1816) (Dec. 1822-1828); ordained Priest, March 1, 1828; consecrated Bishop of Abydos, Vicar-Apostolic of the Northern District, Dec. 21, 1840; died Aug. 11, 1847.

***Talbot,** Right Rev. the Hon. Thomas, Bishop of Acone, Vicar-Apostolic of the Midland District, consecrated 1776; died Feb. 24, 1795.

***Ullathorne,** Most Rev. William Bernard, O.S.B., Bishop of Hetalona, June 21, 1846; translated to Central District, July 28, 1848; Bishop of Birmingham, Sep. 29, 1850; appointed Titular Archbishop of Cabasa, April 27, 1888.

Vaughan, Right Rev. William (Aug. 1827-Jan. 1838), ordained Priest, March 10, 1838; consecrated Bishop of Plymouth, Sep. 16, 1855.

*Walsh, Right Rev. Thomas, Vice-President (1808-1818); President (1818-1825); ordained in 1801; consecrated Bishop of Cambysopolis, May 1, 1825, V. A. of the Central District; translated to the London District July 28, 1848; died Feb. 18, 1849.

Wareing, Right Rev. William (March, 1806 - Mid. 1816), ordained Priest, Sep. 28. 1815; Vice-President (1838-40); consecrated V. A. of the Eastern District, Sep. 21, 1840; Bishop of Northampton, Sep. 29, 1850; translated to Retimo, Dec 23, 1858; died Dec. 26, 1865.

Wilkinson, Right Rev. Thomas (Jan. 1847 - Xmas. 1848), ordained Priest Dec. 23, 1848; Bishop of Cisanum and Coadjutor Bishop of Hexham and Newcastle, 1888.

Willson, Right Rev. William (Feb. 1816 - 1824); ordained Priest, Dec., 1824; consecrated Bishop of Hobarton, Oct. 28, 1842; died June 30, 1866.

PRIESTS.

Abbot, John Canon (Feb., 1817-1830), ordained July 25, 1821; Vice-President (1826-1830); Canon of Northampton; died April 5, 1858.

*Acquarone, L. (1846-1848), Professor of Italian and Theology.

Acton, Edward Charles Canon, D.D., B.A. (Sep. 1853-1858), ordained Sep. 1863; President (Oct. 1880-Xmas. 1884), Canon of Birmingham.

Allen, Samuel Canon (Sep. 1863-1866), ordained Dec. 4, 1870; Canon Theologian of Shrewsbury.

Amherst, William; S. J. (Aug. 1830-1838), ordained Aug. 15, 1859.

Anderson, Joseph (Aug. 1855 - 1858), ordained Aug. 24, 1858; died May 15, 1884.

*Arcanger, A. (1839-1841), Professor of French.

Ashlin, Stephen (Nov., 1849-1855).

Bacchus, John Northcote (Sep. 1867-1868) (1880-1883), ordained Dec. 22, 1883.

Baddeley, Thomas (April, 1812-1815) ordained Sep. 28, 1815; died Feb. 18, 1823.

Bagnall, Rodolphus Canon (Aug. 1816-1828), ordained March 27, 1827; Procurator (1846-7); Vice-President (1847-1860); Provost of Chapter of Birmingham; died Nov. 18, 1883.

Bagshawe John B. Canon, D D. (Sep., 1838 - Mid. 1846), ordained March 15, 1851; Canon Penitentiary of Southwark.

Ball, Anthony (Sep. 1845 - Mid. 1851), ordained Nov. 25, 1855; died Jan. 9, 1879.

Bardet, Tristram (June 1850 - March, 1854), ordained Dec. 17, 1853; served the Mission in the Mauritius, and died Nov. 8, 1884.

Barry, Michael (Sep. 1841-2), ordained Jan. 9, 1842.

Barry, Thomas (Feb. 1863 - June 1864), ordained June 5, 1864; died Sep. 27, 1868.

Barry, William, D.D. (Jan. 1865 - Oct. 1868); ordained May 4, 1873; Professor of Theology (1877-1880).

Bathurst, Stuart Eyre Canon (Jan. 1854 - Sep. 1854), ordained Aug. 24, 1854; Canon of Birmingham.

Beale, Herbert (1885-6), ordained Feb. 6, 1887.

Beck, Luke (April 1837-1840), died July 4, 1874.

Beech, Augustine (Sep. 1875-1882), ordained July 8, 1882.

***Belisy**, Emilius (1843-1845); Professor of French; ordained March 10. 1838; died in 1873.

Benson, William (Aug. 1813-1818), ordained June 16, 1818.

Bent, George (Jan. 1831-1839), ordained March 16, 1839; died Oct. 31, 1871.

Bethell, Augustus Canon (April 1851-1855), ordained Feb. 28, 1863; Canon of Southwark.

***Bew**, John, D.D. (b 1755); President (1794-1808); died Oct. 25, 1829; aged 75.

Bick, Joseph (Aug. 1826-1830), ordained Dec. 18, 1830; died June 25, 1860.

Birks, Henry (1846-7), ordained in 1849; died Oct. 24, 1864.

Blackall, Augustus (Aug. 1873-5), ordained Nov. 7, 1875; died March 11, 1879.

Blackman, William Canon (1860-1), ordained Dec. 17, 1864; Provost of Northampton.

Bleasdale, John, D.D. (1843-4), ordained Aug. 25, 1844.

***Bodley**. William Hamilton, M.A, Professor of Theology (1863-1870).

Bolton, Samuel (1864-7), ordained June 29, 1867.

Bond, James (Jan. 1841-4), ordained Nov. 22, 1846; Prefect of Discipline (1847-50); died Aug. 26, 1887.

Bonus, John, D.D. (1847-8), ordained Sept. 1851.

Bonner, Joseph (Jan. 1863-7), ordained Feb. 17, 1867.

Bowdon, Joseph (Sep. 1794-6), ordained Sep. 5, 1805; President of Sedgley Park (1836-1844); died Dec. 4, 1844.

Bowen, Charles (Jan. 1853-6), ordained July 20, 1856.

Bradshaw, James W., (C.SS.R.) (Oct. 1845-8), ordained Dec. 23, 1848.

***Bricknell,** Gaspar (1795-6); Professor of French; died May 6, 1833.

Broder, Nicholas (March 1871-3), ordained April 12, 1873.

Browne, James William (Sep. 1882-5), ordained Jan. 24, 1886.

Brownlow, John (Aug. 1816-1820), ordained Aug. 23, 1820; died March 4, 1888.

Bunn, Walstan, (Jan. 1839-1841), ordained Mar. 20, 1847. died Jan. 24, 1878.

Buquet, Eugene Canon (Jan.-Oct. 1852) (1859-1860), ordained June 3, 1860; Provost of Shrewsbury.

Burke, David (Jan. 1867-1870), ordained in 1870.

Burns, John (Sep. 1874-1876), ordained March 17, 1877.

Butcher, Edmund (O. C.) (1861), ordained Aug. 8, 1869.

Butland, Benjamin (Aug. 1844-1850), ordained Nov. 30, 1850.

Butler, William (Jan. 1853-1864), ordained March 15, 1862.

Butler, Theobald, (S.J.) (Oct. 1844-1846).

Calman, Alfred John (Sep. 1864-1881), ordained Dec. 21, 1878.

Carton, George (Sep. 1879-1880), ordained July 25, 1880.

Caswell, John (Sep. 1862-1883), (1885-) ordained Sep. 11, 1870; Prefect of Studies (1879-1880) (1882-3); Vice-President (Jan., 1885).

Cavalli, Dominic (O. C.) (1845-6), ordained June 6, 1846.

Challoner, John (Nov. 1812-1815), ordained Sep. 28, 1815; died Dec. 4, 1836.

Chandler, Charles, (S.J.) (1872-3) ordained Sep. 24, 1882.

Chattaway, Arthur L. (Sep. 1875-1877), ordained Sep. 22, 1877.

Cheadle, Francis Canon, D.D. (Aug. 1829-1842), ordained Sep. 20, 1834; Procurator (1832-4); Professor of Theology (1836-40); Canon of Nottingham; died Sep. 23, 1886.

Cholmondeley, Charles Canon (1850-52) (1862-64), ordained Aug. 21, 1870; Canon of Shrewsbury.

Clarke, Charles Cowley (Sep.-Xmas. 1864), ordained Sep. 25, 1881.

Clarke, Monsignor J. J. Canon, D.D. (1856), ordained March 30, 1856; Provost and Vicar-General of Clifton.

Clarke, John (Jan. 1853-1861), ordained March 29, 1861; died Jan. 11, 1875.

Clifford, George (S.J.), (1835-1837), ordained Sep. 28, 1844.

***Coghlan**, Thomas Lloyd, M.A. (Sep. 1866-1872), died Nov. 21, 1873.

Coleman, Patrick (Sep. 1875-1879), ordained April 27, 1879.

Collingridge, Ignatius (1828-1831), ordained Dec. 6, 1831.

Cologan, William H. (Sep. 1863-1866), ordained Sep. 20, 1873.

Corbishley, George (C. SS. R.), (1856), ordained Oct. 18, 1862.

Coxon, Septimus Canon (Aug. 1859-1863), ordained Mar. 15, 1862; Canon of Clifton.

Craddock, Alban (Jan. 1854-1859), ordained April 9, 1859.

Crane, Abraham B. (Sep. 1866-1874), ordained Aug. 9, 1874.

Crewe, Michael (Aug. 1836-1846), ordained Sep. 19, 1846; died April 7, 1850.

Crispin, Neil (Aug. 1846-1854), ordained Dec. 19, 1857; died Jan. 8, 1880.

Dalton, John Canon (1830-1840), ordained April 4, 1840; died Feb. 15, 1874; Canon of Northampton.

Dalton, John P. (1867-1880) (1882-1883), ordained Apr. 23, 1876.

Daly, James C. (1856-1860), ordained Feb. 12, 1860; died June 4, 1864.

Daly, Joseph J. (Dec. 1858-1867), (1880-1884), ordained March 26, 1864; Vice-President (Oct. 1880-Xmas. 1884).

Daniel, Joseph Canon (Aug. 1825-36), ordained Mar. 19, 1836; Canon of Nottingham; died Feb. 26, 1878.

Davenport, Louis (C. SS. R.), (1867-69), ordained Sep. 29, 1884.

Davies, Henry B. Canon (Nov. 1844-Mid. 1865), ordained May 17, 1856; Prefect of Studies (1859-63); Professor of Moral Theology (1863-65); Canon of Birmingham.

***Davies**, Peter (1848-49), Professor of Moral Theology (1848-49).

Davis, George (O.S.B.) (1840-1), ordained June 2, 1855.

Day, James (Aug 1856-Xmas. 1856,), ordained Dec. 12, 1856.

De Betham, Frederick (S.J.) (1840-1), ordained in 1845; died Feb. 9, 1886.

De Burgh, Hubert, M.A. (Aug. 1860-61), ordained Feb. 23, 1861.

Deery, Peter (Sep. 1874-75), ordained Sep. 19, 1875.

Delerue, Amadeus (Jan. 1849-51), ordained Feb. 19, 1853.

Delerue, Edmund (Jan. 1851-52), ordained Dec. 26, 1857.

D'Hooghe, Camille (Sep. 1880-82), ordained June 11, 1882.

Dixon, Joshua (1848 9), ordained Oct. 18, 1849.

Dodsworth, Cyril (C.SS.R.) (1862-63), ordained Oct. 14, 1870.

Doherty, James (Aug. 1851-54), ordained Aug. 24, 1854.

Dolan, Michael (Oct. 1879-81), ordained April 16, 1881.

Douglas, Lord Archibald (1865-66), ordained June 10, 1876.

Dowling, John P. (Aug. 1851-54), ordained June 10, 1854.

Doyle, Arthur (1884-85), ordained April 4, 1885.

Duckett, George (1849-50), ordained June 14, 1851.

Duckett, James (Aug. 1816-20), ordained March 17, 1820; died May 30, 1864.

Duckett, Thomas Canon (Aug. 1846-60), ordained Sep. 22, 1855; Prefect of Discipline (1853-60); Canon of Birmingham.

Duggett, Christopher (1857), ordained June 21, 1857.

Dunne, John K. Canon (1827-28), ordained Feb. 1828; Canon of Birmingham; died Jan. 18, 1881.

Dwane, Michael (Jan. 1859-65), ordained May 27, 1871.

*__Elwes__, Henry (1841-42). Professor of French; died Jan. 1878.

English, Monsignor Edgar, D.D., D.C.L. (Sep. 1861-69) (1872-75); ordained Oct. 14, 1877.

Estcourt, Edgar Edmund Canon, M.A. (1849-52), ordained Sep. 18, 1852; Canon and Œconomus of Birmingham; died April 17, 1884.

Eyre, William (S.J.) (Aug. 1844-47), ordained June 12, 1853.

Faduilhe, Alfred (Aug. 1857-61), ordained June 29, 1861; and served the Mission in the Mauritius.

Fairfax, Francis (Aug. 1829-33), ordained June 1, 1833.

Fauvel, Theodore Canon (April 1823-30), ordained Dec. 18, 1830; Canon of Nottingham; died Jan. 9, 1865.

Fenn, Edward (Jan. 1853-62), ordained Dec. 21, 1862.

Fennelly, William (1855), ordained Dec. 30, 1855; died Nov. 10, 1887.

FitzGerald, John (Sep. 1849-51), died April 8, 1865.

Flanagan, Thomas Canon (Jan. 1833-50), Prefect of Studies (1847-50), (Aug. 1853-Mid. 1854) (Mar. 1858-Mid. 1859); Canon of Birmingham; died July 21, 1865.

Flanagan, Thomas J. (Nov. 1844-53), ordained in 1854; died Nov. 2, 1871.

Fogarty, Patrick (Sep. 1869-71), ordained Aug. 24, 1871.

Fordham, Edwin (O.C.) (1845-47), ordained Sep. 18, 1847; died March 31, 1851.

Formby, Henry, M.A. (1846-47), ordained Sep. 18, 1847; died April 12, 1884.

Fox, Joseph (1827-30), ordained June 5, 1830; died Dec. 10, 1835.

Fox, Thomas Canon (1849-50), ordained in 1852; Canon of Northampton; died Jan. 18, 1881.

Frachon, Clement (1854-55) (Mid. 1856-Xmas. 1856), ordained

Furniss, John (C. SS. R.) (1822-24), ordained June 14, 1834; died Sep. 16, 1865.

Gaffney, Patrick (1873-74).

Galton, Arthur H. (May 1878-80) (1881-84) ordained Dec. 18, 1880.

*__Garroni__, Horatius (1848), Librarian, Professor of Italian.

Gascoyne, John (Sep. 1818-34), ordained March 1, 1828; Procurator (1829-30); died Oct. 9, 1880.

Gates, Robert (Sep. 1818-23), ordained Aug. 22, 1823; died May 27, 1876.

Gavois, Amadeus (July 1853-57), ordained April 19, 1857.

Gibbons, John (1852-56), ordained Dec. 23, 1854; died Jan. 28, 1888.

Giblin, James (1881-82), ordained July 8, 1882.

Giles, Chichele (Feb. 1864-68) (1883-87), ordained May 29, 1887.

Glancey, Michael F. (Sep. 1869-72) (1877-), ordained Dec 22, 1877; Prefect of Discipline, April 5, 1888.

Glenie, John Canon (1850-51), ordained Oct. 26, 1851; Canon of Southwark; died June 23, 1878.

Gloag, Thomas (May 1842-49), ordained Nov. 25, 1855; died July 5, 1865.

Glossop, Samuel (Sep. 1868-72), ordained March 30, 1872.

Golden, Patrick (1858-59), ordained March 30, 1859.

Gore, Henry (Sep. 1887-June 1888), ordained June 29, 1888.

Greaney, William (Aug. 1855-63) (1877-80), ordained May 25, 1863; Vice-President (Sep. 1877-Oct. 1880); Administrator of the Cathedral, Birmingham.

*Green, Henry (1845-47), ordained April 25, 1848; Professor of Classics; died Nov. 23, 1869.

Green, Thomas Lawrence, D.D. (Aug. 1813-28) (1844-47), ordained Feb. 25, 1825; Procurator (1825-28); Prefect of Discipline (1844-47); died Feb. 27, 1883.

Grehan, John (S.J.) (Sep. 1829-36), died May 30, 1865.

Grenside, John (1845-46), ordained in 1846; died Dec. 29, 1867.

Griffin, James Canon (Aug. 1828-44); ordained March 16, 1839; Canon of Nottingham.

Grosvenor, William (1844-51) (1860-62), ordained Sep. 20, 1851; Vice-President (1860-62).

Gubbins, William (1840), ordained June 13, 1840.

Hackett, John (Feb. 1872-73), ordained March 9, 1873.

Haigh, Daniel H., M.A., F.R.S. (1846-48) (1877-79), ordained April 8, 1848; died May 10, 1879.

Hall, Henry (Aug. 1822-30), ordained June 5, 1830; died July 9, 1878.

Hall, Walter (1857-58), ordained March 20, 1858.

Hawksford, John A. Canon, D.D. (Aug. 1850-68) (1870-80), ordained Dec 19, 1859; Prefect of Studies (1863-68) (1870-77): President (July 1877-Oct. 1880), Canon of Birmingham; President of St. Wilfrid's College, Cotton.

Hazeland, Richard (1866-68), ordained Dec. 19, 1868.

*Heider, Conrad (1877-79), Professor of German. R.I.P.

Hendren, Philip J. (Jan. 1852-56), ordained Dec. 20, 1856.

Heneage, Henry Pelham, M.A. (Sep. 1821-25) (Sep. 1841-52), ordained March 11, 1843; died Jan. 3, 1875.

Higgins, John F., M.A. (Jan. 1873-75), ordained Sep. 18, 1875.

Higginson, Nathaniel, M.A. (Sep. 1882-85), ordained Sep. 19, 1885.

Hipwood, Charles (O. Cist.) (Jan. 1853-60), ordained Dec. 22, 1860.

Hodson, Edward (Oct. 1834-41), ordained Oct. 28, 1841; died April 26, 1879.

Holcroft, Vincent O. (Sep. 1864-Xmas. 1881), ordained April 11, 1868; Procurator (1866-81); Œconomus of Birmingham.

Holden, John (S.J.) (Aug. 1823-25), ordained Oct. 6, 1825; died June 30. 1861.

Holden, Patrick (1866), ordained July 26, 1866.

Hawkins, Joseph P. (Jan. 1879-80), ordained Feb. 2, 1884.

Hopkins, Francis (Aug. 1859-69) (Oct. 1874-81), ordained March 27, 1869; Prefect of Discipline (1879-80); Prefect of Studies (1877-79, 1881).

Hopkins, Frederick (S.J.) (Aug. 1859-62), ordained Sep. 23, 1877.

Hopkins, Henry (Aug. 1835-44), ordained Sep. 18, 1847.

Hopwood, John (Sep. 1875-77) (1883-85) (1887-), ordained Dec. 23, 1882; Professor of Theology (Oct. 1887.)

Horgan, Michael Peter (Feb. 1863-65), ordained Oct. 9, 1870.

Hubbard, Richard (Sep. 1809-11), ordained Nov. 14, 1811; died May 23, 1836.

Huddleston, Edward Canon (Feb. 1815-26), ordained March 1826; Canon Penitentiary of Birmingham; died Dec. 17, 1871.

Hulme, Monsignor Benjamin (Sep. 1824-30), ordained Dec. 18, 1830; died Aug. 9, 1852.

Hunter, Evan Haynes, M.A. (March 1862-65), ordained March 11, 1865; died Oct. 7, 1874.

Husenbeth, Frederick Charles Canon, D.D. (Aug. 1814-20), ordained Feb. 25, 1820: Provost and Vicar-General of Northampton; died Oct. 31, 1872.

Ilsley, William (Dec. 1827-36), ordained July 16, 1836; died March 21, 1857.

*__Inhetveen__, John (1862-63), Professor of German.

Ivers, Bernard Canon (1832-35), ordained Sep. 19, 1835; Canon of Birmingham; died June 19, 1880.

Janssens, John (1881-82), ordained June 19, 1886.

Jeffries, George Canon (Aug. 1829-39), ordained March 16, 1839; Canon and Vicar-General of Birmingham; died Oct. 28, 1876.

Jenkins, James (Aug. 1857-60), ordained June 3, 1860; died Feb. 3, 1869.

Jinks, George (Feb. 1815-20), ordained Sep. 21, 1820; died Aug. 29, 1833.

Johnson, Stephen (Jan. 1861-71), ordained Aug. 20, 1865.

Jones, Charles (Aug. 1808-9) (1817-20), ordained April 28, 1820; died Nov. 4, 1827.

Jones, Frederick (S.J.) (Feb. 1871-74), ordained Dec. 6, 1874.

Jones, James Canon (April 1811-22), ordained May 31, 1822; Provost of Nottingham: died May 19, 1861.

Jones, James F. Canon (Jan. 1822-30), ordained June 5, 1830; Canon of Birmingham; died March 27, 1860.

Jones, John (Aug. 1808-15), ordained Sep. 28, 1815; died March 11, 1852.

Jones, Samuel (Aug. 1808-13), ordained March 12, 1813; died Aug. 8, 1833.

Jones, William (Feb. 1809-10), ordained March, 1810; died Aug. 21, 1868.

Kavanagh, Philip (Aug. 1851-54), ordained April 1, 1854; died Jan. 23, 1883.

*__Keating,__ Frederick W., Professor of Theology (1884-87), ordained Oct. 12, 1882.

Keen, Walter (Oct. 1830-40), ordained Dec. 21, 1840; died Feb 7, 1877.

Kelly, Joseph, B.A. (Aug. 1838-47) (Feb. 1849-58), ordained March 3, 1849; Prefect of Discipline (1850-52); Prefect of Studies (1850-53) (1854-58).

Kelly, William (1882-84), ordained Dec. 21, 1884.

Kennard, Charles Canon, M.A. (April 1870-73), ordained Dec. 21, 1872; Canon of Clifton.

Kennedy, John, B.A. (April 1839-45), ordained May 17, 1845; died Aug. 5, 1847.

Kennedy, John (Feb. 1863-66), ordained Oct. 8, 1871.

Kerckhof, Louis (1867-1871), ordained April 8, 1871; died Jan. 15, 1878.

Kirsopp, Francis (Aug. 1837-49), ordained June 2, 1849.

Knight, Arthur (S.J.) (Jan. 1846-51), ordained Sep. 21, 1869.

Knight, Thomas (S.J.) (Jan. 1841-47, ordained Sep. 23, 1866.

*__Köper,__ Bernard, D.D. (Oct. 1881-Feb. 1885), Professor of Theology.

Lahaye, Peter (1851-52), ordained Dec. 21, 1852; died June 19, 1867.

Laken, Thomas (Jan. 1810-17), ordained Oct. 8, 1817; died Sep. 22, 1832.

Lambe, David (1849-53), ordained Feb. 19, 1853; died April 22, 1875.

Lane, Matthias Canon (1839-43), ordained March 11, 1843; Canon of Northampton; died Jan. 26, 1886.

Langdon, Charles B., M.A. (1884-85), ordained Sep. 21, 1885.

Law, William H. (Oct. 1865-77), ordained Aug. 30, 1877; died Feb. 24, 1878.

Leith, Thomas (Aug. 1829-42), ordained Sep. 25, 1842; died June 30, 1873.

Lescher, Edward (1850-52) ordained Feb. 18, 1855.

***Logan,** Charles Francis Henry, D.C.L, b. 1799; (Dec. 1839-48); Vice-President (1840-46): President (1847-48); died Dec. 1, 1884.

Longman, Stephen Canon (Aug. 1838-44), ordained in 1844; Canon of Northampton; died July 25, 1885.

Longman, Thomas Canon, B.A. (Feb. 1834-45), ordained Sep. 7, 1845; Canon and Vicar-General of Birmingham.

***Lorrain,** Nicholas (O.C.) (1843-45), ordained Dec. 19, 1840; Professor of French; died July 11, 1873.

Lynch, Charles (S.J.) (1836-37), ordained

Lynch, Hugh (1854-55), ordained June 10, 1855.

Lyons, Patrick (1867), ordained Dec. 8, 1867.

McCabe, Charles (Sep. 1866-71), ordained Aug. 24, 1871; died April 10, 1883.

McCarrick, Francis (1883-84), ordained Sep. 20, 1884.

McCartney, Edward (1867-70), ordained Sep. 11, 1870.

McCave, James Canon, D.D. (Aug. 1854-58), ordained Dec. 21, 1862; Rector of St. Bernard's Seminary; Canon Theologian of Birmingham.

McDonald, Thomas (Aug. 1851-58), ordained Oct. 28, 1858; died July 2, 1875.

McDonnell, Thomas M. Canon (March 1806-17) (Prefect of Discipline), ordained Sep. 19, 1817; Canon of Clifton; died Oct. 25, 1869.

McElmail, John (1881-82), ordained March 26, 1883.

McGahren, John (Jan. 1853-60), ordained Oct. 7, 1860.

Mackey, Daniel (O.P.) (1866-68), ordained in 1876.

***McIntyre,** John, D.D. (Sep. 1880 - April 1884) (April 1885 - Mid. 1886), Professor of Theology.

McSweeney, Cornelius (Sep. 1877-81), ordained Sep. 11, 1881.

Maguire, Alfred (Jan. 1825 - 30), ordained Dec. 18, 1830; died April 8, 1875.

Maguire, Martin (Oct.-Nov. 1872), ordained Nov. 17, 1872.

Mahoney, William H. (Sep. 1881-84), ordained April 12, 1884.

Malfait, Charles (1862-72), ordained Feb. 1, 1863; Prefect of Discipline (1868-70); Professor of Theology (1870-72.)

Mallac, James (S.J.) (1842-43), ordained

Manby-Colegrave, William (Jan. 1851-57) (1860-62), ordained in 1863.

Mandy, Joseph (O.P.) (Sep. 1864-68), ordained June 11, 1877.

Marsden, John (Aug. 1813-16), ordained Sep. 20, 1816; died March 22, 1824.

Marshall, Henry J. (1845), ordained ; died Aug. 28, 1875.

Martin, Walter (Jan. 1853-65), ordained March 3, 1860; Prefect of Discipline (Feb. 1860 - Jan. 1865); died Feb. 12, 1869.

Martyn, Francis (Aug. 1796-1805), ordained Dec. 21, 1805; died July 18, 1838.

Mason, James Austin (Jan. 1821-25), ordained Dec. 25, 1826; died Oct. 16, 1844.

Mayland, Joseph (1848-52), ordained Dec. 22, 1849.

Meade, Joseph, B.A. (1856-57), ordained

Meager, Alfred (1877-78), ordained Dec. 23, 1876.

Meynell, Charles, D.D. (Aug. 1845-49), ordained in 1856; Professor of Philosophy (1856-70); died May 3, 1882.

Middleton, Robert C., (Sep. 1881-83), ordained Sep. 22, 1883.

Middleton, Warren B. (Oct. 1881-85), ordained April 7, 1885.

*__Miettinger__, Florentine (1856-59), Professor of Music and German; died March 3, 1868.

Miles, George H. (Jan. - Mid. 1884), ordained Sep. 20, 1884.

Millward, John A. (1856-60), ordained in 1861.

Mitchell, John Canon (Aug. 1826-37), ordained Feb. 18, 1837; Canon of Clifton.

Moloney, Timothy S. (1884-85), ordained Aug. 10, 1885.

Montgomery, George, M.A. (1845-49), ordained April 7, 1849; died March 7, 1871.

Moore, Algernon (1864), ordained in 1864; died July, 1880.

Moore, Monsignor Clement Harington, M.A. (1872-75), ordained May 16, 1875.

Moore, James Canon (Sep. 1830-40), ordained April 4, 1840; Canon of Birmingham; died May 29, 1873.

Moore, John Canon, D.D. (Aug. 1821-39), (1848-53), ordained April 7, 1832; Prefect of Studies (1832-39); President (1848-53); Canon of Birmingham; died June 21, 1856.

Morgan, George, D.D. (Sep. 1, 1818), ordained March 1, 1828; Professor of Theology (1849) (1851-59); Vice-President (1846-47); President (Dec. 1859 - July 1860); Canon Theologian of Birmingham; died Nov. 25, 1861.

Morris, Frederick (Aug. 1860-69), ordained March 27, 1869.

Morris, John Brande, M.A. (1846-48), ordained April 8, 1848; died April 9, 1880.

Morris, Walter (Sep. 1866-71), ordained April 8, 1871.

Mostyn, Francis E. (April 1871-79), ordained Sep. 14, 1884, Public Man (Sep. 1878-July 1879), Good Conduct Medal, 1880.

Murphy, Thomas (Feb. 1872-73.)

Nary, James (1861-64), ordained March 26, 1864.

Neave, Richard (Oct. 1870-71), ordained July 12, 1874.

Newton, George (Feb. 1866-Xmas. 1866), ordained in 1869; died Dec. 8, 1886.

Nickolds, Monsignor John (Aug. 1826-44), ordained Mar. 31, 1838; Procurator (1834-44); died Aug. 10, 1886.

*__Nock__, John (Jan. 1881-Mid. 1881).

Norris, Henry (Jan. 1868-Oct. 1874), ordained April 12, 1873.

Norris, John (Aug. 1844-45), ordained March 24, 1847.

North, Joseph Canon (Aug. 1833-35), ordained Sep. 19, 1835; Canon of Southwark; died Feb. 26, 1885.

*__Northcote__, James Spencer Canon, D.D., M.A., b. 1821 (1860-77); Vice-President (Jan.-July 1860); President (July 1860-77); Provost of Chapter of Birmingham.

O'Brien, Walter Page (Nov. 1875-80), ordained March 27, 1880.

*__O'Connell__, Timothy, D.D. (April 1840-Sep. 1842), Professor of Theology.

O'Connell, John (1839-40), ordained R.I.P.

O'Connor, Thomas (Jan. 1830-41), ordained Dec. 21, 1841; died Jan. 26, 1861.

O'Donoghue, Patrick (Sep. 1881-82), ordained Oct. 8, 1882.

O'Hanlon, James Canon (Jan. 1861-65), ordained Aug. 20, 1865; Professor of Theology (1872-77); Canon of Birmingham.

O'Hanlon, James (Sep. 1880-83), ordained Dec. 22, 1883.

Oldham, George Alfred, M.A. (May 1858-60), ordained April 4, 1860; died Oct. 18, 1875.

O'Neill, John (Sep. 1829-34), ordained March 15, 1834.

O'Neill, Hugh (1866-67), ordained Feb. 17, 1867.

Onions, George (Aug. 1861-68), ordained April 20, 1867; died Sep. 6, 1880.

O'Reilly, John (S.J.) (Aug. 1850-57), ordained Dec. 19, 1857, Matric. Lond. Univ., 1850.

O'Sullivan, James (Aug. 1855-63), ordained Dec. 19, 1863; died Nov. 18, 1865.

O'Sullivan John J. (Nov. 1867-69), ordained in 1870; died Jan. 10, 1874.

O'Sullivan, Michael Canon (Sep. 1837-42), ordained Dec. 18, 1847; Matric. Lond. Univ., 1842; Canon of Birmingham.

O'Toole, Aloysius T. (Sep. 1879-Dec. 1880), ordained May 26, 1888, Matric. Lond. Univ., 1882, 43rd in Honours.

O'Toole, Patrick (Sep. 1879-82), ordained July 25, 1887.

***Pagani**, John B., D.D. (O.C.), ordained Dec. 20, 1828; Professor of Theology (1842-43); died Dec. 26, 1860.

Pannier, Bernard (Jan. 1857-60), ordained Feb. 12, 1860.

Pare, Henry J. (1863-66), ordained March 31, 1866.

***Parker**, Joseph (1888), ordained May 22, 1875.

Pate, Robert (Jan. 1866-81), ordained April 16, 1881; Public Man (Sep.-Dec. 1871), Matric. Lond. Univ., June, 1871.

Pearson, Charles (Jan. 1853-67), ordained June 2, 1860; Procurator (1861-66); died May 17, 1868.

Perry, John (1825-34), ordained July 5, 1834; died Sep. 2, 1860.

Petre, Monsignor the Lord (1865-66), ordained May 30, 1874.

Phelan, Richard (Aug. 1828-Jan. 1848), Prefect of Discipline 1830-42; ordained Dec. 23, 1843; died Nov. 18, 1851.

Plancarte, Antonio (Aug. 1856-60) (1861-62), ordained in 1865.

***Potts**, Thomas (b. 1754), Vice-President (1794-1808); President (1808-15); died Dec. 5, 1819.

Pudney, Thomas (Sep. 1881-84), ordained Jan. 18, 1885.

Quick, John Francis, Procurator (1808-18); President and Professor of Theology (Dec. 1815-18); died Aug. 13. 1818.

Ramsay, David Shaw (1866-), ordained in 1867.

Reader, Henry (O.P.) (Sep. 1868-70), ordained Sep. 22, 1878.

Redington, Joseph (O.Cist.) (1863-65), ordained Dec. 24, 1865.

Richardson, Richard (O.C.) (1847-48), ordained June 5, 1852.

Richmond, Henry Canon (Aug. 1816-27), ordained March 27, 1827; Procurator (1853-60); Canon of Birmingham; died Feb. 26, 1867.

Richmond, Robert (Aug. 15, 1796-1806), ordained March 14, 1807; Vice-President (1830-38); died June 20, 1844.

Richmond, William (Aug. 1813-24), ordained June 1824; died Nov. 11, 1848.

Rigby, James (1866-70), ordained Sep. 11, 1870.

Revill, Thomas (Nov. 1830 - 44), ordained June 5, 1841; Prefect of Discipline (1843-44); died Sep. 20, 1878.

Riley, Ferdinand Canon (Aug. 1851-58) (1860-63), ordained April 4, 1863; Canon of Portsmouth; Public Man (Aug. 1856-Jan. 1857; and March - Aug. 1857).

Robinson, James (Feb. 1863-66), ordained July 15, 1866.

Robinson, Joseph (Aug. 1860-72), ordained March 27, 1869; Prefect of Discipline (1870-1872.)

Robinson, Walter Croke, M.A. (Sep. 1872-75), ordained May 16, 1875.

Roskell, Philip G. (April 1870 - 78), ordained June 7, 1884, Matric. Lond. Univ., 1877.

Ross, John Canon (Aug. 1850-57), ordained Feb. 24, 1857; Canon of Shrewsbury.

Ryan, Arthur (Jan. 1866 - 70) (Sep. 1871 - Mid. 1872) (April 1873-76), ordained Dec. 17, 1876; President of St. Patrick's College, Thurles; Public Man (Jan. - July 1869).

Ryan, Hugh (S.J.) (Aug. 1855-62), ordained Sep. 22, 1877; Public Man (Aug. 1859 - Aug. 1860), Good Conduct Medal, 1862.

Ryder, Charles (Jan. 1855 - 63), ordained Dec. 21, 1867; Prefect of Discipline (Mid. 1872 - Xmas 1872), Good Conduct Medal, 1863.

Ryder, Cyril (C.SS.R.) (Jan. 1855-63), ordained Dec. 21, 1867; Public Man (Aug. 1862 - Aug. 1863), Good Conduct Medal, 1863.

Scanlan, Edward (Aug. 1861 - 69), ordained March 27, 1869; Prefect of Discipline (Feb. 1873 - April 1876).

Schmitz, Emilius (1880), ordained March 27, 1880.

Schofield, Richard (1851-52), ordained June 5, 1852.

*__Schobel__, Victor, D.D., Professor of Theology (Sep. 1886-).

Scott, Alexander (1877), ordained Sep. 24, 1881.

Scott, Christopher Canon (Aug. 1855 - 56), ordained April 19, 1862; Canon and Vicar-General of Northampton.

Scott, Edward (April 1886-87), ordained Sep. 27, 1887.

*__Schwers__, Hermann, D.D. (1841-42), Professor of German.

Scratton, James, B.A. (1854), ordained at Rome; died April 7, 1884.

Seager, Ignatius (1868 - 69), ordained Nov. 28, 1869; died Dec. 23, 1870.

Searle, Monsignor Canon (1841-47), ordained April 25, 1843; Canon of Westminster.

*Signini, Fortunatus (O.C.) (Oct. 1842 - June 1843), ordained Oct. 28, 1841 ; Professor of Italian.

Shortland, John Canon, M.A. (Oct. 1853 - 55), ordained Sep. 22, 1855 ; Canon of Plymouth.

Sibthorpe, Richard Waldo, M.A. (Nov. 1841 - 42), ordained May 21, 1842 ; died April 10, 1879.

*Sierp, B. (1874) ; a Professor.

Silvester, Abraham (O.P.) (1863), ordained Feb. 20, 1869.

Simmons, Gilbert (Cong. Paul.) (March 1872-74), ordained

Simpson, Robert (1845 - 46), ordained in 1851 ; died March 24, 1887.

Sing, Monsignor Thomas Canon (Aug. 1824 - 34), ordained July 5, 1834 ; Canon of Nottingham ; died Dec. 12, 1882.

Skerrett, Hyacinth (Aug. 1857-61) (Jan. 1871-74), ordained May 3, 1874.

Slaughter, Monsignor Edward (Aug. 1857 - 59), ordained Jan. 24, 1869.

Smith, Bernard Canon, M.A. (1844 - 47), ordained April 3, 1847 ; Canon of Northampton.

Smith, George (Aug. 1859-68), ordained April 11, 1868.

Sole, Samuel H. (Aug. 1862 - 80), ordained Sep. 11, 1870, Matric. Lond. Univ., 1865.

Souter, Joseph Henry Canon (Jan. 18, 1838 - Mid. 1841) (Aug. 1846-56). ordained March 27, 1852 ; President (Jan. 1885) ; Canon of Birmingham

*Spencer, Hon. George (Father Ignatius) (Cong. Pass.) (May 1839 - Dec. 1846), ordained May 26, 1832 ; died Oct. 1, 1864.

Spencer, Louis (Sep. 1876 -), ordained Dec. 20, 1884 ; Procurator (Jan. 1885.)

Sperling, Alfred M. (April 1872-77) (Sep. 1878-82), ordained April 8, 1882.

Stacpoole, Monsignor the Marquis de (Jan. 1841-42), ordained

Stapleton, Hon. Robert (O.P.) (Sep. 1844 - 53), ordained June 18, 1859.

Stevenson, Joseph, M.A. (S.J.) (Jan. 1870 - 72) (May 1877 - Mid.), ordained April 1, 1872.

Stoker, William (May 1866-71), ordained Aug. 24, 1871.

Stokes, George Frederick Canon, B.A. (Jan. 1870-73), ordained June 7, 1873 ; Canon of Northampton.

Stone, William M. (Aug. 1854-79) (Sep. 1883-), ordained March 26, 1864; Prefect of Discipline (Jan. 1865 - Mid. 1868) (April 1876 - April 1879); Prefect of Studies (1868-70) (1883- .)

Stonor, Monsignor the Hon. Edmund Canon, D.C.L., (April 1841-52) (Sep. 1854-56), ordained April 13, 1856; Canon of St. John Lateran's.

Stothert, J. A. (Oct. 1846-47), ordained May 7, 1848. R.I.P.

Stringfellow, John (March 1857-66), ordained March 31, 1866.

Strongitharm, Monsignor George (Aug. 1849-51), ordained

Strongitharm, Solomon (April 1810-18), ordained March 9, 1818; died March 3, 1827.

*__Sutherland__, William, Prefect of Discipline (Jan. 1881-Dec. 83).

Sweeny, Philip, D.D. (1866), ordained Dec. 19, 1868.

Swift, Robert (Jan. 1841-50), ordained Sep. 21, 1850.

Talbot, Monsignor Hon. George (June 1843-46), ordained June 6, 1846; Private Chamberlain to H.H. Pope Pius IX.; died Oct. 16, 1886.

Tandy, William Canon, D.D. (Aug. 1821 - 26), ordained Jan. 27, 1833; Professor of Theology (1834-36); died Dec. 31. 1886; Canon of Birmingham.

Tatum, George B., M.A. (Sep. 1885 - Mid. 1888), ordained May 26, 1888.

Taylor, Hugh (June 1872-77), ordained Sep. 22, 1877.

Taylor, John (Feb. 1834-42), ordained Aug. 1842; died Dec. 2, 1876.

Tasker, Charles Canon (Aug. 1847 - Mid. 1858), ordained Dec. 20, 1856; Canon of Nottingham.

Telford, Thomas, B.A. (Jan. 1839-52), ordained Aug. 15, 1852; Prefect of Discipline (1852 - 53); Matric. Lond. Univ., 1843; B.A., 1846; died Jan. 4, 1883.

Tempest, Thomas Canon (Aug. 1829 - 33), ordained Dec. 21, 1833; Canon of Nottingham; died Nov. 19, 1861.

Thrower, Henry (April 1847-49), ordained June 2, 1849.

Timothy, William (1872), ordained Feb. 24, 1872.

Torond, Louis F. (186 -67), ordained Dec. 23, 1866.

Trenor, James (Nov. 1854-61), ordained in 1864.

Trenow, Frederick (O.P.) (1850), ordained Feb. 19, 1853.

Trovell, Michael Canon (Aug. 1813 - 20), ordained Sep. 21, 1820; Canon of Shrewsbury; died March 26, 1875.

Tunstall, Charles (Jan. 1823-26), ordained by Bishop Turner; died May 12, 1887.

Tylee, Monsignor William (1866-68), ordained Oct. 25, 1868.

Tysan, Thomas (April 1809-12), ordained Oct. 9, 1812; died Feb. 4, 1867.

*__Ullathorne__, John, ordained Sep. 29, 1872; Prefect of Discipline (April - Oct. 1879.)

Van den Steen, Count (Sep. 1876-82) (Sep 1885-); ordained April 8, 1882.

Van Zeller, Richard (Aug. 1810-25), ordained Feb. 25, 1825; Archdeacon of Oporto; died Sep. 21, 1881.

Vaughan, Edmund (C.SS.R.) (Oct. 1846 - 50), ordained Feb. 22, 1852.

Vaughan, Richard (S.J.) (Aug. 1835-36), ordained in Sep. 1854.

*__Verron__, Albert (March 1864-66), Professor of Classics and Latin.

Wade, Bernard (Sep. 1873-75), ordained July 11, 1880.

Wake, Bernard (Aug. 1862-64), ordained Aug. 8, 1875.

Walker, Henry Martyn, M.A. (Jan. 1847-57) (1861-63) ordained April 5, 1851; Professor of Classics and Moral Philosophy (1851-57); Professor of Moral Theology (Feb. 1861-63); died April 23, 1886.

Walker, John (Jan. 1847-48), ordained Dec. 23, 1848; died Sep. 26, 1878.

Wallace, Arthur J., M.A. (Sep. 1864-68), ordained Dec. 21, 1867.

Walsh, Joseph G. (Sep. 1875-79), ordained April 20, 1879.

Walshe, John (1864), ordained May 15, 1864.

Ward, Bernard (Jan. 1880-82), ordained Oct. 8, 1882.

*__Ward__, Richard Canon, M.A. (1863-64), Canon of Clifton; died Nov. 25, 1869.

*__Waterworth__, James Canon (1830-33), Professor of Theology (1830-33) Canon of Nottingham; died March 28, 1876.

Watson, Edward John, M.A. (Sept. 1877 - 80), ordained Oct. 26, 1879.

Weedall, Monsignor Henry, D.D. (b. 1788) (June 11, 1804-June 1840) (1853-59), ordained April 6, 1814; Vice-President (1818-25); President (1825-40) (1853-59); died at Oscott Nov. 7, 1859; Founder of the New College.

Wenham, John Canon (1847-48), ordained July 20, 1849; Provost of Southwark.

Wheble, John (Aug. 1834-48), ordained Dec. 18, 1847; died Nov. 3, 1854.

Whitehouse, Edward Canon (Jan. 1832-34) (1836-46), ordained June 5, 1841; Canon of Nottingham; died Aug. 3. 1868.

Whitty, Stephen J., B.A. (Jan. 1841-81) (Sep. 1883-); ordained Dec. 18, 1880; Public Man (1845-46); Matric. Lond. Univ., 1844; B.A., 1846.

Williams, Edward (Jan. 1839-44), ordained Sep. 23, 1866; Public Man (1843-44).

Williams, Frederick (Sep. 1876-), ordained Jan. 20, 1884; Prefect of Discipline (Jan. 1884 - April 1888); Public Man (Jan.-Apr. 1880).

Williams, George (Aug. 1854-67), ordained March 26, 1864.

Williams, James Canon, B.A. (Jan. 1856 - Mid.), ordained Canon of Clifton.

Wilson, William H. (Sep. 1872-75), ordained Oct. 3, 1875.

Winder, Reginald (Sep. 1886-87), ordained Nov. 13, 1887.

Winter, Edward (Jan. 1810-16), ordained Sep. 20, 1816; died Aug. 14, 1878.

Wolseley, Robert Cuthbert (O.P.) (Sep. 1862-65), ordained Sep. 18, 1875.

Wyse, John (May 1839-44), ordained April 27, 1851.

Young, Charles (S.J.) (Oct. 1813-5), ordained Aug. 16, 1840.

RELIGIOUS (NOT PRIESTS.)

Coxon, Michael (O.Cist.) (Aug. 1856-58), professed Nov. 1, 1876.

Hairby, Richard (O.Cist.) (Jan. 1849), professed Jan. 6, 1853; died Dec. 24, 1857.

Silvertop, George (O.S.B.) (Sep. 1867-74), professed Apr. 20, 1887; Public Man (Jan.-July 1874).

Manley, George (O.S.B.) (Jan. 1870-73) (1874-79.) drowned whilst skating at Fort Augustus, N.B., Nov. 22, 1880; eldest son of G. Manley, Esq, of Spofforth Hall, Yorkshire.

O'Brien, John, (O.Cist.) (March 1842-43) (Jan. 1846-47), Professed Feb. 2, 1863.

NOBILITY, AND TITLED STUDENTS.

Acton, Rt. Hon. Lord (Sir John Dalberg), 1st Baron, son of Sir Ferdinand Acton, 7th Bart., b. 1834 (May 1843-48), m. Maria Ludmilla, d. of Count Arco Valley, of Munich, Fellow Lond. Univ., 1866; LL.D. Oxford, 1887; LL.D. Camb., 1888.

Bedingfeld, Sir Henry George Paston, 7th Baronet, son of Sir Henry Richard Paston Bedingfeld, 6th Baronet, b. 1830 (1841-42), late Captain West Norfolk Militia, m. Augusta, only child of Edward Clavering, Esq.

Bellew, Rt. Hon. Lord (Patrick Bellew), 1st Baron, son of Sir Edward Bellew, 6th Bart., b. 1798 (Aug. 1810-15), m. Anna Fermina Mendoza y Rios, died Dec. 10, 1866.

Bellew, Sir Henry Grattan-, 3rd Baronet, son of Thomas Arthur Grattan-Bellew, Esq., b. 1850 (Oct. 1873-77), Lieut. 5th Dragoon Guards, m. Lady Sophia Forbes, d. of 4th Earl of Granard.

Blount, Sir Edward Charles, K.C.B., of Imberhorne, brother of Walter Aston Blount, b. 1809 (Aug. 16, 1819-Mid. 1827), Consul at Paris, 1871; m. Gertrude Frances Jerningham.

Blount, Sir Walter de Sodington, 9th Baronet, son of Sir Edward Blount, 8th Bart., b. 1833 (May 1846-52), m. Elizabeth, d. of James Williams, Esq.

Borromeo, Count (Giberto Borromeo), of Isola Bella and Milan (Apr. 1875-78). m. Rosanna, d. of Count Leonardi di Casalino.

Borromeo, Count Guido (Apr. 1875-78).

Boutourlinn, Count (Peter) (Sep. 1870-74).

Boutourlinn, Count Joseph (Sep. 1870-75).

Boutourlinn, Count Augustine (Sep. 1874-75).

Braye, Rt. Hon. Lord (Alfred Wyatt Edgell), 5th Baron, son of Henrietta, 4th Baroness Braye, b. 1849 (1869-70), m. Cecilia, d. of W. Walmesley, Esq.

Burke, Sir John, 2nd Baronet, son of Sir Thomas Burke, 1st Bart., of Marble Hill (1802-5), Colonel in the Army, m. Elizabeth Mary, d. of Rt. Hon. John Calcraft, M.P.; died Sep. 14, 1847.

Burke, Sir Thomas, 3rd Baronet, son of Sir John Burke, 2nd Bart., b. 1813 (Feb. 1824-30), Capt 1st Royal Dragoons, M.P. co. Galway, 1847-65, m. Lady Mary Nugent, d. of 9th Earl of Westmeath; died Dec. 9, 1875.

Burke, Sir John Charles, 4th Baronet, son of Sir Thomas Burke, 3rd Bart., b. 1858 (1872-74), Lieut. 20th Hussars; died Aug. 17, 1880.

Camoys, Rt. Hon. Lord (Francis Robert Stonor), 4th Baron, Lord in Waiting to the Queen, son of the Hon. Francis Stonor, and grandson of the 3rd Baron Camoys, b. 1856 (May 1869-72), D.L., J.P., m. Jessie, d. of R. Carew, Esq.,

Clifford-Constable, Sir Thomas Aston, 2nd Baronet, son of Sir Thomas Hugh Clifford, 1st Bart., b. 1806 (May 1816-22), M.P. Hedon, (Yorkshire), High Sheriff; m., 1st, Marianne Chichester; 2ndly, Rosina Brandon; died Dec. 23, 1870.

Daly, Sir Dominic (1809-12), Secretary Lower Canada, 1827; Governor and Commander-in-Chief of S. Australia, 1861; died Feb. 19, 1868.

Daly, Hon. John George, son of Sir Dominic Daly (1846-54), Magistrate in the Mauritius, Immigration Agent-General for British Guiana; m. a daughter of Sir Allan McNab; died May 31, 1881.

Daly, Hon. Dominic (May 1854-60), Governor of Dent Province, Borneo.

Day, Hon. Sir John Charles (1837-38), son of Charles Day, Esq., of Worcester, one of Her Majesty's Justices of the Court of Queen's Bench, Matric. Lond. Univ., 1843; B.A., 1845.

De la Vega, Count (Narcissus Vistahermosa) (Sep. 1850-54.)

Della Catena, Count (Gerard Strickland) b. 1861, eldest son of Capt. Walter Strickland, R.N., and of L. Bonici, heiress of Sir Nicholas Sceberras Bologna, Count della Catena (Jan. 1874-July 1875), matriculated at the University of Malta; B.A. Trin. Coll. Camb.; Honours in the Law Tripos, 1887; called to the Bar at the Inner Temple; Member of the Council of the Government of Malta; President of the Committee of Maltese Privileges; Lieut. Cambridge University Riffes, 1886.

De Lys, Marquis (Aug. 1836-43); died Dec. 3, 1884.

Desain, Marquis Lawrence Cassar, K.H.R.E., C.M.G., Kt. of Malta; Kt. of St. John of Jerusalem (Oct. 1863-67); died Feb. 14, 1886.

De Spangen, Count Louis (1879-80).

De Torre Almiranta, Vizconde (Charles Jimenes) (1863-65.)

De Trafford, Sir Humphrey, 2nd Baronet, son of Sir Thomas De Trafford. 1st Bart., b. 1808 (1822-23), J.P., D.L., and High Sheriff for Lancashire, Lieut. Royal Dragoons; m. Lady Annette Talbot; died May 4, 1886.

Dormer, Rt. Hon. Lord (John B. J.), 12th Baron, son of 11th Baron, b 1830 (Aug. 1841-48), Capt. 74th Regiment; m., 1st, Louisa Frances Tennyson; 2ndly, Leonie Fortamps; 3rdly, Constance d. of J. Bald, Esq.

SIR THOMAS GRATTAN ESMONDE, BART.

M.P. FOR SOUTH DUBLIN COUNTY.

(From a Photograph by W. Lawrence, Dublin).

OSCOTT PORTRAITS
NO. 25.
Members of Parliament.

Dormer, Hon. James Charlemagne, son of 11th Baron, b. 1834 (Jan. 1841-51), Brevet-Col. A.A. and Q.M.G., S. District. D.A.A.G. 1879, Malta, 1879, D.A.Q.M.G. Cyprus, 1878; A.Q.M.G., S. E. District 1874-78, D.A.Q.M.G. at Horse Guards. 1869-74, Col. 13th Regiment; Commander-in-Chief of Her Majesty's Forces in Egypt. m. Ella Frances d. of Sir Archibald Alison.

Dormer, Hon. Hubert, son of 11th Baron, b. 1837 (March 1848-55), m. Mary, daughter of Kenelm Digby, Esq.

Dormer, Hon. Henry, son of 11th Baron, b. 1844 (1854-56) (1861-2), Lieut. 60th Rifles; died Oct. 2 1866.

Douglas, Rev. Lord Archibald Douglas, son of 7th Marquis of Queensberry, b. 1850 (1865-6).

Ennis, Sir John, 2nd Baronet, son of Sir John Ennis, 1st Bart., b. 1842 (1858-60); J.P., D.L., High Sheriff, 1866, M.P. for Athlone 1868-74, 1880-84; died May 28, 1884.

Esmonde, Sir Thomas Grattan, 11th Baronet, son of Sir John Esmonde, 10th Bart., b. 1862 (Sep. 1874-79); M.P. for South Dublin.

Feilding, Rudolph Viscount, son of 8th Earl of Denbigh, b. 1859 (Sep. 1871-75), Lieut. R.A.; joined the Egyptian Campaign of 1882, and was present at the battle of Tel-el-Kebir; m. Cecilia, d. of Lord Clifford.

Feilding, Hon. Everard, son of 8th Earl of Denbigh, b. 1867 (Sep. 1877-79), late Lieut. R.N.

Ffrench, Hon. Michael, son of 2nd Baron French, b. 1815 (1829-31); died May 5, 1834.

FitzGerald, Sir James Dalton, 9th Baronet, son of Sir James Fitz-Gerald, b. 1831 (1848-49), m. Blanche Mary, d. of Hon. Philip Stourton; died Jan. 15, 1867.

Fraser, Simon, *vide* Lovat.

Fraser, Hon. Alister, J.P., D.L., son of 14th Lord Lovat, b. 1831 (May 1842-47), Lieut.-Col. late Scots Guards, served with his regiment in the Crimean War, 1854-55, and was present at the battles of the Alma, Balaclava, and Inkerman, and took part in the siege of Sebastopol (Medal with four clasps; the Sardinian and Turkish Medals; 5th class of the Medjidie); m. Georgina Mary Heneage; died Sep. 20, 1885.

Fraser, Hon. George, son of 14th Lord Lovat, b. 1834, died May 4, 1854.

Gabrielli, Count Randolo (Jan. 1857-1861).

Gainsborough, Rt. Hon. the Earl of (Charles William Francis Noel), 3rd Earl, son of 2nd Earl of Gainsborough, b. 1850 (March 1866-68), D.L., late Lieut. 10th Hussars; m., 1st, Augusta Mary Berkeley; 2ndly, Mary d. of James Arthur Dease, Esq., of Turbotston.

Gerard, Rt. Hon. Lord, (Sir Robert Tolver), 1st Baron, son of Sir John Gerard, 12th Bart., b. 1808 (Aug. 1822-26), Captain late 6th Dragoons; Colonel Lancashire Hussars Yeomanry Cavalry, 1855; A.D.C. to the Queen; m. Harriet Clifton; died March 15, 1887.

Gerard, Right Hon. Lord (William Cansfield,) 2nd Baron, son of 1st baron, b. 1851 (1862-68), late Lieut. 2nd Life Guards, m. Mary, d. of H. B. Milner, Esq.

Goethals, Count Dorsan (1884-86).

Goold, Sir Henry, 3rd Baronet, son of Sir George Goold, 2nd Bart., b. 1803 (1821-22).

Gormanston, Rt. Hon. Viscount (Jenico William J. Preston), 14th Visct., K.C.M.G. (Sep.-Dec. 1848), son of 13th Visct., b. 1837; m. 1st, Hondsmay Bellew; secondly, Georgina, d. of F. Connellan, Esq.; Governor of the Leeward Islands, 1885; served through the Indian Mutiny as Lieut. 60th Rifles; formerly Chamberlain to Lord Lieut. of Ireland (Duke of Abercorn); Governor and Commander-in-Chief of British Guiana, 1887.

Guell y Bourbon y Rente, Ferdinand, son of Don José Guell y Rente, and nephew of the King of Spain (Feb. 1864-68).

Guell y Rente, Enrique, Marques del Pajaro (1880).

Howard, Henry, *vide* Norfolk.

Howley, Sir John, Kt., Q.C. (1803-7), son of John Howley, Esq., of Rich Hill, co. Limerick, b. 1789; called to the Irish Bar, 1815; Q.C.. 1835; Bencher of King's Inns, Dublin; Queen's First Serjeant in Ireland; Chairman of Quarter Sessions, co. Tipperary, and one of Her Majesty's Judges of Assize; Knighted in 1865; m. Sarah, d. of Stephen Roche, Esq., of Lota Park, co. Cork; died Feb. 13th, 1866.

Jerningham, Henry, *vide* Stafford.

Jerningham, Hon. Edward, 2nd son of Sir George William Jerningham, afterwards 8th Baron Stafford, b. 1804 (Sep. 1814-Mid. 1822); m. Marianne Smythe, niece of Mrs. Fitzherbert; died July 22, 1849.

Jerningham, Hon. Sir George Sulyarde, C.B., K.C.H., 3rd son of 8th Baron Stafford, b. 1806 (Sep. 1815-21); Attaché at St. Petersburg, Turin, Lisbon, Madras; Sec. of Embassy at Constantinople and Rio Janeiro; Minister Plenipotentiary at Stockholm; died Nov. 18, 1874.

Jerningham, Hon. Charles William, 4th son of the 8th Baron Stafford, b. 1807 (Aug. 1816-24), late 6th Dragoon Guards, died April 4, 1884.

Jerningham, Hon. William George, 5th son of the 8th Baron Stafford, b. 1812 (Aug. 1822-30), Attaché at Munich and Berlin, 1834; at Vienna, 1836; at the Hague, 1839.50; at Rio de Janeiro, 1850-57; Minister and Consul-General for Peru; m. Eglantina Elmore; died July 16, 1874.

Jerningham, Hon. Francis, 6th son of 8th Baron Stafford, b. 1814 (Aug. 1822-28), died Oct. 10, 1874.

Jerningham, Augustus, *vide* Stafford.

Jerningham, Hon. Fitzosbert, br. of Augustus, Baron Stafford, (Aug. 18, 1843-Mid. 1848).

Jimenes, Charles, *vide* De Torre Almiranta.

Knight, Sir Arnold, Kt., M.D., b. 1789 (1805-8), son of Alexander Knight, Esq., m. Harriet, d. of T. Milnes-Smith, Esq.; died Jan. 12, 1871.

Langdale, Hon, Charles (Stourton), son of the 16th Baron Stourton, b. 1787 (1799-1804), M.P. for Knaresborough and Beverley; m., 1st, Charlotte Mary, d. of 6th Lord Clifford of Chudleigh; 2ndly, Mary Constable-Maxwell; died Dec. 1, 1868.

Louth, Rt. Hon. Lord (Randal Pilgrim Ralph Plunkett), 14th Baron, son of the 13th Baron, b. 1868 (1879).

Lovat, Rt. Hon. Lord (Simon Fraser), 15th Baron, b. 1828 (1842-6), Lord-Lieut. co. Inverness; Hon. Col., 1879; Col. Commdt. Highland L.I., 1855-79, m. Alice Mary Weld-Blundell; died Sep. 6, 1887.

Mostyn, Sir Edward, 7th Baronet, son of Sir Pyers Mostyn, 6th Bart., b. 1785 (Sep. 1800-2); m., 1st, Frances Blundell; 2ndly, Constantia Slaughter; died July 18, 1841.

Mostyn, Sir Pyers, 8th Baronet, son of Sir Edward Mostyn, 7th Bart., b. 1811 (Aug. 1821-24), D.L., Sheriff of Flintshire, 1843; m. Hon. Frances Georgina, d. of 14th Lord Lovat; died May 14, 1882.

Mostyn, Sir Pyers, 9th Baronet, son of Sir Pyers Mostyn, 8th Bart., b. 1846 (May 1857-59); m. Anna Maria, d. of T. A. Perry, Esq.

Mostyn, Hon. George, *vide* Vaux.

Mostyn, Hon. George, son of the 6th Baron Vaux, b. 1830 (Sep. 1842-50), Major 3rd Surrey Militia; Sheriff of Westmeath, 1871; m. Mary Monk, d. of Bishop of Gloucester and Bristol; died May 31. 1879.

Mostyn, Hubert, *vide* Vaux.

Mostyn, Hon. Montague, son of the 6th Baron Vaux, b. 1838 (Aug. 1851-53); late 2nd Life Guards; m. Frances Mary Kearney.

Mostyn, Hon. Ranulph, son of Hon. George Mostyn, and grandson of 6th Lord Vaux, b. 1861 (Sep. 1873-77). Matric. Lond. Univ. 1877 ; Lieut. R.A.

Mostyn, Hon. Harold, br. of above, and grandson of 6th Lord Vaux, b. 1865 (Jan. 1877-82).

Nelson, Hon. Thomas Horatio, son of the 3rd Earl Nelson, b. 1857 (1880-82).

Noel, Hon. Charles, *vide* Gainsborough.

Noel, Hon. Edward, son of 2nd Earl of Gainsborough, b. 1852 (Sep. 1866-70) ; Captain Rifle Brigade ; m. Ruth Lucas, d. of W. H. Lucas, Esq., of Treniffle, Cornwall.

Norfolk, His Grace the Duke of (Henry Howard,) 13th Duke, K.G., son of the 12th Duke, b. 1791 (1800-5), m. Charlotte Sophia, d. of 1st Duke of Sutherland ; died Feb. 18, 1856.

Nugent, William, *vide* Westmeath.

Nugent, Hon. Charles, son of 9th Earl of Westmeath, b. 1836 (Jan. 1847-52), m. Gertrude O'Conor.

Nugent, Hon. Richard, son of 9th Earl of Westmeath, b. 1842 (Aug. 1855-61), m. Teresa Henrietta Gradwell.

Nugent, Sir Hugh, 4th Baronet, son of Sir John Nugent, 3rd Bart., b. 1845 (Sep. 1858-63), died Oct. 23, 1863.

Nugent, Sir Charles, 5th Baronet, son of Sir John Nugent, 3rd Bart., b. 1847 (Sep. 1858-63) ; Count of the Holy Roman Empire, late Lieut. Leicester Yeomanry Cavalry, ex-Lieut. 17th Lancers ; m. Emily, d. of T. Walker, Esq.

Nugent, Sir Walter, of Donore, 2nd Baronet, son of Sir Percy Nugent, 1st Bart., b. 1827 (Feb. 18, 1840 - Mid. 1841), J.P., Capt. late 33rd Foot, served throughout the Crimean War, Major Westmeath Militia ; m. Maria More, d. of Rt. Hon. Richard More O'Farrell.

O'Loghlen, Sir Bryan, 3rd Baronet, son of Rt. Hon. Sir Michael O'Loghlen, 1st Bart., b. 1828 (Jan 1841-43), Attorney General, Victoria, 1878-80 ; m. Ella Seward.

Petre, Rt. Hon. Lord (William H. Francis), 11th Baron, son of 10th Baron Petre, b. 1793 (June 1804-7) ; m., 1st, Frances Bedingfeld ; 2ndly, Emma Agnes Howard ; died July 3, 1850.

Petre, Hon. Charles Berney, son of 10th Baron Petre, b. 1794 (May 1805-8), m. Eliza Howard ; died June 18, 1854.

Petre, Hon. Robert Edward, son of 9th Baron Petre, b. 1795 (Aug. 1810-13), M.P. for Ilchester ; m. Laura, d. of Lord Stafford ; died May 8, 1848.

Petre, Hon. Robert Thomas, son of 10th Baron, b. 1802 (Jan. 1817-19) ; died Feb. 13, 1864.

Petre, Rt. Hon. Lord (William Bernard,) 12th Baron, son of 11th Baron Petre, b. 1817 (1830-31), Grand Cross of the Order of Pius IX.; m. Mary Theresa Clifford; died July 4, 1884.

Petre, Hon. Henry, son of 11th Baron, b. 1820 (1830-Dec. 31), m. Mary Anne Eleanor Walmesley.

Petre, Hon. Arthur, son of 11th Baron, J.P., b. 1827 (Feb. 1841-45) m. Lady Catherine Howard, d. of 4th Earl of Wicklow; died Nov. 4, 1882.

Petre, Hon. Edmund, son of 11th Baron, b. 1829 (Sep. 1842-46), m. Mary Anne, d. of Loraine M. Kerr, Esq.

Petre, Hon. Albert, son of 11th Baron, b. 1832 (Aug. 1845-48), m. Elsie Clarke.

Petre, Rt. Rev. the Lord (William Joseph,) 13th Baron, son of 12th Baron, b. 1847 (1875-76).

Petre, Hon. Bernard, son of 12th Baron, b. 1858 (May 1872-75).

Plunkett, Hon. Edmund, son of 9th Earl of Fingall, b. 1828 (1845-47); died Feb. 21, 1871.

Plunkett, Hon. Sir Francis, K.C.M.G., son of 9th Earl of Fingall. b. 1835 (Sep. 1850-53), Second Secretary to Embassy, St. Petersburg. 1877; Secretary of Legation at Washington, 1876; at Yeddo, 1873; Second Secretary at St. Petersburg, Copenhagen, Vienna, Berlin, and Florence, 1862-73; m. May Tevis d. of Charles Waln Morgan.

Plunkett, Hon. Randal, *vide* Louth.

Power, Sir John Talbot, 3rd Baronet, son of Sir James Power, 2nd Bart., b. 1845 (April 1855-59); served as a Papal Zouave; M.P. for Wexford, 1868-74; m. Emma, d. of Capt. Henry Segrave.

Preston, Hon. Jenico, *vide* Gormanston.

Pycke, Baron Paul (1881-82).

Redington, Sir Thomas, K.C.B., b. 1815 (June 1826-31), M.P. for Dundalk, 1837-46; Under Secretary for Ireland, 1846-52; Secretary to the Board of Control, 1852-56; m. Anna Eliza, d. of John Hyacinth Talbot, Esq.; died Oct. 11, 1862.

Sforza-Cesarini, Mario, dei Conti Santa fuora (1887-).

Southwell, Rt. Hon. Viscount (Thomas,) K.P., 4th Viscount, nephew of the 3rd Viscount, b. 1836 (Feb. 1852-55), Lord-Lieutenant co. Leitrim; m. Charlotte, d. of Sir Pyers Mostyn, Bart.; died April 26, 1878.

Southwell, Hon. Charles, nephew of 3rd Viscount Southwell, b. 1839 (1852-54), died Aug. 8, 1875.

***Spencer**, Hon. and Rev. George (Father Ignatius), son of the 2nd Earl Spencer, b. 1799, ordained May 26, 1832 (May 1839-Dec. 1846); entered the Congregation of Passionists, Dec., 1846; died Oct. 1, 1864.

Stacpoole, Rt. Rev. Monsignor George (Duc de Stacpoole), (1841-2).

Stacpoole, Richard (Duc de Stacpoole) (1838-42); died May 2, 1878.

Stafford, Rt. Hon. Lord (Henry Valentine Stafford Jerningham), 9th Baron, son of George William 8th Baron Stafford, b. 1802 (1814-21), m., 1st, Julia Howard, niece of the 12th Duke of Norfolk; 2ndly, Emma Eliza, d. of Frederick Gerard Esq.; died Nov. 30, 1884.

Stafford, Rt. Hon. Lord (Augustus Jerningham) 10th Baron, son of the Hon. Edward Jerningham, and nephew of Henry Valentine, 9th Baron Stafford, b. 1830 (Sep. 14, 1842-Mid. 1848).

Stapleton, Hon. Bryan, half-brother of Henry, 9th Baron Beaumont, b. 1831 (1842-46), Capt. late 4th West York Militia; m. Mary Helen Dolman.

Stapleton, Hon. Herman, half-brother of 9th Baron Beaumont, b. 1834 (1842-49).

Stapleton, Hon. and Rev. Paul (O.P)., half-brother of 9th Baron Beaumont, b. 1835 (1844-53).

St. George, Sir John, 5th Baronet, son of Sir Theophilus John St. George, 3rd Bart., b. 1851 (1866-68), Lieut. 71st Regiment.

Stonor, Hon. Thomas Edward, son of 3rd Baron Camoys, b 1824 (1837-43), m. Catharine Colthurst; died May 28, 1865, Matric. Lond. Univ., 1842. Founder of the Oscotian Society.

Stonor, Hon. Francis, J.P., D.L., son of 3rd Baron Camoys, b. 1829 (1841-46), m. Eliza, d. of Rt. Hon. Sir Robert Peel, Bart.; died Jan. 10, 1881.

Stonor, Hon. and Right Rev. Monsignor, D.C.L., son of 3rd Baron Camoys, b. 1831 (1841-53) (1854-56), Canon of St. John Lateran; Protonotary Apostolic and Domestic Prelate to His Holiness.

Stonor, Francis Robert, *vide* Camoys.

Stonor, Hon. Henry Julian, son of Hon. Francis Stonor, and grandson of 3rd Baron Camoys, b. 1859 (1870-71)

Stourton, Hon. Edward, *vide* Vavasour.

Stourton, Hon. Charles, *vide* Langdale.

Stourton, Hon. Philip, son of 16th Baron Stourton, b. 1793 (1803-5), m. Catherine Howard; died Aug. 3, 1860.

Stourton, Hon. John, son of 17th Baron Stourton, b. 1816 (1834) ; died May 24, 1847.

Strickland, Gerard, *vide* Della Catena.

Tichborne, Sir Alfred, 11th Baronet, son of Sir James Francis Tichborne, 10th Bart., b. 1839 (1857), m. Hon. Theresa Mary, d. of Lord Arundell of Wardour ; died Feb. 22, 1866.

Tichborne, Sir Henry, 12th Baronet, son of Sir Alfred Tichborne, 11th Bart., b. 1866 (1877-80), m. Mary d. of Ed. Petre, Esq., of Whitley Abbey.

Throckmorton, Sir Robert, 8th Baronet, son of William Throckmorton, Esq., b. 1800 (1809-15), m. Elizabeth, d. of Sir John Acton, Bart.; died June 28, 1862.

Turville, Sir Francis Fortescue, K.C.M.G., son of George Fortescue Turville, Esq., b. 1831 (1840-50) ; Priv. Sec. to Lord Lisgar ; m. Adelaide, Baroness Lisgar.

Van den Steen de Jehay, Rev. Count (Gaston) (1876-82) (1885-88) ; ordained Priest April 8, 1882.

Vaux of Harrowden, Rt. Hon. Lord (George Mostyn), 6th Baron, son of Charles Browne Mostyn, Esq., b. 1804 (1818-1822) ; summoned to Parliament by writ, March 13, 1838 ; m. Caroline, eldest d. of Arthur Vansittart, Esq.; died Jan. 28, 1883.

Vaux of Harrowden, Rt. Hon. Lord (Hubert Mostyn) 7th Baron, son of Hon. George Mostyn, and grandson of 6th Baron Vaux (1873-77), m. Eleanor Margaret, d. of Sir Alexander Matheson, Bart.

Vavasour, Hon. Sir Edward Marmaduke, 1st Baronet, son of Charles Philip, 16th Baron Stourton, b. 1786 (1799-1804) m. Marcia Lane-Fox ; died March 15, 1847.

Vavasour, Sir Edward, 2nd Baronet, son of Hon. Sir Edward Marmaduke Vavasour, 1st Bart., b. 1815 (1826-27) ; died Aug. 23, 1885.

Vavasour, Sir William, 3rd Baronet, nephew of 2nd Baronet, b. 1846 (1859-62), m. Mary Theresa Weld.

Vistahermosa, Narcissus, *vide* De la Vega.

Westmeath, Rt. Hon. the Earl of (William Nugent), 10th Earl, son of Anthony Francis, 9th Earl, b. 1832 (1841-50) ; Captain late 9th Regiment ; m. Emily Margaret Blake ; died May 31, 1883.

Wolseley, Sir Charles Michael, 9th Baronet, son of Sir Charles Wolseley, 8th Bart., b. 1846 (1859-60) ; m Anita Teresia, d. of the Marchese Murphy.

Wyatt-Edgell, Alfred, *vide* Braye.

Yturbide, Prince Agostino, grandson of the Emperor of Mexico, granted the title of Prince by the Emperor Maximilian. (1878-79).

Zulueta, Count Ernest de (1867-70).

LAY AND DIVINITY STUDENTS.

Abadia, Frederick (Sep. 4, 1824 - Mid. 1825).

Acton, Edward (1827-34) a relative of the late Cardinal Acton, entered the Army ; died in Dublin. R.I.P.

Acton, William (1811-21) of Wolverton, J.P., son of William Acton of Wolverton, b. 1803, m. Mary, widow of William Trafford, Esq. ; died May 30, 1871.

Acton, William Walter, eldest son of William Robert Acton, of Wolverton (1874-80), b. 1862, Good Conduct Medal, 1880.

Acton, Robert Matthew, 2nd son of William Robert Acton, of Wolverton (1876-81), b. 1864.

Acton, Charles Joseph, 4th son of William Robert Acton, of Wolverton (1883-), b. 1872.

Acton, Roger David, 5th son of William Robert Acton, of Wolverton (1883-), b. 1874.

Adams, William (1859-63), a Divinity Student.

Afchain, Jules (March 12, 1841 - March 1842).

Afchain, Louis, br. of above (March 6, 1842 - March 1843).

Ainslie, Augustine (Aug. 1, 1846 - Mid. 1848).

Ajuria, Raymond (Sep. 28, 1842 - Jan. 1843).

Ales, William (Jan. 1885 - April 1885).

Alkins, John (Sep. 15, 1884 - Sep. 1887), Matric. Lond. Univ., June, 1887.

Alleaume, Paul (Feb. 13, 1873 - Mid. 1876).

Allies, Edward (Oct. 26, 1850 - March 1852).

Allsop, Peter (Jan. 25, 1842 - Mid. 1848).

Almeida, Adolphe Torquin (Sep. 23, 1870 - Oct. 1871).

Almeida, Antonio (Nov. 6, 1867 - Xmas. 1868).

Almeida, Salvador, br. of above (Nov. 6, 1867-Xmas. 1868).

Alpin, William (July 2, 1873 - Xmas. 1876).

Alvez, Joseph Louis (Sept. 10, 1811 - Sep. 1816).

Ambard, Paul (Jan. 12, 1850 - April 1852).

Ambard, Felix, br. of above (Jan. 12, 1850 - April 1852).

Anderton, William Michael Ince, of Euxton, J.P., D.L. (1840-43), son of William Ince Anderton, Esq., of Euxton, b. 1825, 17th Lancers, Major Lancashire Hussars ; m., 1st, Lady Emma Frances Plunkett, d. of 9th Earl of Fingall ; 2ndly, Casilda Hunloke ; died Jan. 24, 1884.

Andre, Frederick (Aug. 14, 1850 - Xmas 1852).

Andre, Eugene, br. of above (May 16, 1856 - Oct. 1858).

Andrew, John (April 1, 1848 - April, 1849).

Andrew, James, br. of above (April 1, 1848 - April 1849).

Ankrett, Thomas (Aug. 13, 1832 - Mid. 1833); died May 3, 1882.

Araoz, Manuel (March 23, 1827 - Mid. 1830).

Araujo, Francis (April 12, 1871 - Xmas. 1871).

Araujo, William (Dec 21, 1886 - Xmas. 1887).

Araujo, Adelino, br. of above (Dec. 21, 1886 - Xmas. 1887).

Arbuthnott, Donald, son of Hon. David Arbuthnott, E.I.C.S., and grandson of 8th Viscount Arbuthnott (Sep. 11, 1872 - Feb. 1874)

Archbold, Robert of Davidstown (1859-62), J.P. co. Kildare, and High Sheriff; died Dec. 9, 1876.

Archer, Richard (July 22, 1815 - June 1818).

Ardizone, Francis (Oct. 3, 1857 - Oct. 1860). R.I.P.

Ardizone, Joseph, br. of above (Oct. 3, 1857 - Oct. 1860).

Armendais, José (Sep. 14, 1885 - Mid. 1886).

Armendais, Joachim, br. of above (Sep. 14, 1885 - Mid. 1886).

Arnold, Michael (Sep. 10, 1842 - Mid. 1844).

Arnoux, Ferdinand (Feb. 25, 1854 - Mid. 1858).

Arnoux, Albert, br. of above (Oct. 2, 1865 - Mid. 1869); died Dec. 27, 1885.

Arrowsmith, Charles (Sep. 12, 1819 - Xmas. 1822); died in 1824.

Ashe, Trevor Lloyd (May 5, 1821 - Mid. 1821).

Ashlin, George, of the firm of Pugin and Ashlin (Aug. 14, 1851 - Xmas. 1855).

Ashlin, John, br. of the above (Nov. 3, 1849 - Mid. 1853).

Ashworth, James (Aug. 1, 1846 - Oct. 1846).

Atlee, George Falconer, son of Falconer Atlee, C.M.G. of the Paris Embassy (Jan. 22, 1884 - Xmas. 1886).

Aurquia, John Baptist (Oct. 10, 1881 - Xmas. 1882).

Austin, Alfred, B.A. Lond. Univ., 1853 (Oct. 26, 1852 - Oct. 1853).

Austin, Walter, br. of above (Aug. 20, 1856 - Mid. 1858).

Austin, Henry, nephew of above (Jan. 13, 1877 - Feb. 1883).

Austin, Charles, br. of above (May 31, 1881 - March 1885).

Aveleira, Leonidas (Aug. 1861 - Mid. 1863).

Avila, Carlos (Sep. 9, 1873 - Mid. 1877).

Aylmer, Edmund (Jan. 14, 1849 - Mid. 1853).

Aznar, Edward (Sep. 9, 1873 - Xmas. 1874).

Baeza, Narcissus (Sept. 8, 1814 - Mid. 1816).

Bagnall, Charles (Jan. 16, 1837 - Mid. 1839).

Bagshawe, William Henry Gunning Bagshawe, B.A, Q.C. (1838-1843), one of H. M. County Court Judges ; formerly Examiner Lond. Univ. in Equity ; Matric. Lond. Univ., 1841 ; B.A., 1843.

Bagshawe, Frederick G. (Sept. 20, 1857 - Mid. 1860), Barrister-at-Law of the Middle Temple ; m. Emily, d. of T. Bolton, Esq., of Wolverhampton.

[These two, with Canon John Bagshawe, were sons of Henry R. Bagshawe, Q.C.]

Baillon, William (Sep. 2, 1865 - Xmas. 1868).

Baker, Chicheley (May 2, 1867 - Mid. 1868), son of Henry Sherston Baker, and br. of Sir G. E. Sherston Baker, Bart.

Baldwin, John (Sep. 18, 1800 - March 1804). R.I.P.

Baldwin, Henry (Oct. 16, 1811 - June 1819) ; died May 24, 1854.

Ball, John (March 25, 1831 - Mid. 1834).

Ball, Thomas (Oct. 18, 1831 - Mid. 1838).

Ball, Nicholas (Aug. 14, 1833 - Sep. 1841).

Ball, Alexander (Aug. 24. 1837 - Mid. 1843).

[The above four, and their brother, the Rev. Anthony Ball, were the sons of the Rt. Hon. Justice Ball.]

Balmaseda, José (July 22, 1838 - Mid. 1842).

Balmaseda, Manuel, br. of above (July 22, 1838 - Mid. 1842).

Balmaseda, Raimondo, br. of above (July 22, 1838-Mid. 1842).

Banister, John (Aug. 17, 1838 - Feb. 1840).

Banon, Arthur Thomas (Oct. 28, 1859 - Mid. 1866), served in Afghan campaign of 1878 ; Capt. late Bengal Staff Corps.

Barboza, J. A. (April 19, 1809 - Xmas. 1810).

Barnett, William (Aug. 7, 1834 - Xmas. 1837).

Barrett, John, of Milton, son of John Richard Barrett, Esq., of Milton (Aug. 14, 1834 - Mid. 1838) ; m. Ellen d. of John Box, Esq., of Abingdon.

Barron, Eustace, K.S.G. (Jan. 14, 1840 - Feb. 1842), Kt. Legion of Honour, and several Foreign Orders ; English Consul at Sn. Blas ; died Sep. 10, 1867.

Barron, William, K.S.G., br. of above (Jan. 14, 1840 - Mid. 1842), Commander of Charles the Third of Spain ; late Captain 82nd Regt. ; served with his regiment in the Crimean War, present at the Fall of Sebastopol (English and Turkish Medals) ; Exon Yeomen Guard.

Barrozo, Joachim (Sep. 28, 1844 - Oct. 1849).

Barry, Alexander (Sep. 7, 1862 - Xmas. 1865).

Barry, Charles Standish (Aug. 27, 1862 - Xmas. 1864), son of Henry Standish Barry, Esq., of Lemlara, m. Hon. Margaret Mary Southwell, sister of 4th Viscount Southwell.

Barry, James (March 5, 1856 - Mid. 1858).

Bartlam, Edward (Sep. 24, 1813 - Sep. 1818).

Basagoitia, Narcissus (Sep. 13, 1879 - Mid. 1880).

Bateman, Francis (May 2, 1846 - Xmas. 1846) (in Divinity). R.I.P.

Bateman, Ferrers (Jan. 30, 1856 - March 1857). R.I.P.

Batiz, Manuel (Aug. 6, 1838 - Mid. 1839).

Baxter, John (Jan. 17, 1816 - April 1817).

Bayliss, William (Sep. 15, 1884) ; Matric. Lond. Univ., 1887.

Beaumont, John (Sep. 26, 1837 - April 1844) (Feb. 1847 - Mid. 1847) ; son of John Beaumont, Esq., of Barrow-on-Trent.

Beaumont, Robert, br. of above (Sep. 26, 1837 - Nov. 1843).

Beaumont, Edward, br. of above (1840 - Oct. 1841).

Bedingfeld, Felix William, C.M.G., fourth son of Sir Richard Bedingfeld, Bart., b. 1808 (Jan. 1822-27), Barrister-at-Law ; Crown Commissioner of the Turks Islands, 1842 ; Master of Supreme Court at Trinidad, 1849-54 ; Colonial Secretary at Mauritius, 1860-68 ; m. Mary, d. of Colonel Chads.

Bedingfeld, George (March 31, 1817 - Mid. 1819).

Bedward, John (Nov. 15, 1838 - Mid. 1840).

Beech, John (Sep. 14, 1852 - Mid. 1853) ; died Dec. 1, 1880.

Beech, William (Jan. 22, 1833 - April 1834).

Bell, Joseph (Jan. 13, 1853 - Xmas. 1855).

Bennett, Francis, J.P., D.L., High Sheriff of King's co. (Aug. 16, 1838 - Mid. 1839) (Sep. 1841 - Mid. 1844), son of Valentine Bennett. Esq., of Thomastown.

Bennett, George, br. of above, late Lieut.-Col. 20th foot (Aug. 16, 1838 - Mid. 1839) (Sep. 1841 - Mid. 1844); distinguished himself in the Indian and Crimean campaigns, being present at the battles and sieges of the Alma, Balaclava, Inkerman, Lucknow, Chanda, Ameerapore, Sultanpore, and Musjeedia; died Nov. 7, 1867.

Bennett, Valentine, br. of above (Aug. 16, 1839) (Sept. 1841 - Mid. 1844), Lieut. 33rd Regiment; killed in the Crimea, June 18, 1855.

Beramendi, Charles (Nov. 6, 1811 - Mid. 1814).

Berington, Rowland, son of Thomas Berington, Esq., of Winsley (May 30, 1797 - Aug. 1800); died Aug. 5, 1806.

Berkeley, Robert, J.P., D.L., son of Robert Berkeley, Esq., of Spetchley, b. 1794 (1804-06), m. Henrietta Benfield, died Sep. 26, 1874.

Berkeley, Robert, J.P., D.L., son of above, b. 1823 (April, 1836-42), m. Lady Catherine Browne, d. of 3rd Earl of Kenmare.

Berkeley, John, br. of above, b. 1827 (1838-43); died Jan. 2, 1847, at Stonyhurst College.

Berkeley, Frederick, br. to Robert and John, b. 1835 (1853-54); died June 8, 1866.

Berkeley, Robert Valentine, son of Robert Berkeley, Esq., b. 1853 (Aug. 1864 - Xmas. 1864); Matric. Lond. Univ., 1874. Captain Worcester Militia.

Berkeley, Hubert, br. of last mentioned, b. 1864 (Jan. 29, 1884 - Mid, 1884).

Betancourt, Augustine (June 30, 1811 - Mid. 1814).

Bethell, Henry (Jan. 17, 1851 - Xmas. 1852).

Bethell, Charles (Sep. 10, 1860 - Xmas. 1861), m. Charlotte, d. of C. J. Manning, Esq., of Prince's Gardens.

Bethell, Hugh (Sep. 13, 1865 - Xmas. 1866); m. Florence Dora O'Callyhan.

Bethell, Robert (Jan. 1870 - Mid. 1870).

[The four last mentioned, with their brother, Canon Bethell, were sons of John Bethell, Esq., brother of Lord Westbury.]

Bingham, William (Nov. 13, 1843 - March 1846).

Bingham, Alexander Baring (Aug. 20, 1848 - March 1855), late Capt. 11th Hussars; died Dec. 14, 1865.

Bishop, Clement (Aug. 1857 - Mid. 1859) (May, 1866 - Xmas. 1867) (Nov. 1868 - Xmas. 1870).

Bishop, Gerald (Sep. 20, 1873 - May 1874).

Bishop, Bernard, br. of above (Sep. 14, 1875 - Xmas. 1877).

Bishop, Henry (Sep. 5, 1861 - Mid. 1862).

Bill, John (Aug. 14, 1838 - Xmas. 1840).

Bill, Robert (Aug. 14, 1838 - Mid. 1840).

Bill, Thomas (Aug. 12, 1840 - Mid. 1842).

Bill, James (Aug. 12, 1841 - Mid. 1843).

Bill, Richard (Aug. 14, 1843 - Mid. 1845).

Bill, William (Jan. 13, 1849 - Xmas. 1850); died March 11, 1876.

Bill, Joseph (Jan. 24, 1851 - Xmas. 1852).

Bill, Samuel (Aug. 13, 1856 - Mid. 1858).

[These eight were sons of John Bill, Esq., of Trent Vale.]

Bilton, Joseph (Aug. 8, 1839 - Aug. 1843).

Birch, Louis (Sep. 17, 1883-).

Black, James (Aug. 31, 1806 - Mid. 1808).

Blackney, William, son of Colonel Blackney (Aug. 9, 1836 - Sep. 1837).

Blackwell, Robert (Aug. 19, 1805 - Xmas. 1806).

Blair, Thomas (Jan. 12, 1852 - Mid. 1856).

Blair, James, br. of above (Aug. 16, 1855 - Mid. 1859).

Blake, Francis, of Cregg Castle, J.P., High Sheriff, Galway (June 14, 1804 - June 1807), b. 1789, m. Georgina, d. of Richard Burke, of Glinsk ; died in 1869.

Blake, James, J.P., son of the above Francis Blake, b. 1822 (Aug. 13, 1835 - Mid. 1843), m. Helen Charlotte French ; died Nov. 10, 1884.

Blake, John, son of the above Francis Blake, b. 1826 (Aug. 18, 1838 - Mid. 1844). m. Mary Anne, d. of G. S. Lynch-Staunton, of Clydagh ; died June 29, 1880.

Blake, Henry, son of the above Francis Blake, b. 1828 (Oct. 24, 1846 - Mid. 1849 ; died April 17, 1888.

Blake, Rickard, son of above Francis Blake, b. 1829 (Oct. 24, 1846 - Mid. 1850).

Blake, Francis, son of the above Francis Blake, b. 1835 (Aug. 13, 1848 - Mid. 1853).

Blake, Arthur Francis, son of James Blake, Esq. (Feb 9, 1865 - Mid. 1868).

Blake, Francis, son of John Blake, Esq. (Sept. 18, 1877 - April 11, 1882).

Blake, Francis Joseph, son of Rickard Blake, Esq. (April 10, 1886-).

Blake, Robert (Nov. 10, 1807 - Mid. 1809).

Blake, Martin, D.L., of Ballyglunin (July 26, 1806-Mid. 1809); died 1861.

Blake, Henry, of Ballyglunin (July 26, 1806 - Mid. 1810), m. Adelaide French; died Oct. 17, 1858.

Blake, Walter, of Ballyglunin (Oct. 1, 1837 - Mid. 1842).

Blake, Andrew, D.L., J.P., of Furbough, co. Galway, High Sheriff (Nov. 25, 1809 - Mid. 1815), m. Maria Julia Daly; died Jan. 27, 1868.

Blake, Edmond, br. of Andrew Blake (Sep. 9, 1813 - Mid. 1815), m. Miss St. George, of Tyrone.

Blake, Malachy, son of Andrew Blake, Esq., of Furbough (Aug. 12, 1846 - Mid. 1850).

Blake, Andrew, son of Andrew Blake, Esq., of Furbough (Jan. 27, 1856 - Mid. 1862).

Blake, John Joseph, of Garbally, King's co. (May 10, 1823 - Feb. 1826), m. Elizabeth Bodkin.

Blake, Valentine, of Towerhill, co. Mayo (Oct. 27, 1883 - Xmas. 1883.)

Blake, Owen, of Kiltullagh (Oct. 11, 1837 - April 1842); died 1853.

Blake, Theobald, J.P., D.L. of Kiltullagh, (Aug. 17, 1838 - Xmas. 1842), m. Elizabeth, d. of James Blake, Esq., of Vermont, co. Galway; Public Man, 1842.

Blake, Andrew, of Nottingham (Aug. 10, 1849 - Xmas. 1850).

Blanchar, Hyacinth (June 2, 1839 - Nov. 1840).

Blount, Joseph, son of Joseph Blount, Esq., and nephew of Michael Blount, Esq., of Mapledurham (July 3, 1795 - Mar. 1796); m., 1st, Jane Saterthwaite; 2ndly, Anne Martin. R.I.P.

Blount, Michael, of Mapledurham (Aug. 19, 1830 - Xmas. 1830) (1834-35); died Feb. 8, 1881.

Blount, Charles J., br. of Michael Blount (Aug. 18, 1838 - Mid. 1839); died April 2. 1881.

Blount, Arthur, br. of Michael Blount (Aug. 18, 1838 - Mid. 1840).

Blount, John, son of William Blount, Esq., M.D., of Orleton (Sep. 9, 1817 - Mid. 1821); m. Miss King; died in 1870.

Blount, Henry, br of John Blount (Sep. 9, 1817 - Mid. 1821); died April 16, 1857.

Blount, William, son of William Blount, Esq., of Orleton (Jan. 15, 1841 - Mid. 1842); m. Anne, d. of Valentine O'Brien O'Connor, Esq., D.L., of Rockfield House, Blackrock.

Blount, Walter Aston, son of Edward Blount, Esq., M.P., and nephew of Sir Walter Blount, Bart., b. 1807 (Aug. 16, 1819 - Mid. 1824); Clarenceux King-of-Arms.

Blount, Herbert, br. of above, b. 1811 (Aug. 25, 1824 - Feb. 1828); Lieut.-Col. 68th Regiment; Knight 5th Class Order of Medjidie; served in Canada, East and West Indies, and in the Crimean War; died May 10, 1860.

Blount, Henry Edmund, son of Sir Edward Charles Blount, K.C.B., b. 1844 (Oct. 9, 1857 - May 1860), m. Marguerite, d. of Charles Paul Moreau de la Rochette, Baron de la Rochette.

Blount, Stephen Robert, son of the late Sir Edward Blount, Bart., b. 1840 (Oct. 6, 1857 - Mid. 1859). Barrister-at-Law; m. Elizabeth, d. of William Worswick.

Blount, Hugh Francis, son of the late Sir Edward Blount, Bart., b. 1844 (Oct. 6, 1857 - Mid. 1859).

Blundell, Arthur, son of John Blundell, Esq., of Crook Hall, J.P., and nephew of Nicholas Blundell, Esq., of Crosby (Sep. 1865 - Xmas. 1870).

Blundell, Joseph, br. of above (Sep. 6, 1866 - Mid. 1873); a Novice in the Order of Passionists, Broadway.

Blundell, Eustace, br. of above (Sep. 13, 1879 - Mid. 1882).

Blundell, Osbert, son of Nicholas Blundell, Esq., of Crosby (Sep. 1871 - Xmas. 1875).

Blunt, Francis Scawen, of Crabbett (Jan. 29, 1855 - Xmas. 1856); died April 21, 1872.

Blunt, Wilfrid Scawen, of Crabbett, br. of above (Jan. 29, 1855 - June 1857), m. Lady Anne Noel, d. of Earl of Lovelace, and grand-daughter of Lord Byron.

Blunt, Francis, nephew of G. V. Blunt, Esq., M.D., of Birmingham (April 9, 1877 - Xmas. 1880).

Boase, — (in Divinity) (Sep. 18, 1882 - Xmas. 1882).

Bodkin, John (May 10, 1823 - Xmas. 1827).

Bodkin, Thomas (June 14, 1837 - Mid. 1840). R.I.P.

Bodkin, Dominic (June 14, 1837 - Mid. 1840). R.I.P.

Bolton, Thomas Alfred, son of George Bolton, Esq., of Liverpool (Jan. 12, 1840 - Mid. 1847); Matric. Lond. Univ., 1846; died Jan. 29, 1869.

Bolton, Charles, br. of above (Jan. 12, 1840 - Mid. 1841).

Bolton, Thomas (March 5, 1857 - Xmas. 1861).

Bolton, Alfred (March 5, 1857 - Mid. 1864).

Bolton, Horace (Sep. 1864 - March 1868).

Bolton, Walter (Sep. 1864 - Mid. 1868).

[The four last mentioned were sons of Thomas Bolton, Esq., Solicitor, of Wolverhampton].

Boot, Alfred (June, 1844 - Mid. 1845).

Booth, John Peter (Oct. 28, 1830 - Mid. 1833).

Boshell, William (Sep. 14, 1874 - Mid. 1875) (May 17, 1876 - Mid. 1878).

Botin, José (Oct. 12, 1877 - Mid. 1879).

Botin, Emilio, br. of above (Sep. 29, 1882 - March 31, 1883).

Bougrelle, Leonce, (Nov. 3, 1851 - Jan. 1852).

Boura-Misa, Manuel (Sep. 1864 - Xmas. 1867); died Jan. 8, 1870.

Bourne, Horace (April 19, 1846 - March 1849).

Bowdon, John, son of George Bowdon, Esq., of Radford, and br. of the Rev. Joseph Bowdon (Oct. 7, 1801 - Sep. 1804).

Boylan, Felix (Feb. 12, 1812 - Mid. 1814).

Boylan, George, br. of above (Feb. 12, 1812 - Xmas 1815).

Boylan, Richard Dillon, br. of above (Aug. 20, 1812 - April 1823); gained in 1824, the Oration Prize, the legacy of Dr. Hooper, at Trin. Coll. Camb.

Boylan, Michael, br. of above (Aug. 20, 1812 - Mid, 1817).

Boylan, John, br. of above (Jan. 13, 1817 - Xmas. 1821).

Bradley, John (March 20, 1862 - May 1862).

Bradnock, John (Aug. 1820 - Xmas. 1820).

Bradshaw, William (Aug. 9, 1836 - Mid. 1839).

Bradshaw, John (Oct. 21, 1854 - April 1856).

Bradshaw, James (Oct. 14, 1854 - Xmas. 1859).

Bradshaw, Sylvester (Oct. 14, 1854 - Xmas. 1859).

[The three last mentioned are the sons of J. Johnson Bradshaw, Esq., of Leamington].

Braga, Candido (Aug. 17, 1856 - Feb. 1859).

Braggiotti, Henry (April 24, 1860 - Xmas. 1861).

Brain, Charles, Rev. (June 5, 1885), (in Divinity).

Bray, George (Feb. 13, 1807 - Mid. 1807).

Bray, John (June 6, 1836 - April 1837).

Breeden, Francis (Sep. 17, 1874 - Mid. 1876).

Bretherton, Henry (Aug. 23, 1847 - Xmas. 1848).

Bretherton, John, br. of above (Aug. 23, 1847 - Xmas. 1848).

Bretherton, William (Aug. 20, 1861 - Mid. 1864).

Bretherton, Bartholomew (Aug. 19, 1850 - Mid. 1856); died Jan. 3, 1863.

Bretherton, Frederick Stapleton (Aug. 19, 1850 - Mid. 1857), m. Hon. Isabella Petre.

[The two last mentioned are sons of Bartholomew Bretherton, Esq., of Rainhill].

Bretherton, Joseph (Sep. 1868 - Xmas. 1872).

Brettagh, John (Aug. 19, 1814 - Xmas. 1817).

Briggs, Charles (Aug. 15, 1802 - Feb. 1804).

Britten, Thomas Xavier, son of Major-Gen. Britten (Sep. 18, 1882 - Mid. 1886), Lieut. in the Gloucestershire Regiment.

Brockholes, William Fitzherbert- (Dec. 21, 1840 - Jan. 1842), son of Charles Fitzherbert-Brockholes, Esq.; died Jan. 29, 1855.

Brockholes, William Joseph Fitzherbert-, second son of Francis Fitzherbert, Esq., of Swynnerton, took the surname and arms of Brockholes, on succeeding to the Claughton estates in 1875 (Jan. 13, 1863 - Xmas. 1868), m., 1st, Mary Ida, d. of Robert Berkeley, Esq., of Spetchley; 2ndly, July 1, 1885, Blanche, d. of Major-Gen. the Hon. Sir. Henry Clifford; Matric. Lond. Univ., 1868.

Brophy, John (Aug. 27, 1841 - Mid. 1844).

Browne-Mostyn, Charles, eldest son of Charles Browne-Mostyn, 2nd son of Sir Edward Mostyn, 5th Bart.; m. Mary only child of George Butler, Esq., of Ballyragget, and was the father of the 6th Baron Vaux of Harrowden (Aug. 26, 1794 - April 1795); died March 11, 1821.

Browne, Edward (June 14, 1804 - Mid. 1808).

Browne, Robert Dillon (Aug. 23, 1825 - Mid. 1828), was a frequent contributor to the *Oscotian*.

Browne, Edward (Sep. 15, 1833 - Mid. 1837).

Bryan, George, of Jenkinstown, b. 1796 (Oct. 23, 1808 - March, 1813), m. Margaret, d. of William Talbot, Esq., of Castle Talbot; died Oct. 5, 1848.

Bryan, George Leopold, J.P., D.L., of Jenkinstown, son of above, b. 1828 (Aug. 7, 1838 - Xmas. 1845); M.P. for co. Kilkenny; High Sheriff 1852; m. Lady Elizabeth Georgiana Conyngham, d. of the Marquis Conyngham, K.G.; died June 29, 1880.

Bryan, Michael, of Malaga (June 7, 1827 - Nov. 1831).

Bryan, Michael, of Malaga (Sep. 11, 1876 - Mid. 1879).

Bucknall, Robert (Feb. 21, 1805 - Xmas. 1805).

Bullen, Henry (Feb. 14, 1854 - Xmas. 1856), son of Dr. Bullen, of Cork.

Bullen, Robert (Sep. 21, 1852 - Mid. 1854).

Bullen, Joseph, br. of above (Sep. 20, 1855 - Mid, 1857).

Bullen, Henry, br. of above (Sep. 14, 1858 - Mid. 1861).

Buller, Walter (March 17, 1856 - Mid. 1858); Captain 94th Regiment.

Buller, Joseph, br. of above (March 17, 1856 - Mid. 1860).

Buller, Henry, br. of above (March 17, 1856 - Mid. 1862).

Bunn, Augustine (April 22, 1834 - Xmas. 1836).

Bunster, Lino (March 3, 1827 - Mid. 1830).

Bunster, Carlos, br. of above (March 3, 1827 - Mid. 1830).

Bunster, Raphael, br. of above (March 3, 1827 - Mid. 1830).

Bunster, Francis, br. of above (March 3, 1827 - Mid. 1830).

Burgos, Joachim (Nov. 1828 - March 1832).

Burke, James, br. of Sir John Burke, 2nd Baronet (March 17, 1803 - Xmas. 1806); died 1812.

Burke, Charles Granby, br. of Sir Thomas Burke, 3rd Baronet, b. 1814 (Feb. 6, 1824 - Mid. 1831); Master of Court of Common Pleas in Ireland; m., 1st, Emma James Creyke; 2ndly, Anna Everilda Segard.

Burke, James Henry, br. of Sir Thomas Burke, 3rd Baronet, b. 1816 (Aug. 21, 1825 - Mid. 1830); Major-Gen. late Bombay Engineers; formerly Master of the Mint, Bombay; m. Marion Eliza, d. of Major-Gen. Crispin; died June 27, 1882.

Burke, Edward Howe, J.P., br. of above, b. 1817 (Aug. 23, 1827 - Mid. 1835).

Burke, Maurice Otway, br. of above, b. 1819 (March 25, 1828 - Mid. 1831); drowned in New Zealand, July 7, 1844.

Burke, Henry Ulick, br. of above, b. 1822 (Jan. 27, 1833 - Mid. 1840); Cap. 33rd Regiment; died of fever and exhaustion in the Crimea, Jan. 18, 1855.

Burke, Thomas Malachy, son of Sir Thomas Burke, 3rd Baronet, b. 1864 (April 29, 1875 - April, 1881); Public Man Jan.-April, 1881.

Burke, William Anthony, son of Sir Thomas Burke, 3rd Baronet, b. 1866 (March 27, 1877 - June 1883).

Burke, Maurice Bernard, son of Sir Thomas Burke, 3rd Baronet, b. 1867 (April 12, 1879 - Mid. 1884); Lieut. Galway Militia.

Burke, James Henry, son of James Henry Burke, Esq., b. 1853 (Aug. 21, 1862-Mid. 1863); Lieut. R.N.

Burke, John Benjamin, son of James Henry Burke, Esq., b. 1854 (Aug. 21, 1862-Mid. 1863); Roscommon Militia.

Burke, Thomas Rickard (Aug. 10, 1829-Mid. 1833).

Burke, William F. (Sep. 23, 1839-Mid. 1841).

Burke, John (Aug. 26, 1841-Xmas. 1841).

Burke, Bernard, son of Sir Bernard Burke, Ulster King-of-Arms, b. 1861 (Sep. 15, 1874-Mid. 1876); Gentleman-in-Waiting to the Lord-Lieutenant of Ireland.

Burke, Harlowen, br. of above, b. 1863 (Sep. 15, 1874-March 1877).

Burke, William (Aug. 1857-March 1860).

Burke, Henry R., of Lota Park, Cork (Sep. 17, 1863-Mid. 1867).

Burke, William Henry (Jan. 25, 1881-Mid. 1884).

Burton, Edwin (Sep. 28, 1885-Mid. 1886).

Bustamante, Leonidas (Jan. 18, 1866-Mid. 1866).

Butler, John (Aug. 9, 1807-Aug. 1810).

Butler, Robert (Aug. 18, 1821-Mid. 1824).

Butler, Charles (Aug. 13, 1822-Mid. 1825).

Butler, William (Nov. 20, 1855-Nov. 1856).

Byrne, James (Dec. 5, 1827-Mid. 1830).

Byrne, Edmund, br. of above (Dec. 5, 1827-Mid. 1830).

Byrne, Henry (Sep. 1, 1828-Mid. 1838); Public Man, 1837-1838.

Caamano, Charles (May 31, 1860-Xmas. 1860).

Cabanas, José (Sep. 27, 1882-April 1884).

Cahill, Francis (Sep. 1864-Mid. 1865).

Callaghan, Michael S. (March 7, 1813-Mid. 1815).

Callaghan, Daniel, br. of above (Sep. 18, 1813-Mid. 1815).

Callaghan, Michael, br. of above (Sep. 18, 1813-Mid. 1815).

Callaghan, Owen (Sep. 14, 1846-March 1848).

Callaghan, Thomas M. (June 3, 1863-Oct. 1865). R.I.P.

Camera, Louis (Jan. 14, 1864-Jan. 1865).

Campbell, Alexander (Aug. 18, 1821-Dec. 1826).

Campos, José Almeida (May 2, 1857-Mid. 1858).

Campuzano, Joachim (June 18, 1860 - Mid. 1863).

Canny, Matthew (Nov. 3, 1827 - Mid. 1829).

Canny, Denis (Jan. 28, 1857 - Mid. 1858).

Caraher, William (Sep. 15, 1879 - Mid. 1882).

Cardona, Bartholomew (Nov. 22. 1853 - Mid. 1854).

Cardoso, Joachim (Sep. 1869 - Mid. 1876), Public Man, Sep. 1875 - July 1876 ; Good Conduct Medal, 1877.

Cariaga, Peter (Nov. 10, 1862 - Xmas. 1865). R.I.P.

Carritero, John (Sep. 20, 1887 - March 1888).

Carroll, James (Feb. 17, 1854 - Oct. 1854).

Carroll, John Lee (Oct. 15, 1884 - Mid. 1888).

Carvalho, José (Nov. 3, 1866 - Mid. 1867).

Cary, Charles (Sep. 15, 1795 - Mid. 1797).

Cary, William (June 30, 1800 - Nov. 1801).

Cary, Robert (April 26, 1842 - March 1845), son of Henry George Cary, Esq., of Torr Abbey ; m. Margaret Stockman.

Cary, George Stanley, son of Edward Stanley Cary, of Follaton (Jan. 23, 1879 - May 1882) (Sep. 1882 - Mid. 1885).

Casanueva, Carlos (Sep. 13, 1879 - May 1881).

Casanueva, Sallustio, br. of above (Sep. 13, 1879 - May 1881).

Cassidy, John, of Monasterevan (Aug. 17, 1839 - Mid. 1844).

Cassidy, James, of Monasterevan (Aug. 17, 1839 - Mid. 1846).

Cassidy, Robert, of Monasterevan (Aug. 20, 1841 - Mid. 1846); died Nov. 28, 1867.

Cassidy, Robert, son of James Cassidy, Esq. (Sep. 29, 1886-).

Castelli, Charles (Aug. 18, 1856 - May 1857).

Castelli, Nearchus, br. of above (Sep. 9, 1857 - Xmas. 1860).

Caswell, Joseph (Sep. 8, 1879 - Xmas. 1879).

Catanack, John (Sep. 21, 1811 - Jan. 1813).

Chambers, David (Aug. 11, 1830 - Xmas. 1831).

Chambers, David (May 15, 1841 - Mid. 1841).

Chambers, Joseph (Sep. 16, 1884 -) (in Divinity), Matric. Lond. Univ., 1887.

Chamorro, Fruto (Dec. 18, 1870 - Mid. 1873).

Chamorro, José (Dec. 18, 1870 - Mid. 1873).

Chamorro, Joachim (Dec. 18, 1870 - Mid. 1873).

[These three were sons of the President of Nicaragua.]

Chapman, George (Aug. 1822 - Xmas. 1827).

Chasseriau, Ernest (Oct. 21, 1878 - May 1879).

Chaves, José (Feb. 19, 1854 - Mid. 1855).

Chaves, Jules, br. of above (June 13, 1854 - Mid. 1855).

Chevers, Michael, J.P., D.L., of Killyan House, co. Galway, b. 1827 (Sep. 9, 1843 - Mid. 1846), m. Annie, d. of Hon. Martin Ffrench.

Chevers, Hyacinth (Oct. 21, 1854 - Xmas. 1858).

Chevers, George (Oct. 24, 1855 - Xmas. 1858).

Chester, Henry (July 25, 1857 - Xmas. 1858) (Jan. 1861 - Mid. 1865).

Chisholm, William (Oct. 5, 1850 - Mid. 1851).

Chisholm, Henry (Oct. 15, 1850 - Mid. 1851).

Chisholm, Archibald (Jan. 15, 1851 - Mid. 1851).

Chitty, Swartz Cassie (Nov. 16, 1853 - Mid. 1857).

Cholmeley, Francis, of Brandsby, b. 1783 (Aug. 9, 1798 - June 1800), D.L. for the N.R. co. York, m. Barbara Darell ; died May 1, 1854.

Cholmeley, Francis, eldest son of Francis Cholmeley, Esq., of Brandsby, b. 1810 (Aug. 9, 1820 - Xmas. 1828) ; m. Harriet, d. of Charles Fairfax, Esq., of Gilling Castle ; died Aug. 3, 1855.

Cholmeley, Henry, br. of above, b. 1812 (Feb. 15, 1823 - Xmas. 1830) ; m. Annie, d. of Gerard Strickland, Esq. ; died Aug. 9, 1856.

Cholmeley, Hugh Edward, br. of above, b. 1822 (Jan. 20, 1832 - Mid. 1840) ; m. Isabel Curtis ; died April 16, 1870.

Cholmeley, Thomas Fairfax-, br. of above, b. 1825 (Aug. 23, 1836 - March, 1841) ; J.P., Captain R.N., Retired List ; m. Rosalie St. Quentin, d. of Charles Strickland, Esq.

Cholmeley, Hugh Charles, son of Thomas Fairfax-Cholmeley, Esq. (Jan. 18, 1876 - Mid. 1884) ; Public Man from Feb. to Mid., 1884 ; Matric. Lond. Univ., 1883 ; Good Conduct Medal, 1884.

Cholmeley, Roger, br. of above (Sep. 8, 1879 - April 1884).

Cholmeley, William, br. of above (Jan. 21, 1884 - Mid. 1885).

Christian, George (Nov. 3, 1859 - Mid. 1861).

Clanchy, Arthur (Oct. 9, 1856 - Mid. 1858).

Clarke, William (Aug. 11, 1837 - Mid. 1838).

Clarkson, Bernard (Jan. 1857 - Mid. 1859).

Clarkson, John F. (Sep. 16, 1859 - Mid. 1861).

Clery, Daniel (Aug. 18, 1852 - Mid. 1854).

Clery, Richard (Nov. 14, 1859 - Jan. 1860).

Clifford, Thomas Michael (Mar. 23, 1832 - Mid. 1838); died Feb. 14, 1848.

Clifford, Henry (Mar. 23, 1832 - May 1838); died Oct. 25, 1840.

[The last two mentioned, with their brother, Rev. George William Clifford, S.J., were sons of George Lambert Clifford, Esq.]

Coakley, John (Aug. 11, 1859 - Dec. 1864).

Codrington, William Frederick (Sep. 10, 1872 - Mid. 1875).

Codrington, Arthur John (Jan. 14, 1873 - Xmas. 1874); Matric. Lond. Univ., 1883.

Codrington, Alexander Edward (Jan. 14, 1873 - Mid. 1880), sons of William Wyndham Codrington, Esq , of Wroughton.

Colegrave, John Manby, son of William Manby, Esq., of Cann Hall, b. 1811 (Aug. 14, 1823 - Nov. 1828); Lieut. 3rd Light Dragoons; m. Louise Marie Isaac; took the name of Colegrave, 1868; died Jan. 17, 1879.

Colegrave, William Manby, br. of above, b. 1819 (Jan. 13, 1830 - Xmas. 1836); m. Eleanor Walmesley.

Colegrave, Francis, br. of above, b. 1824 (Aug. 12, 1833 - Mid. 1839); m. Elizabeth Chichester. R.I.P.

Colegrave, Thomas Manby, son of John Manby Colegrave, Esq., b. 1847 (Sep. 10, 1859 - Mid. 1864); m., 1st, Alice, d. of Colonel Stewart; 2ndly, Alice, d. of Fred. Cayley Worsley, Esq.

Colegrave, Edward, son of William Manby Colegrave, Esq., (Feb. 23, 1857 - March 1864).

Colegrave, Francis, son of Francis Colegrave, Esq. (Aug. 19, 1858 - Mid. 1864.) R.I.P.

Colegrave, Hubert, son of Edward Colegrave, Esq. (Sep. 12, 1881-).

Colegrave, Henry Manby, son of Edward Colegrave, Esq. (Sep. 17, 1883-).

Colegrave, Oswald, br. of above (Sep. 15, 1884-).

Cologan, Eustace (July 7, 1855 - Oct. 1857); died in Teneriffe, Canaries, Sep. 19, 1863.

[He and his brother, the Rev. W. Cologan, Secretary of the Catholic Truth Society, were sons of John Anthony Cologan, Marquis of Sausal].

Coltsman, John (Nov. 9, 1809, April, 1811).

Comerford, Edward (Sep. 13, 1876 - Mid. 1882).

Comerford, Owen, br. of above (May 4, 1880 - Xmas. 1883).

Comerford, James, br. of above (May 4, 1880 - Xmas. 1881).

Comyn, John (Aug. 8, 1828 - April 1831).

Comyn, Francis, son of Francis Comyn, Esq., b. 1835 (March 11, 1847 - Mid. 1850); J.P., High Sheriff, Galway, 1868; m. Cecilia Gertrude Bourke.

Comyn, Walter Bourke, son of above (Oct. 7, 1885 - Mid. 1887).

Comyn, Sarsfield, br. of Francis Comyn (March 11, 1847 - Mid. 1850).

Comyn, Nicholas O'Connell, son of Andrew Comyn, Esq., m. Mary, d. of John O'Connell, M.P. for Clonmel (April 25, 1882 - Mid. 1886).

Comyns, Patrick (Sep. 14, 1844 - Mid. 1847.

Conolly, William (Aug. 30, 1803 - Mid. 1804).

Conolly, John, br. of above (Aug. 30, 1803 - May 1807).

Conolly, Mercer (July 9, 1842 - Xmas. 1843).

Constante, Manuel (Feb. 20, 1847 - Feb. 1848).

Coombs, Henry (April 1851 - May 1852) (in Divinity).

Cooper, Bernard (March 2, 1843 - Mid. 1843).

Cope, John (Jan. 1825 - Mid. 1826).

Coppinger, John, of Middleton (April 19, 1855 - Mid. 1857); died June 16, 1862.

Coppinger, Thomas, of Middleton, br. of above, J.P., Cork (April 19, 1855 - Xmas. 1856).

Corballis, Richard (Sep. 1, 1841 - Mid. 1849).

Corballis, Edward (Aug. 1845 - Mid. 1853); died Dec. 10, 1873.

Corballis, John, br. of above (Aug. 21, 1849 - Mid. 1855); died June 28, 1880.

Corballis, James, br. of above (Aug. 16, 1854 - Mid. 1860), Lieut.-Col. 103rd Reg.; Good Conduct Medal 1860.

Corbally, Matthew, of Corbalton (Sep. 30, 1808 - Mid. 1814), M.P., m. Hon. Matilda Preston, d. of 12th Viscount Gormanston; died Nov. 25, 1870.

Cordovez, Domingo (Sep. 26, 1884 - Mid. 1885).

Corgan, George (Jan. 29, 1795 - Oct. 1796).

Corgan, William, br. of above (Jan. 29, 1795 - Dec. 1799).

Cornelis, A. (Sep. 10, 1865 - Jan. 1866) (in Divinity).

Corpi, Theodore (Jan. 27, 1853 - Xmas. 1855).

Corpi, Angelo, br. of above (Jan. 27, 1853 - Sep. 1856).

Corpi, Angelo, cousin of above (Aug. 12, 1858); died at Oscott, Dec. 7, 1858.

Corrons, Evaristo (Jan. 29, 1836 - Mid. 1837).

Cossio, Mathias (May 6, 1858); died May 18, 1863.

Costello, Daniel (June 29, 1848); died at Oscott, March 4, 1849.

Cotton, Robert (Sep. 11, 1818 - Jan. 1821).

Cotton, Thomas (March 31, 1884 - Mid. 1885).

Coupe, John, B.A. (1839-1841); B.A. Lond. Univ., 1841.

Coveny, Robert Charles (Oct. 26, 1859 - March 1861), b. 1842; joined the 23rd Welsh Fusiliers in 1862; exchanged for the 42nd Royal Highlanders; Captain, May 8, 1875; Major, Sep. 29, 1882; Brev. Lieut.-Col., 1882; served with his regiment in the Ashantee War of 1874, being present at the battles of Amoaful and Ordahsu and at the capture of Coomassie (medal with clasp); served also in the Egyptian Expedition of 1882, being present at the battle of Tel-el-Kebir, where he was severely wounded (medal with clasp, and Khedive's star); also present with his regiment at the battles of Tamai and Teb (two clasps); killed leading the bayonet charge of the Black Watch, which decided the battle of Kerbekan, Feb. 10, 1885.

Coveny, Christopher John, B.A., br. of above (Oct. 26, 1859 - Nov. 1865); Matric. Lond. Univ., 1864, 26th in Honours; Intermed. Arts, 1865, 3rd in 1st Class in Latin.

Coveny, Charles, br. of above (Oct. 26, 1859 - April 1867); died Dec. 8, 1884.

Cowan, Joseph (March 1, 1854 - Mid. 1855). R.I.P.

Cowan, Patrick, br. of above (March 1, 1854 - Mid. 1857), Captain 59th Regiment.

Cox, Joseph (Aug. 9, 1836 - Aug. 1840).

Cox, Hugh (Jan. 21, 1888 -).

Coxon, Atwell, nephew of Canon Coxon (Sep. 15, 1884 - Mid. 1885).

Coyle, William (July 1839 - Oct. 1841).

Crawford, Raymund (Feb. 8, 1870 - Mid. 1871), Matric. Lond. Univ., 1876; Intermed. Arts, 1878.

Crispin, George (Jan. 13, 1851 - April 1852).

Crook, John (Aug. 8, 1805 - Mid. 1810).

Crook, George (Sep. 6, 1798 - Mid. 1803), died April 21, 1863.

Crooke, Francis (June 7, 1827 - Nov. 1831).

Crooke, Michael (April 19, 1836 - Mid. 1838).

Crooke, Francis (Jan. 1885 - Mid. 1885).

Cronin-Coltsmann, Daniel, of Glenflesk Castle, D.L., J.P., High Sherift, 1847, b. 1816 (April 29, 1828 - Mid. 1835), m. Helena Lyons.

Cronin, John Louis (April 29, 1838 - Mid. 1836), m. Minnie MacDonnell ; was Resident Magistrate of Cork ; died Sep. 11, 1867.

Cronin, George (Aug. 27, 1846 - Mid. 1848).

Cronin, James (Aug. 27, 1846 - Mid. 1847).

Cronin, Dominic (Aug. 1847 - Mid. 1848).

Cronin, John H., son of John Louis Cronin, Esq. (Sep. 1, 1862 - May, 1868).

Cronin, Daniel, br. of above (Sep. 1864 - Mar. 1868).

Cronin, Arthur, br. of above (Jan. 12, 1866 - Mid. 1866).

Cuadra, Bonaventure (Sep. 3, 1839 - Xmas. 1840).

Cuadra, Henry (Dec. 4, 1858 - Mid. 1859).

Cuadra, Francis, br. of above (Dec. 4, 1858 - Mid. 1859).

Cullen, Luke (Aug. 17, 1836 - Xmas. 1840).

Culley, Matthew, of Coupland Castle (April 17, 1888-) ; (in Divinity).

Cullinan, Patrick (Sep. 1872 - Xmas. 1875).

Cullinan, Joseph E., br. of above (Sep. 1872 - Mid. 1877) ; Lieut. Royal Irish Regiment.

Cunningham, Charles (Jan. 8, 1874 - Xmas. 1874).

Curran, Rev. William (Sep. 17, 1886-) ; (in Divinity).

Curten, William (Oct. 3, 1883 - Xmas. 1883) ; (in Divinity).

Da Costa, John (Feb. 10, 1824 - Mid. 1829).

Da Costa, José (Sep. 17, 1877 - Mid. 1880).

Daly, Malachy Joseph (Sep. 20, 1808 - Mid. 1812) ; died Aug. 23, 1865.

Daly, Thomas (Nov. 25, 1809 - Xmas. 1812), brother of Sir Dominic Daly.

Daly, Hyacinth, of Raford (Aug. 20, 1827 - Nov. 1828) ; died Nov. 5, 1836.

Daly, John Archer (Blake), J.P., D.L. (Aug. 12, 1846 - Mid. 1850), son of Andrew Blake, Esq., of Furbough ; took the name of Daly on succeeding to the estates of his grand-uncle. Hyacinth Daly, Esq., of Raford ; m. Lady Anne, d. of 9th Earl of Westmeath ; Lieut.-Col. Galway Militia.

Daly, Denis Andrew, son of John Archer Daly, Esq. (May 5, 1878 - Mid. 1882) ; Lieut. Royal Irish Regiment.

Daly, Dominic, son of Sir Dominic Daly (Sep. 19, 1840 - Mid. 1844).

Daly, Malachy, son of Sir Dominic Daly (Nov. 21, 1846 - May 1854) ; Public Man, Aug. - Dec. 1852.

Daly, Allan McNab, son of Hon. John George Daly (June 13, 1878 - Oct. 1880.)

Daly, Malachy Joseph, son of Malachy Joseph Daly, Esq. (May 10, 1854 - Mid. 1861) ; Public Man, Aug. 1860 - March 1861 ; died Sep. 14, 1865.

Daly, Dominic, son of the Hon. Dominic Daly (Jan. 21, 1888 -).

Daly, James, of Dunsandle (Sep. 26, 1866 - Mid. 1871) ; Lieut. 24th Reg. ; killed at Isandwala Jan. 22, 1879.

Daly, Bowes, R.N., of Dunsandle, br. of above (Sep. 1868 - Xmas 1870).

Daly, Eugene (Feb. 24, 1879 - June 1880).

D'Andria, Peter (May 13, 1865 - Mid. 1867).

D'Arcy, Peter (Feb. 9, 1802 - Dec. 1803).

D'Arcy, John (Sep. 1870 - Mid. 1872) ; died April 6, 1874.

D'Arcy, William (Sep. 1870 - Mid. 1873).

D'Arcy, James (Sep. 1870 - Mid. 1874).

D'Arcy, Matthew Stephen (April 26, 1883 - Xmas. 1884).

[The last four are sons of Matthew D'Arcy, Esq., of Kilcroney.]

Dardis, Christopher (Jan. 10, 1809 - Feb. 1809).

D'Arrochella, Hector (Sep. 18, 1858 - Mid. 1862).

Da Silva, Manuel (July 27, 1839 - Xmas. 1840).

Davenport, Harold, F. R. C. S. Dublin (April 30, 1867 - Mid. 1869).

Davenport, Charles, br. of above (April 30, 1867 - Mid. 1870).

Davey, Robert (Aug. 18, 1808 - Mid. 1809)

Davey, George, br. of above (Aug. 7, 1809 - Xmas. 1809).

Davey, George (Sep. 7, 1862 - Mid. 1864).

Davis, William (Jan. 1844 - Feb. 1849) (in Divinity).

Davis, Moyle (1862 - 1863) (in Divinity).

Daw, Ernest (Jan. 31, 1872 - Mid. 1872) (in Divinity).

Day, James (June 12, 1830 - Dec. 1834).

Day, Edward, br. of above (March 24, 1831 - Dec. 1833).

Dearlove, Thomas (Aug. 12, 1839 - Mid. 1840).

Dease, James Arthur, of Turbotston, J.P., D.L., Vice-Lieut. of Cavan, b. 1826 (Nov. 8, 1840-Mid. 1844); m. Charlotte Jerningham; died Sep. 4, 1874; one of the Commissioners of the Board of National Education in Ireland.

Dease, Gerald, son of James Arthur Dease, Esq., of Turbotston, b. 1854 (Sep. 1863 - May 1874), Captain 7th Royal Fusiliers, Public Man, Sep. 1872 - July 1873, Matric. Lond. Univ., 1873.

Dease, Edmund, br. of above, b. 1857 (Sep. 1868 - Mid. 1875).

Dease, Edmund James, son of Edmund Dease, M.P. for Queen's Co. (June 4, 1873 - Mid. 1878).

Dease, Louis, br. of above (Sep. 19, 1879 - Xmas. 1884).

Deasy, Rickard Joseph, son of Judge Deasy (May 11, 1875 - Mid. 1875); died Aug. 5, 1881.

De Bary, Richard Lerins, son of Richard Browne De Bary, Esq., b. 1841 (Aug. 23, 1854 - Mid. 1859), m. Mary Paulina, d. of Sir Edward Mostyn, Bart.

De Bary, Peter, br. of above (Aug. 23, 1854 - Mid. 1861).

De Bary, Richard Brome, son of Richard Lerins de Bary, Esq. (April 27, 1876 - Nov. 1878).

De Balaine, Edward Durup (Sep. 26, 1865 - Mid. 1869).

De Balaine, Charles Durup, br. of above (Sep. 26, 1865 - Mid. 1866); died Aug. 31, 1880.

De Balaine, Edgar Durup, br. of above (Sep. 18, 1877 - Mid. 1881); Matric. Lond. Univ. 1881.

De Bersolle, John (Sep. 22, 1871 - Mid. 1874).

De Castro, Alfred (Sep. 1870 - Oct. 1871).

De Castro, Joseph, br. of above (Sep. 1810 - Oct. 1871).

De Dree, Alphonse (Sep. 15, 1818 - Mid. 1820).

Deering, James (Jan. 17, 1838 - Xmas. 1838).

Deevey, J. C. (Jan. 1848 - March 1849) (in Divinity).

De Gerin, Constantine (Nov. 13, 1845 - April 1846).

De la Bere, Launcelot (Sep. 27, 1880 - April 1884).

De la Cruz, Joseph (Oct. 4, 1838 - May 1839).

De la Fontaine, Victor (Sep. 13, 1886-), son of Col. Mottet de la Fontaine.

De la Torre, Gomez (Sep. 17, 1885 - April 1886).

De Laussat, Leopold (Sep. 9, 1852 - Mid. 1854).

De la Vega, Florence (March 12, 1864 - Mid. 1864).

Del Barrio, Philip (Oct. 19, 1883 - Mid. 1884).

De Lisle, Ambrose March-Phillipps, J.P., D.L. (Aug. 20, 1849 - Mid. 1852), son of Ambrose Lisle March-Phillipps De Lisle, Esq., of Garendon Park and Grace Dieu, b. 1834, m., 1st, Frances Amelia, d. of Sir Richard Sutton, Bart.; 2ndly, Hon. Violet, d. of Lord Sandys; Public Man, Sep. 1851 - June 1852; died Nov. 27, 1883.

De Lisle, Everard Phillipps, V.C., brother of above (Aug. 20, 1849 - Mid. 1852), b. 1835; 60th Rifles; fell at Delhi, after winning the Victoria Cross, Sep. 17, 1857.

De Lisle, Osmund, br. of above, b. 1847 (Aug. 15, 1857 - Mid. 1866; Public Man, Jan. - July, 1866; Matric. Lond. Univ., 1865; Good Conduct Medal, 1886; died Oct. 17, 1869.

De Lisle, Francis, br. of above, b. 1852 (Aug. 23, 1862 - Mid. 1868), m. Emma Thompson, of Brookhampton, Western Australia; died May 8, 1883.

De Lisle, Edwin Lisle, F.S.A, br. of the above, b. 1853 (Nov. 7, 1863 - Mid. 1870) (Sep. 1871 - Mid. 1872); M.P. for Mid-Leicestershire; Public Man, Jan. - July 1872; Good Conduct Medal 1872.

De Lisle, Rudolph, br. of the above, b. 1854 (Sep. 23, 1865 - Mid. 1866); Lieut. R.N.; joined in 1869 H.M.S. *Cadmus;* in 1870 H.M.S. *Liverpool;* in H.M.S. *Cameleon* during the war between Peru and Chili, and was rewarded for his bravery at the burning of Lima; Sub-Lieut. 1873, Lieut. 1877; joined the Nile Expedition in 1884 under Commodore Hammill; was killed at the battle of Abu Klea, in the Soudan, Jan. 17, 1885.

De Lisle, Gerard Lisle, br. of the above, b. 1860 (Sep. 1871 - Mid. 1875) (Sep. 1876 - Mid. 1877).

De Lizaur, Joseph (Aug. 18, 1828 - Mid. 1830).

Del Olmo, Gennaro (Jan. 22, 1883 - Mid. 1883).

De los Rios, Peter (Jan. 1862 - Mid. 1865). R.I.P.

Del Valle, Emmanuel (May 22, 1883 - Xmas 1884).

Del Valle, William, br. of above (May 22, 1883 -).

De Mussy, Philip Gueneau (Sep. 28, 1867 - June 1871).

Dennehy, Richard (Sep. 25, 1825 - Mid. 1827).

Dennehy, Francis, br. of the above (Sep. 25, 1825 - Mid. 1827).

Dennehy, William (Aug. 30, 1841 - Xmas. 1841).

De Regil, Maximilian (May 15, 1883 - Mid. 1885)

De Sa, Damasus (Sep. 20, 1808 - Oct. 1810).

De Sarratea, Martin (June 18, 1826 - Mid. 1831).

De Sarratea, Mariano, br. of above (June 18, 1826-Mid. 1831).

De Souza, Louis (Dec. 4, 1840 - Xmas. 1841).

De Souza, Melitao (April 1, 1848 - April 1849).

De Souza, Walter (Sep. 7, 1858 - Mid. 1859).

De Souza, Clarence, br. of above (Sep. 7, 1858 - Mar. 1859).

De Souza, Anselmo (Nov. 16, 1866 - Mid. 1868).

De Trafford, Sigismund Cathcart (Sep. 8, 1864 - April 1870), son of John Randolphus De Trafford of Croston Hall, b. 1853; late 14th Regiment; m. Clementina, d. of Sir Pyers Mostyn, Bart.

De Trafford, Galfrid, br. of above (April 14, 1868 - Xmas. 1872), b. 1856, Lieut. 7th Royal Fusiliers; m. Cecile de Stacpoole, d. of Comte Hubert de Stacpoole.

De Trafford, Randolphus, br. of above, b. 1857 (April 14, 1868-Xmas. 1873).

Devaux, Alexander (Sep. 29, 1870 - Mid. 1878).

Devereux, Richard (Sep. 6, 1840 - Mid. 1842).

De Ville, Victor (Sep. 9, 1878 - Mid. 1880).

Devlet, Ferhat (Dec. 1855 - May 1856).

Dey, James (Sep. 17, 1883-); Matric. Lond. Univ. 1887.

De Zurutuza, Luke (Nov. 15, 1838 - Jan. 1840).

Diaz, Leandro (April 12, 1866 - Mid. 1871).

Diaz, Ricardo, br. of the above (Sep. 1868 - Mid. 1871).

Dick, Archibald (Jan. 1862 - Oct. 1862).

Dick, Barrington, br. of the above (Jan. 1862 - Oct. 1862).

Digby, Thomas (Sep. 1852 - Xmas. 1852) (in Divinity).

Dillon, Luke (Feb. 5, 1832 - March 1834).

Dillon, John (Aug. 13, 1832 - May 1834).

Dillon, John (Aug. 27, 1846 - Feb. 1848).

Dillon, Louis, *vide* FitzGibbon.

Dini, Augustus (Oct. 31, 1843 - May 1846); died Oct. 26, 1866.

Dobson, William (Sep. 6, 1867 - Xmas. 1868); m. Mary, d. of E. Flint, Esq.

Dobson, C. M. (Feb. 11, 1884 - June 26, 1884) (in Divinity).

Doherty, James J. (Sep. 15, 1877 - Mid. 1878) (in Divinity).

Dolman, Marmaduke (Jan. 13, 1854 - Mid. 1857).

Dolman, George, br. of above (April 20, 1854 - Mid. 1860).

Donegan, Richard (March 4, 1854 - Mid. 1855).

Donelan, Stephen (July 4, 1803 - June 1806).

Donelan, John, br. of above (Sep. 6, 1803 - Dec. 1809); died May 17, 1831.

Donelan, Patrick, br. of above (June 7, 1804 - May 1811).

Donelan, Matthew, br. of above (June 7, 1804 - May 1811).

Donelan, Malachy, br. of above (Sep 15, 1812 - Sep. 1817). died Sep. 21, 1831.

Donelan, Arthur, br. of above (Sep. 17, 1814 - Sep. 1817).

Donnet, James (Sep. 6, 1867 - April 1871).

Donohoe, Thomas, B.A. (April 8, 1839 - Sep. 1839); Matric. Lond. Univ., 1839.

Donohoe, Denis, br. of above (April 8, 1839 - Mid. 1840); British Consul for the Western Provinces of the United States, 1882.

Doriga, Louis (April 15, 1885 - May 1, 1885).

Dormer, Roland, son of Major-General the Hon. James Dormer (May 10, 1873 - April 12, 1879).

Dormer, Charles, br. of above (May 10, 1873 - Xmas. 1876); Lieut. R.N.

Dormer, Edward Henry, son of the Hon. Hubert Dormer (April 12, 1882 - Xmas. 1882).

Dowdall, Hamilton (Aug. 22, 1815 - July 1819).

Dowdall, Peter (May 3, 1834 - Mid. 1835).

Downes, John, Rev. (Sep. 8, 1879 - Mid. 1881) (Oct. 1884 - Mid. 1885) (in Divinity).

Dowson, Harry (Jan. 28, 1852 - Mid. 1855).

Dowson, Frederic, br. of above (Jan 28, 1852 - Mid. 1857).

Doyenhard, Louis (Oct. 10, 1887 - Xmas. 1887).

Duboulay, Augustus (Sep. 27, 1848 - Xmas. 1850).

Duboulay, Alexander, br. of above (Sep. 27, 1848 - Mid. 1852).

Duff, Robert, Knight Commander of the Portuguese Royal Order of Christ (Aug. 11, 1821 - Aug. 1823).

Duff, Dominic (Aug. 11, 1821 - June 1826).

Duff, James (May 24, 1824 - Mid. 1830).

Duff, Anthony (Oct. 28, 1825 - Oct. 1833); Good Conduct Medal 1833.

Duff, John (April 11, 1831 - Mid. 1838).

Duff, John (Nov. 5, 1840 - Mid. 1842).

Dufougeray, Florentine (April 29. 1859 - March 1860).

Dufreche, Paul (Oct. 18, 1870 - Mid. 1871).

Dugmore, William Radclyffe, 17th Lancers (Sep. 15, 1881 - Mid. 1883) (Feb. 1885 - Mid. 1886), son of Captain Francis Sandys Dugmore, and grandson of 2nd Baron Brougham and Vaux.

Du Moulin-Browne, Charles (April 1, 1861 - Mid. 1869); declared by the Herald's College entitled to bear the arms of Browne as heir-general and sole representative of the Brownes of Easebourne and of Mark Anthony, 9th and last Viscount Montagu; m. Winifred Mary, d. of H. Bacchus, Esq., of Leamington, July 27, 1881; Matric. Lond. Univ. 1868; Good Conduct Medal 1869.

Du Moulin, Arthur, B.A. (Sep. 6, 1866 - Mid. 1874); Matric. Lond. Univ. 1873, 20th in honours; B.A. 1875; returned in Divinity (Sep. 1876 - March 1878); died Aug. 23, 1878.

Dunn, Albert (Jan. 19, 1855 - Xmas. 1856).

Dunn, James E. (Oct. 14, 1877 - Mid. 1878); died April 23, 1881.

Dunn, James Colmore, M.A. (Sep. 10, 1881 - Mid. 1884) (in Divinity).

Du Saussey, George (Jan. 24, 1821 - Mid. 1824).

Dutton, Hiram (Aug. 14, 1838 - Xmas. 1840).

Dutton, Aaron (Aug. 17, 1861 - Mid. 1864).

Dutton, Herbert (Sep. 14, 1886 -).

Dwyer, Edward (Sep. 6, 1838 - Mid. 1840).

Eaton, Stephen Ormston, son of Charles Ormston Eaton, Esq., of Tolethorpe (Sep. 1871 - Xmas. 1872) (Sep. 1874 - Mid. 1877); Matric. Lond. Univ. 1877.

Eccles, Frederick (Aug 25, 1814 - Sep. 1817).

Eccleston, Thomas (Aug. 27, 1799 - Mid. 1801).

Eckersley, John (Sep. 15, 1851 - Feb. 1853).

Egan, Eugene (Aug. 27, 1827 - Jan. 1828).

Egan, John (Oct. 1, 1845 - Sep. 1847).

Egan, Edward (Aug. 20, 1850 - Xmas. 1851).

Ellis, Robert (May 15, 1873 - May 16, 1873).

Ellison, Michael (Aug. 21, 1828 - Mid. 1834).

Ellison, Thomas (Jan. 14, 1830 - Mid. 1835).

Ellison, Thomas M. (Aug. 11, 1834 - Xmas. 1838); Matric. Lond. Univ. 1842.

Elmsley, Sherwood (Sep. 18, 1886-).

Elmsley, John, br. of above (Sep. 26, 1887-).

Englefield, Henry (Sep. 20, 1814 - June 1823) ; m. Catherine Silvertop Witham, d. of Henry Thomas Silvertop, Esq., who assumed the name of Witham. He was the father of the late Henry Charles Silvertop, Esq., of Minster Acres.

English, Alban (Sep. 26, 1861 - Mid. 1863).

English, Richard (Sep. 26, 1861 - Mid. 1864).

English, Ferdinand (Sep. 1863 - Mid. - 1868) ; died Sep. 5, 1875.

English, Bernard (Sep. 19, 1872 - Feb. 1874).

[The four last mentioned, with their brother, Monsignor Edgar English, were sons of Alban Huddleston English, Esq.]

Escalante, Louis Benito (May 21, 1887 - March 1888).

Esmonde, Lawrence Grattan, br. of Sir Thomas Esmonde, Bart., M.P. (Jan. 18, 1876 - Nov. 1882).

Esmonde, Walter Grattan, br. of above (Jan. 26, 1885 - Mid. 1886).

Esmonde, Geoffry Grattan, br. of above (Jan. 26, 1885 - Mid. 1886).

Esmonde, James (April 3, 1877 - Mid. 1877).

Esmonde, John (Sep. 13, 1876 - April 1880).

Esmonde, Charles (May 25, 1877 - Mid. 1878) (Sep. 1879 - Mid. 1880).

[The three last mentioned were sons of James Esmonde, Esq., of Drominagh, second son of Sir Thomas Esmonde, 9th Baronet.]

Espantoso, William (Jan. 21, 1884 - Mid. 1887) ; Public Man, Jan. - June 1887.

Espantoso, Philip, br. of above (Jan. 21, 1884 - Mid. 1887) ; Public Man, Mid. - Xmas. 1886.

Eyre, Vincent Anthony, of Lindley (Aug 17, 1818 - June 1825) ; son of Vincent Eyre, Esq., of Highfield and Newbold ; b. 1809 ; m. Jane Frances Huddleston ; died March 22. 1887.

Eyre, Henry, br. of above (Jan. 22, 1821 - June 1825).

Eyre, Vincent, son of Vincent Eyre, Esq., of Lindley (Jan. 11, 1854 - Mid. 1858) ; late Capt. 6th Dragoons ; m. Barbara, d. of Thomas Giffard, Esq., of Chillington.

Eyre, Arthur, br. of above (Nov. 13, 1865 - Nov. 1866) ; m. Julia O'Conor.

Eyre, Hubert, br. of above (Oct. 3, 1865 - Xmas. 1866).

Eyre, Ferdinand, br. of above (Oct. 3, 1865 - April 1866); m. Gabrielle, d. of Sir Henry Bedingfeld, Bart.

Eyre, Walter (Aug. 12, 1857 - Mid. 1859); son of Stephen Eyre, Esq., solicitor, Liverpool.

Eyston, Charles, of East Hendred, J.P., D.L.; High Sheriff 1831; b. 1790 (Jan. 30, 1805 - June 1808); m. Maria Theresa Metcalfe; Public Man, 1835-37; died Feb. 24, 1857.

Eyston, Basil, br. of above (Jan. 30, 1805 - June 1807); m. Catherine Langford; died Jan. 13, 1861.

Eyston, George, br. of above (Aug. 21, 1810 - Dec. 1813); died Oct. 19, 1880.

Eyston, Ferdinand, br. of above (Jan. 28, 1812 - April 1815); died May 16, 1869.

Eyston, John, br. of above (Jan. 28, 1812 - May 1820); died Nov. 30, 1849.

Eyston, John, of Welford (Aug. 20, 1812 - June 1814); died May 30, 1882.

Eyston, Charles John, of Hendred, J.P.; eldest son of Charles Eyston, Esq., of Hendred; b. 1817 (Aug. 17, 1830 - Mid. 1837); m. Agnes Mary, d. of Michael Blount, Esq., of Maple-durham; died Feb. 19, 1883.

Eyston, George Basil, second son of Charles Eyston, Esq., of Hendred; b. 1820 (Aug. 17, 1830 - Mid. 1838); m. Maria Theresa, d. of George Whitgreave, Esq.. of Moseley.

Eyston, Robert Thomas, third son of Charles Eyston, Esq., of Hendred; b. 1828 (Aug. 20, 1840 - Dec. 1847); m. Louisa Frances, d. of Hon. Charles Petre; Public Man, Jan. - Aug. 1847; died April 24, 1887.

Eyston, Thomas More, eldest son of Charles John Eyston, Esq., of Hendred; b. 1864 (March 27, 1875 - Mid. 1880).

Eyston, John, second son of Charles John Eyston, Esq.; b. 1867 (April 29, 1878 - Mid. 1880).

Eyston, Charles, third son of Charles John Eyston, Esq.; b. 1868 (April 29, 1878 - Mid. 1880).

Eyston, Francis, son of George Basil Eyston, Esq., of Stanford Place, Faringdon; b. 1853 (Sep. 25, 1863 - Xmas. 1869); m. Angela, d. of William Vavasour, Esq., of Hazlewood Castle.

Eyston, Edward Robert, son of Robert Eyston, Esq.; b. 1865 (Sep. 17, 1877 - Xmas 1880).

Fagan, John (July 15, 1831 - Mid. 1838).

Fagan, James, br. of above (July 15, 1831 - Mid. 1838).

Fagan, Christopher, br. of above (July 15, 1831 - Mid. 1839).

Fagan, Hornby (Sep. 20, 1847 - Mid. 1849); killed accidentally in India.

Falanga, John (Nov, 5, 1855 - Aug. 1856).

Fanning, John (March 8, 1840 - March 1842).

Farrell, John Arthur, of Moynalty, J.P., D.L.; High Sheriff 1857 (April 22, 1838 - Mid. 1843); eldest son of John Farrell, Esq., of Moynalty; late Capt. Royal Meath Militia; m. Hon. Lucretia Pauline Preston, d. of Viscount Gormanston.

Farrell, Francis Arthur, br. of above; b. 1828 (April 22, 1838 - Nov. 1841); late 7th Hussars.

Farrell, Albert Charles, br. of above; b. 1840 (Sep. 17, 1852 - Xmas. 1852); died Dec. 19, 1852.

Farrell, John Edward, eldest son of John Arthur Farrell, Esq., of Moynalty; b. 1861 (Sep. 17, 1873 - Mid. 1878); Lieut. 6th Foot.

Farrell, Edward Francis, br. of above (Sep. 17, 1874 - Xmas. 1874).

Farrell, Valentine, br. of above (Sep. 1875 - Mid. 1878).

Farrell, Francis, br. of above (Sep. 29, 1880 - March 1883).

Farrell, Arthur, br. of above (Sep. 29, 1880 - Mid. 1882).

Farrell, Thomas, M.A., son of the late Mr. Commissioner Farrell, Q.C. (Sep. 15, 1841 - Mid. 1844); barrister-at-law; died Feb. 20, 1881.

Farrell, James, of Thornhill, Bray, son of Richard Farrell, Esq., Q.C., of Newlawn (Sep. 20, 1834 - Mid. 1837); m. Elizabeth, d. of John Farrell, Esq., of Moynalty; died Aug. 19, 1859.

Farrell, Richard, br. of James Farrell, Esq., of Thornhill (Sep. 27, 1836 - Mid 1839); died Dec. 25, 1846.

Farrell, Richard John, B.A., son of James Farrell, Esq., of Thornhill (Jan. 20, 1868 - Mid. 1872); Matric. Lond. Univ., 1870; B.A. 1874.

Farrell, John Charles, br. of above (Jan. 20, 1868 - Mid. 1872); Capt. 107th Foot.

Farrelly, Patrick (1862).

Faveron, Manuel (May 22, 1847 - Xmas. 1851).

Faxardo, Austin (Sep. 4, 1840 - Mid. 1845).

Fegen, Frederick F. (Jan. 14, 1867 - Nov. 1868); Commander R.N.; the hero of the gallant fight with a slave dhow off the coast of Africa in May 1887.

Fegen, McGrath Fogarty (Sep 1870 - Mid. 1874), Capt. Royal Engineers.

[The two last mentioned are sons of Frederick James Fegen, Esq., of Ballinlonty.]

Fellowes, Hubert (May 5, 1870 - Mid. 1873), son of Thomas Abdy Fellowes, Esq., of Donnington Priory, Newbury.

Fernandez, Charles (Sep. 29, 1845 - Mid. 1850).

Fernandez, Melitao (Aug. 29, 1846 - Mid. 1850).

Fernandez, William Gomez (June 23, 1863 - Jan. 1865).

Fernandez, Francis Diaz (Oct. 17, 1882 - Dec. 1884).

Ferrao, José (Jan. 13, 1863 - Xmas. 1867).

Ferreira, John (June 19, 1854 - May 1856).

Ferreira, Louis, br. of above (June 19, 1854 - Sep. 1856).

Ferrers, Edward, of Baddesley Clinton, J.P., D.L., b. 1790 (Feb. 3, 1806 - March 1807); m. Lady Harriet Townshend, d. and co-heiress of George, 2nd Marquis of Townshend, and 16th Baron Ferrers of Chartley; died Aug. 10, 1830.

Ferrers, Marmion Edward, J.P., D.L., b. 1813 (Aug. 20, 1828 - Mid. 1835), eldest son of Edward Ferrers, Esq, of Baddesley Clinton; m. Rebecca, d. of the late Abraham Edward Orpen, Esq., and niece of Sir James Chatterton, Bart.; Good Conduct Medal, 1833; died Aug. 25, 1884.

Ferrers, Charles, second son of Edward Ferrers, Esq., b. 1814 (Aug. 20, 1828 - Oct. 1831); died Feb. 1873.

Ferrers, Groby Thomas, third son of Edward Ferrers, Esq.; b. 1816 (Aug. 19, 1829); died at Oscott, Sep. 23, 1831.

Ferrers, Compton Gerard, fourth son of Edward Ferrers, Esq.; b. 1818 (Aug. 19, 1829 - Oct. 1831).

Ferrers, Tamworth George, fifth son of Edward Ferrers, Esq.; b. 1827 (Jan. 20, 1840 - Mid. 1844).

Fesser, Leonard (Jan. 1862 - Mid. 1868); Good Conduct Medal 1868.

Fesser, Albert, br. of above (Sep. 1864 - Mid. 1869).

Fesser, Andrew, br. of above (April 12, 1866 - Mid. 1871); died April 7, 1875.

Fesser, Joachim, br. of above (Sep. 1867 - Mid. 1871).

Fielding, John (Feb. 7, 1816 - June 1817).

Fielding, Thomas (Aug. 16, 1833 - Mid. 1836).

Figueroa, Rodrigo (Oct. 8, 1884 - Xmas. 1884).

Findlay, Robert, C.E. (Jan. 28, 1862 - Xmas. 1864); died Feb. 8, 1879.

Findlay, Henry, br. of above (Jan. 28, 1862 - Mid. 1867).

Findlay, George, br. of above (April 2, 1863 - Mid. 1872).

Findlay, John, br. of above (March 29, 1866 - Xmas. 1874).

Finn, Edward (Aug. 1839 - Aug. 1840).

Fippard, William Herbert (Sep. 20, 1887-) (in Divinity).

FitzGerald, Thomas (May 11, 1841 - Mid. 1848); Public Man, Aug. 1847 - Mid. 1848.

FitzGerald, Francis (Aug. 1844 - Xmas. 1846) (Sep. 1848 - Mid. 1849).

FitzGerald, James (Aug. 27, 1838 - Mid. 1840).

FitzGerald, David, B.A. (April 27, 1858 - March 1865); Matric. Lond. Univ., 1865, 12th in Honours; B.A., Camb.

FitzGerald, John Donohoe (April 27, 1858 - March 1865); Matric. Lond. Univ., 1865, 6th in Honours.

FitzGerald, Gerald (Aug. 23, 1859 - March 1865).

[The last three were sons of the Right Hon. Lord FitzGerald, one of Her Majesty's Lords of Appeal.]

FitzGerald, David Martin (April 10, 1860 - March 1865); died Dec. 26, 1881.

FitzGerald, James (Jan. 20, 1863 - March 1865), nephews of the Right Hon. Lord FitzGerald.

FitzGerald, Arthur Ignatius, (Sep. 5, 1866 - Mid. 1869); Matric. Lond. Univ., 1868.

FitzGerald, Francis, B.A. (May 7, 1879 - Xmas. 1880); Barrister-at-Law; Public Man, April - Dec. 1880.

FitzGerald, John Plunkett, br. of above (June 28, 1881 - Mid. 1884); Public Man, Mid. 1883 - Feb. 1884.

FitzGerald, Edward, br. of above (June 28, 1881-Mid. 1885); Public Man, Sep. to Xmas. 1884.

FitzGerald, Matthew, br. of above (Sep. 29, 1885-).

FitzGerald, Percy, br. of above (Sept. 29, 1885-).

FitzGerald, Reginald, br. of above (Jan. 22, 1887-).

FitzGerald, Edward Arthur, cousin to above (March 27, 1885 - Oct. 1887); Public Man, Mid - Xmas. 1887.

Fitzgibbon, Louis (Sep. 19, 1873 - Xmas, 1875); son of the Hon. Gerald Normanby (Dillon) Fitzgibbon and Lady Louisa, d. of 3rd. Earl of Clare.

Fitzgibbon, John (Sep. 17, 1883 - Mid. 1885).

Fitzherbert, Charles (April 21, 1820 - Mid. 1822); only son of Thomas Fitzherbert, Esq., of Swynnerton; b. June 21, 1810; m. Mary, d. of Patrick Gibbons, Esq.; died Nov. 19 1834.

Fitzherbert, Basil Thomas, of Swynnerton, J.P., D. L.; b. 1836 (Aug. 13, 1845 - Xmas. 1852); eldest son of Francis Fitzherbert, Esq.; m., 1st, Emily Charlotte Jerningham; 2ndly, Emma, widow of Lord Stafford.

Fitzherbert, William, *vide* Brockholes.

Fitzherbert, Basil John, son of Basil Fitzherbert, Esq., of Swynnerton; b. 1861 (Sep. 1872 - Xmas. 1878).

Fitzherbert, Edward, br. of above (Jan. 20, 1875 - Feb. 1877); Lieut. R.N.

Fitzherbert, Thomas C., br. of above (Sep. 8, 1879 - Xmas. 1886); Public Man, Xmas. - Mid. 1886.

Fitzsimon, Francis (Aug. 26, 1822 - Oct. 1823).

Flanagan, John (Aug. 1824); remained but a few days.

Flanagan, John Woulfe, B.A. (Oct. 26, 1865 - Mid. 1868); Barrister-at-law of the Inner Temple; m., April 29, 1880. Emily, d. of Gen. Sir Justin Sheil.

Flanagan, Stephen Woulfe (Oct. 26, 1865 - Xmas. 1871).

Flanagan, Terence Woulfe, B.A. (March 20, 1870 - Xmas. 1873).

Flanagan, James Woulfe, B.A., Trin. Coll., Oxford (Sep. 16, 1874 - Xmas. 1882); Public Man, April 1881 - July 1882; Matric. Lond. Univ. 1882.

Flanagan, Richard Woulfe (Oct. 4, 1879 - Mid. 1880).

[The last five mentioned are sons of the Right Hon. Justice Flanagan.]

Fletcher, Robert Henry (Jan. 14, 1856 - Mid. 1857).

Fletcher, William (Jan. 13, 1858 - Mid. 1860).

Fletcher, Joseph (Jan. 13, 1858 - Mid. 1863); died Nov. 21, 1871.

Fletcher, John (Jan. 15, 1866 - Mid. 1867)

Fletcher, Stanislaus (Jan. 15, 1866 - Mid. 1867); died Aug. 24, 1880.

Fletcher, Francis (Jan. 15, 1866 - Mid. 1870).

Fletcher, George (Sep. 1868 - Jan. 1872).

[The last seven were sons of the late Robert Fletcher, Esq., of Edgbaston.]

Flood, Christopher (May 12, 1840 - Mid. 1842).

Flood, John, br. of above (May 12, 1840 - Mid. 1842).

Fontaine, Lucien (Sep. 27, 1873 - Mid. 1875).

Forster, James (Jan. 22, 1852 - Mid. 1853).

Fotheringham, James (Aug. 13, 1833 - Feb. 1836).

Fox, C. J. (Aug. 16, 1815 - Feb. 1816).

Fox, Arthur (June 25, 1864 - Nov. 1864).

Fox, Thomas (Nov. 6, 1871 - Mid. 1873); died Jan. 1875.

Foxall, John (Aug. 22, 1816 - June 1820).

Francia, Peter (Aug. 25, 1857 - Nov. 1857).

Franco, John (July 30, 1856 - Xmas. 1857).

Freel, Cornelius (Aug. 1848 - Xmas. 1850).

Frith, Robert (Aug. 14, 1816 - Feb. 1820).

Froggatt, John (July 23, 1810 - Oct. 1812).

Froggatt, Edward (Jan. 13, 1827 - Mid. 1828).

Froggatt, John (Aug. 14, 1851 - March 1855).

Froggatt, Charles (Aug. 14, 1851 - March 1855).

Froggatt, Henry (Jan. 13, 1859 - Mid. 1860).

Fuller, Louis (Sep. 15, 1874 - Mid. 1877).

Fullerton, William Granville (Aug. 12, 1846 - Mid. 1848), son of Alexander George Fullerton, Esq., and Lady Georgiana Leveson-Gower, d. of the late Earl Granville; died May 29, 1859.

Furse, John (Jan. 25, 1855 - Mid. 1857).

Gainsford, Robert John (Aug. 11, 1821 - Xmas. 1825); died Feb. 6, 1870.

Gainsford, William (April 12, 1855 - Mid. 1859).

Gainsford, Thomas Robert (April 12, 1855 - Mid. 1862); Matric. Lond. Univ., 1861; Intermed. Arts, 1864.

Gallini, Alfred (Dec. 21, 1823 - Mid. 1824).

Gandolphi, Vincent, *vide* Hornyold.

Garcia, Pedro (Jan. 28, 1866 - Mid. 1870), nephew of Garcia Moreno, President of Ecuador.

Gardiner, Edward Hugh (Jan. 18, 1820 - Mid. 1822).

Gardner, John (Jan. 23, 1872 - Feb. 1874).

Gardom, Edward (Aug. 15, 1851 - Mid. 1853).

Gargollo, Manuel (Aug. 8, 1836 - Mid. 1840).

Gargollo, Ferdinand (June 1, 1843 - Jan. 1845).

Gargollo, Francis (May 6, 1865 - Mid. 1866).

Gasquet, Joseph, M.D. (March 22, 1851 - Sep. 1851).

Gasquet, Louis (Sep. 19, 1863 - Mid. 1864).

Gattinara, Mercurino (Nov. 15, 1871 - Mid. 1875).

Geary, Joseph C. (May 12, 1851 - Aug. 1851).

Geran, Anthony (Sep. 28, 1858 - Feb. 1860).

Geran, Edward, br. of above (Sep. 28, 1858 - Oct. 1858).

Gell, Edward (July 7, 1882 - Mid. 1885).

Geoffroy, John (Aug. 21, 1834 - Mid. 1837).

Geoghegan, Thomas (Sep. 19, 1870 - April, 1875); Captain Bombay Staff Corps; Public Man. Sep. 1874 - April, 1875.

Gerard, William (Aug. 15, 1822 - Dec. 1825), br. of Sir John Gerard, 2nd Baronet, b. 1806; m. Mary, only d. of Bartholomew Bretherton, Esq.. of Rainhill; died Nov. 7, 1844.

Gerard, Frederick Sewallis, of Aspull House, br. of above (Aug. 13, 1823 - June, 1827), b. 1811; Major late Lanc. Hussars; m. Mary Ann Wilkinson; died May 7, 1884.

Gerard, Thomas Alexander, br. of above (Aug. 29, 1830 - Mid. 1833), b. 1812; 29th Regiment; died April 3, 1850.

Gerard, Charles, br. of above, b. 1814 (Aug. 8, 1831 - Mid. 1835); died Feb. 8, 1860.

Gerard, Frederick, J.P., son of Frederick Sewallis Gerard, Esq.; b. 1839 (April 24, 1854 - April 1857); Capt. 23rd Royal Welsh Fusiliers; m. Catherine. d. of C. Porter, Esq., of the Mythe, Gloucestershire.

Gerard, Charles, second son of Frederick Sewallis Gerard, Esq.; b. 1843 (Aug. 13, 1856 - Xmas. 1859).

Gerard, Edward, J.P., third son of Frederick Sewallis Gerard, Esq.; b. 1846 (Jan. 19, 1857 - Mid. 1864); Public Man, Sep. 1863 - Aug. 1864.

Gerard, Alexander, son of Archibald Gerard, Esq., of Rochsoles; b. 1845 (Sep. 18, 1859 - Mid. 1862); Barrister-at-law.

Ghislieri, Alfonso (July 6, 1871 - April 1874).

Gibbons, Patrick (Jan. 15, 1808 - Mid. 1808).

Gibbons, Valentine, br. of above (Jan. 15, 1808 - Mid. 1808).

Gibbons, Joseph (Aug. 11, 1847); died at Oscott May 25, 1850 (in Divinity).

Gibbons, John (Sep. 12, 1881 - Mid. 1885).

Gibson, Edward (Feb. 23, 1858 - Mid. 1858).

Gibson, Jasper (April 5, 1858 - Mid. 1858).
[Sons of William Gibson, Esq., of St. John's Wood.]

Gibson, Edward, nephew of the late Denis Chatto, Esq., of St. Marychurch (April 14, 1871 - Mid. 1873).

Giles, Francis (Sep. 1869 - Xmas. 1875).

Giles, Alban (Sep. 1869 - Mid. 1876).

[These two, with their half-brother, Rev. C. Giles, are sons of Felix Giles, Esq., of Barnet.]

Gillespie, James (Aug. 1, 1846 - Xmas. 1851), son of R. Gillespie, Esq., of Cambus Wallace, Lanark.

Gillman, James (Sep. 24, 1870 - Mid. 1872).

Gillow, John (July 31, 1825 - Mid. 1827).

Gomez, Raphael (March 26, 1858 - March 1859).

Gonzales, José Manuel (Nov. 26, 1855 - Aug. 1856).

Gonzales, William (Oct. 14, 1884 - Mid. 1885).

Goodrich, Thomas (about 1828); died Oct. 11, 1832.

Goodrich, Bernard (Sep. 13, 1880 - Mid. 1882).

Goold, George, J.P. (May 3, 1821 - Mid. 1825), br. of Sir Henry Goold, Bart.; b. 1805; Resident Magistrate, Waterford; m. Clara Webber Smith; died Nov. 6, 1879.

Goold, George, eldest son of George Goold, Esq., b. 1841 (Nov. 7, 1856 - May 1860). R.I.P.

Goold, William Albert, br. of above, b. 1845 (Aug. 19, 1858 - Mid. 1863; died March 8, 1879.

Goold, Vere Thomas, br. of above, b. 1853 (Nov. 4, 1869 - Xmas. 1869).

Goold, Francis (Jan. 14, 1874 - Mid. 1874).

Gordon, Lewis (Aug. 4, 1843 - April 1844).

Gorman, Michael (March 28, 1832 - Mid. 1833); died Dec. 3, 1840.

Gorman, Edmund (May 1, 1835 - May 1836).

Gould, Gerard, C.B. (Sep. 1, 1842 - Mid. 1846); Attaché at Hanover, Constantinople, Buenos Ayres, St. Petersburg, &c., &c.; Minister at Wurtemburg; died Sep. 5, 1883.

Gould, Francis (Sep. 7, 1862 - Mid. 1863); died Jan. 2, 1875.

Gradwell, Robert Ashhurst (Sep. 9, 1870 - Mid. 1877), son of Richard Gradwell, Esq., of Dowth Hall; b. 1858; m. Lady Henrietta Plunkett, d. of the Earl of Fingall; Public Man, Jan.-July, 1877.

Grafton, Charles, M.D. (March 26, 1820 - Mid. 1826); Good Conduct Medal 1826; died Dec. 13, 1861.

Grafton, Bernard, Rev. (Sep. 14. 1885 -) (in Divinity).

Graham, Henry (Sep. 14, 1865 - March 1866).

Grant, Henry (Aug. 12, 1847 - April, 1851).

Grau, Henry (Nov. 24, 1884 - April 1885).

Green, Joseph (Jan. 17, 1814 - Mid. 1819); died Aug. 28, 1826.

Green, Hugh (Jan. 15, 1856 - Xmas. 1857).

Green, Reginald (March 25, 1885 - Jan. 1888).

Greenep, Edmund Carr (Sep. 12, 1831 - Xmas. 1840); in the Ordnance Department at Woolwich Arsenal for thirty-two years; died Oct. 31, 1887.

Greenep, Alfred (Sep. 12, 1831 - Xmas. 1841); died Oct. 24, 1855.

Grehan, Patrick (Aug. 15, 1797 - Mid. 1799).

Grehan, Peter (Aug. 27, 1825 - Xmas. 1830). R.I.P.

Grehan, George (Aug. 27, 1825 - Feb. 1831). R.I.P.

[The last two were brothers of the Rev. J. Grehan, S.J.]

Griffin, Robert, br. of Canon Griffin (Jan. 1814 - Xmas. 1823).

Grijalva, Peter (Aug. 17, 1815 - June 1817).

Grinsell, John (Aug. 9, 1822 - April 1823).

Guaita, Giulio (April 7, 1888-).

Guedes, Fausto (Aug. 25, 1853 - Mid. 1855).

Guedes, Alfred (Aug. 22, 1854 - Mid. 1862); Public Man, Jan.-June, 1862.

Guillaume, Edward (Aug. 28, 1861-Xmas, 1861) (in Divinity).

Guimaraes, Henry (June 10, 1871 - Nov. 1874).

Guimaraes, Domingo (April 6, 1886 - Xmas. 1887).

Guinan, Thomas (Aug. 11, 1819-1830) (in Divinity); Prefect of Discipline, 1828-29. After leaving Oscott he became Editor of the *Wolverhampton Chronicle*; died Dec. 8, 1834.

Gurdon, John (Jan. 14, 1873 - Mid. 1876).

Hackett, Thomas (Sep. 1864 - Mid. 1867); died Sep. 4, 1886, at Sydney, N.S.W.

Hackett, William (March 18, 1869 - Xmas. 1872); died Sep. 14, 1887.

[Sons of Sir William Hackett, Kt., of Lotamore, Cork.]

Hadfield, Joseph (Aug. 11, 1834 - Mid. 1838).

Hall, John (Dec. 22, 1842 - Xmas. 1843).

Hall, William Scott (April, 1887 - Xmas. 1887) (in Divinity).

Halle, Gustave Gregory R. (Sep. 17, 1866 - Mid. 1869); Matric. Lond. Univ. 1868.

Halle, Bernard (Sep. 18, 1866 - Mid. 1871).

Halle, Clifford (Jan. 22, 1870 - Mid. 1876); Matric. Lond. Univ. 1876; Good Conduct Medal 1876.

[These three are sons of Sir Charles Hallé, Kt.]

Hamilton, E. K. (May 25, 1854 - Oct. 1854) (in Divinity).

Handley, Charles (Jan. 13, 1840 - Mid. 1842).

Hanford, Charles (Oct. 14, 1820), died at Oscott March 22, 1827.

Hanford, James (Jan. 17, 1822 - Xmas. 1828).

Hardman, John Bernard (Aug. 10, 1854 - Mid. 1859; m., 1st, Miss Tarleton; 2ndly, Agneta, d. of J. J. Parfitt, Esq., of Brueton.

Hardman, George, br. of above (Aug. 11, 1857 - Mid. 1863); m. Winifrede, d. of Joseph A. Hanson, Esq., of London.

Hardouin, Louis (Dec. 5, 1850 - Xmas. 1851).

Hargrove, Charles (1863) (in Divinity).

Harkin, James Quin (Sep. 6, 1867 - Mid. 1873).

Harnett, Edward (Aug. 12, 1840 - Mid. 1841).

Harnett, William (Oct. 3, 1843 - March, 1848).

Harnett, Edward (Sep. 10, 1845 - Mid. 1847); Public Man, 1846 - 47.

Harnett, William (May 4, 1880 - Mid. 1884).

Harper, Stanislaus (May 1865 - Mid. 1865).

Harran, Edward (Oct. 15, 1887-).

Harris, Philip (July 4, 1842 - June 1850); Public Man, Jan. - Dec., 1849.

Harrison, — (Sep. 1794 - Oct. 1796).

Harrison, George (Sep. 28, 1863 - Xmas. 1865).

Harrison, Alfred, br. of above (Sep. 28, 1863 - Mid. 1868).

Harrison, Henry (May 5, 1866 - Nov. 1866).

Hart, Charles (Oct. 18, 1838 - Feb. 1842).

Haskew, Raymond, Rev. (Sep. 11, 1876 - Nov. 1876).

Havers, Thomas (Aug. 21, 1797 - March 1804).

Havers, Robert (Sep. 14, 1798 - March 1804).

Havers, Kenneth (Oct. 1, 1870 - March 1877).

Hawett, Thomas (Sep. 9, 1858 - Mid. 1859); died Feb. 12, 1877.

Hawkins, Henry (Sep. 4, 1817 - Xmas. 1820).

Hawkins, Anthony Nichol (Sep. 4, 1817 - Xmas. 1822).

Hawkins, Henry (Aug. 23, 1862); died at Oscott Oct. 3, 1862.

Hawksford, Francis, B.A. (Jan. 13, 1852 - Oct. 1855); Matric. Lond. Univ. 1853; B.A., 1855.

Hawksford, James (Aug. 1852 - Xmas. 1853).

Hawksford, Robert (Jan. 1853 - 1858) (1859); died Nov. 10, 1861.

[The three last mentioned, with Canon Hawksford, were sons of John Hawksford, Esq., Solicitor, of Wolverhampton.]

Hawksford, Cyril, son of Francis Hawksford, Esq. (April 29, 1880 - Mid. 1880).

Hay, Richard (Nov. 7, 1859 - Xmas. 1861).

Hayes, William (Nov. 14, 1849 -).

Haynes, Matthew (June 1825 - Mid. 1826).

Haynes, John (Sep. 1827 - Xmas. 1827).

Hechavarria, John Bernard (July 27, 1854 - Xmas. 1856).

Helguero, Peter (March 22, 1850 - Sept. 1851).

Hely, William (Feb. 1815 - Nov. 1818).

Hely, Joseph (Sep. 1864 - Mid. 1866).

Hely, Charles, br. of above (Sept. 1864 - Mid. 1867) (Sep. 1868- Mid. 1869).

Hely, Patrick, br. of above (Sep. 1864 - Mid. 1867) (Sep. 1868- Mid. 1869.

Hemans, Charles (1843) (in Divinity); died Oct. 26, 1876.

Heneage, Charles (Aug. 20, 1818 - Mid. 1822), son of Thomas Fieschi Heneage; Gentleman Usher of the Privy Chamber; late 1st Life Guards; m. the Hon. Louisa Elizabeth Graves.

Heneage, Dudley Robert, br. of above (Aug. 20, 1818 - Dec. 1823).

Herbert, John (Jan. 1845 - Mid. 1845).

Herbert, Arthur (Feb. 25, 1847 - Dec. 1850); died Sep. 18, 1856).

Herbert, Cyril (Sep. 9, 1861 - Mid. 1864); died July 2, 1882.

[The last two were sons of J. R. Herbert, R.A.]

Herbert, Ivor John Caradoc, J.P., D.L. (April 15, 1863 - Mid. 1869), son of John Arthur Herbert, Esq., of Llanarth; Captain and Lieut.-Col. Grenadier Guards; b. 1851, m. Hon. Albertino Denison, d. of Lord Londesborough; Military Attaché at St. Petersburg; served in the Egyptian War of 1882 as Brigade Major of the 1st Brigade, and was present at the battle of Tel-el-Kebir; mentioned in despatches, Brevet of Major, medal with clasp, 4th class of the Medjidie and Khedive Star; served also in the Nile Expedition in 1885-86 with the Guards Camel Regiment, and was present at the actions at Abu Klea and Abu Kru (two clasps).

Heredia, Manuel (June 7, 1827 - Xmas. 1831).

Heredia, Thomas (Aug. 19, 1829 - Nov. 1831).

Heredia, John (Nov. 28, 1875 - Mid. 1879).

Heron, William (Aug. 6, 1841 - Mid. 1842).

Hibbert, Edgar (Sep. 2, 1856 - Xmas. 1860), eldest son of Captain Washington Hibbert, of Bilton Grange, b. 1846.

Hickie, James F. (Feb. 17, 1848 - Xmas. 1849); Lieut.-Col. 7th Fusiliers; m. Lucila, d. of P. Larios, Esq., of Gibraltar; served with 7th Fnsiliers in the Crimea from the 17th June, 1855, including the siege and fall of Sebastopol, and assaults of the Redan on the 18th June and 8th September; severely wounded; Medal with Clasp and Turkish Medal.

Hickie, William Bernard (April 24, 1876 - Mid. 1883); Matric. Lond. Univ. 1883; Good Conduct Medal, 1884; Lieut. 7th Fusiliers.

Hickie, Arthur Francis (Sep. 12, 1876 - Mid. 1883); Matric. Lond. Univ., 1883; Good Conduct Medal, 1884; Lieut. Royal Artillery.

Hickie, Carlos (Jan. 30, 1884 - Mid. 1886).

Hickie, Manoel (April 9, 1884 - Mid. 1886).

[The four last mentioned are sons of Lieut.-Col. Hickie.]

Hicks, Edward Percy (Oct. 3, 1857 - March 1860), son of Major-General Hicks; Captain 42nd Highlanders; died Aug. 26, 1884; landed on the Gold Coast with his regiment in January, 1874, and was left with a detachment at Yancoomassie Fanti; Ashanti Medal.

Hill, Charles (Jan. 14, 1864 - Mid. 1872); Matric. Lond. Univ., 1872.

Hill, Francis, br. of above (Jan. 14, 1864 - Jan. 1872).

Hill, Vincent, br. of above (April 20, 1868); died at Oscott, July 21, 1868.

Hodgens, Henry, of Beaufort, Rathfarnham (Aug. 15, 1834 - Mid. 1842.

Hodgens, John Conlan (Aug. 15, 1834 - Mid. 1842).

Hodgens, Robert, son of John Conlan Hodgens, Esq., (Sep. 28, 1870 - May 1871).

Hodgens, Robert Devereux, son of Henry Hodgens, Esq. (Sep. 14, 1872 - Mid. 1879); Matric. Lond. Univ. 1878.

Hodgkinson, Henry (Oct. 20, 1885 -).

Holdforth, Albert (April 4, 1839 - Mid. 1840).

Holiday, John (July, 1794 - Sep. 1795).

Holland, William (Feb. 7, 1837 - Xmas. 1838).

Hopkins, William (Jan. 15, 1879 - Mid. 1886).

Hopkins, Cuthbert, br. of above (Jan. 15, 1879 - Mid. 1882).

Hopkins, Stephen (Sep. 19, 1887 -).

Horan, John (Feb. 26, 1857 - Mid. 1858).

Hornyold, Thomas, J.P., D.L., of Blackmore Park, b. 1791 (May 21, 1799 - Mid. 1808); m., 1st., Bridget Webb Weston, of Sutton Place; 2ndly, Lucy Saunders, grand-niece of 1st Earl of Mountmorris; died Jan. 17, 1859.

Hornyold, John Vincent (Gandolphi), J.P., D.L., of Blackmore Park, son of John Vincent Gandolphi and nephew of Thomas Hornyold, Esq., b. 1818 (Aug. 13, 1830 - Mid. 1836); m. Charlotte, d. of the Hon. Charles Langdale.

Howard, Philip Henry, of Corby Castle, J.P., D.L., F.S.A., son of Henry Howard, Esq., of Corby Castle; b. 1801 (Sep. 4, 1813 - Aug. 1815); M.P. for Carlisle 1830 - 1852, High Sheriff of Cumberland; m. Eliza Minto Canning, d. of the late Major Canning, of Foxcote; died Jan. 1, 1883.

Howard, Edward Giles, son of Edward Charles Howard, Esq., and nephew of Bernard Edward, twelfth Duke of Norfolk; b. 1805 (Aug. 17, 1818 - Dec. 1822), Captain in the army; m. Francis Heneage; was father of Cardinal Howard; died June 17, 1840.

Howe, Edward (Aug. 6, 1840 - Dec. 1848); died Oct. 26, 1880.

Howley, William, son of the late John Howley, Esq., of Rich Hill, and younger brother of Sir John Howley (Aug. 30, 1803 - June 1807); died Nov. 7, 1867.

Howley, John, B.A., J.P., D.L., son of Sir John Howley, Lieut.-Colonel 5th Battalion Munster Fusiliers (Oct. 26, 1840 - Mid. 1845); died Jan. 1, 1888.

Howley, William J., eldest son of John Howley, Esq. (Sep. 11, 1878 - Mid. 1884) (June 1885 - Mid. 1885); Matric. London University 1884.

Howley, John Gerard, br. of above (Jan. 1, 1880 - Mid. 1886).

Howley, Jasper, br. of above (Sep. 13, 1881 - Xmas. 1885), Lieutenant Lincolnshire Regiment.

Howley, Richard, br. of above (Sep. 15, 1885-).

Howley, Henry, br. of above (Sep. 14, 1886-).

Hoy, William (Aug. 9, 1825 - Mid. 1826).

Huelin, William (Jan. 21, 1825 - Mid. 1829).

Huelin, Matthew (May 19, 1830 - March, 1832).

Hully, James (Aug. 9, 1822 - Xmas. 1825).

Hunloke, James, son of Sir Henry Hunloke, Bart. (March 16, 1802 - May, 1803).

Hurley, Francis (Sep. 1863 - Mid. 1865); killed in Dublin, from falling off a car, Dec. 10, 1873.

Hurst, John (July 16, 1858 - Mid. 1861).

Husband, Edward, M.A. (Jan. 8, 1870 - Jan. 25, 1870). (in Divinity).

Huthwaite, Charles (Aug. 25, 1862 - Mid. 1867).

Hutton, James (Jan. 30, 1809 - Aug. 1810).

Hyde, Frederick (Sep. 11, 1805 - Xmas. 1805).

Hyde, Josue, br. of above (Sep. 11, 1805 - Xmas. 1805).

Hyde, John (Aug. 28, 1839 - Jan. 1840).

Hynes, Alfred Mortimer (Aug. 22, 1859 - Feb. 1860).

Irribarren, Florentine (Jan. 8, 1883 - Xmas. 1883).

Irwin, Richard (Sep. 1, 1848 - Xmas. 1851).

Iturbe, Victoriano (Dec. 15, 1842 - April, 1844).

Jackson, Thomas (April 15, 1857 - Xmas. 1858).

Jackson, John (April 15, 1857 - Mid. 1860).

Jackson, Henry (Sep. 1866 - Sep. 20, 1866) (in Divinity).

Jackson, George (Sep. 21, 1876 - Mid. 1877).

Jackson, Wilfrid Austin (Sep. 25, 1882 - Mid. 1884).

Jackson, Gerald (Jan. 21, 1886-) (in Divinity).

Jaillet, Michael (Feb. 7, 1807 - June 1809).

James, George (Sep. 12, 1881 - Mid. 1884).

Jefferies, Charles (1829-1838) (in Divinity); returned as Professor, Aug., 1856, and remained till his death, Feb. 7, 1870.

Jefferson, John (Aug. 14, 1826 - Mid. 1827).

Jeffery, Joseph (Mid. 1828-).

Jerningham, John (July 21, 1826 - Mid. 1829); died in 1838.

Jerningham, James (Sep. 4, 1829 - Xmas. 1833), an Officer in the Army; m. Sophia, d. of Sir William Murray, Bart., of Clermont; died Aug. 22, 1848.

[The two last mentioned were the sons of Edward Jerningham, Esq., of Painswick, who married Emily Middleton, and who was brother to Sir George Jerningham, afterwards Baron Stafford.]

Jerningham, Adolphus (Aug. 15, 1856 - Mid. 1858), son of Frederick Jerningham, Esq., nephew of Sir George Jerningham, afterwards Baron Stafford; m. Matilda, d. of William Felix Riley, Esq.

Jennings, John (Sep. 18, 1882 -) (in Divinity).

Jerrard, George (Jan. 1862 - Mid. 1863).

Johnson, A. Hanchette (Jan. 15, 1879 - Xmas. 1880) (in Divinity).

Johnston, James (Sep. 15, 1874 - Xmas. 1877).

Jolliffe, Francis (Sep. 29, 1856 - Mid. 1857).

Jones, J. Fitzwilliam (April 24, 1809 - Sep. 1809).

Jones, Herbert, fourth son of John Jones, Esq., of Llanarth (Aug. 27, 1839 - Mid. 1842).

Jones, Henry F. (Sep. 6, 1871 - Mid. 1872) (in Divinity).

Jorge, David (Sep. 9, 1853 - Mid. 1854).

Jorge, Joseph, br. of above (Sep. 11, 1854 - April 1855).

Jorge, Acurcio, br. of above (Sep. 11, 1854 - Jan. 1857).

Jorge, Honorato, br. of above (Sep. 11, 1854 - Jan. 1857).

Jorrin, Albert (May 5, 1869 - May 17, 1869).

Jorrin, —, br. of above (May 5, 1869 - May 17, 1869).

Joyau, Louis (Aug. 28, 1841 - Mid. 1844).

Joyau, Jules, br. of above (Aug. 28, 1841 - Mid. 1846).

Joyau, Austerlitz (Sep. 3, 1842 - Oct. 1847).

Joyce, Walter, of Corgary (May 13, 1813 - Mid. 1819); m. Christina, d. of John Kelly, Esq.; died Feb. 18, 1871.

Joyce, Thomas, J.P., of Rahasane (Sep. 26, 1829 - Mid. 1831), son of Walter Joyce, Esq., of Corgary; High Sheriff 1852; m. Julia Francis Bisshopp.

Joyce, William, son of Thomas Joyce, Esq., of Rahasane (Aug. 21, 1856 - Mid. 1863); 4th Dragoon Guards.

Joyce, Thomas, br. of above (Sep. 10, 1858 - Mid. 1863).

Joyce, Frederick, br. of above (Jan. 22, 1863 - Mid. 1863).

Joyce, Pierce, son of Pierce Joyce, Esq, of Merone (Aug. 12, 1856 - Mid. 1860); m. Selina, d. of Charles George Mahon, Esq.

Joyce, Walter, br of above (Aug. 20, 1859 - Mid. 1860).
Joyes, John (Aug. 29, 1837 - Mid. 1840).
Kane, George (Oct. 15, 1878 - Xmas. 1878).
Kealey, James (Feb. 21, 1838 - Xmas. 1839).
Kearney, Patrick (Sep. 14, 1809 - June, 1814).
Kearney, John (Jan. 28, 1854 - Mid. 1858).
Kearney, James, br. of above (Jan. 28, 1854), died at Oscott April 22, 1856.
Kearney, Matthew (Jan. 17, 1870 - Mid. 1871); died May 30, 1874.
Keating, George (Aug. 17, 1815 - June, 1820).
Keating, Samuel (Feb. 9, 1865 - Mid. 1867).
Keating, Rev. Vincent (Sep. 14, 1885 -) (in Divinity).
Keenan, Charles (Oct. 14, 1832 - Mid. 1835).
Keenan, John (Nov. 7, 1840 - Mid. 1841).
Kelly, John (Jan. 20, 1812 - Mid. 1814).
Kelly, Edward (Jan. 20, 1812 - Mid. 1814).
Kelly, William (Aug. 31, 1812 - Mid. 1816).
Kelly, John (May 23, 1823 - Mid. 1829)
Kelly, Louis (Sep. 5, 1855 - Mid. 1856).
Kelly, Peter (Jan. 1862 - Mid. 1864).
Kelly, John (Jan. 23, 1868 - Xmas. 1869).
Kelly, Edward Farrell (Sep. 18, 1882 - Mid. 1883); Matric. Lond. Univ. 1883; Degree in Lower Tripos, Cambridge, 1887.
Kenna, Patrick (Jan. 1841 - April 1842).
Kennedy, John (Sep. 7, 1806 - Mid. 1808).
Kenney, Ignatius Plunkett (Sep. 27, 1877 - Mid. 1879).
Kent, William Charles Mark (Feb. 13, 1838 - Xmas. 1838), son of W. Kent, R.N.
Keogh, Michael (Aug. 19, 1835 - Mid. 1836).
Keogh, William, son of Right Hon. Justice Keogh (Aug. 20, 1858 - April 1860).
Keogh, Joseph (Jan. 21, 1873 - April 1877).
Keogh, George, br. of above (Jan. 21, 1873 - Mid. 1877).
Keogh, Arthur, br. of above (Sep. 17, 1876 - Mid. 1878).
Kilkelly, James (Nov. 19, 1840 - Nov. 1841).
Kimbell, Henry, M.D. (Aug. 18, 1830 - Xmas. 1835).

Kirby, Lawrence Daniel, B.A. (June 15, 1857 - Mid. 1859); Barrister-at-Law; Matric. Lond. Univ. 1860, 1st in Chem.; B.A. 1866; died Nov. 2, 1880.

Kirk, John (Aug. 12, 1811); died at Oscott, Dec. 29, 1816.

Kirk, Thomas (June 1, 1815 - Mid. 1818).

Kirk, John (Aug. 7, 1844 - Mid. 1847) (Aug. 1856 - March 1857).

Kirwan, Robert (Jan. 15, 1838 - Xmas. 1840).

Knapp, Henry (Aug. 24, 1813 - Mid. 1816).

Knight, Arnold More (Jan. 15, 1833 - Mid. 1839); Matric. Lond. Univ. 1839; Good Conduct Medal 1839; served in the Sutlej campaign of 1845-46 with the 16th Lancers, and was present at the affair of Buddeewall and in the battles of Aliwal and Sobraon (medal and clasps); served subsequently in the Kafir war of 1847 with the 7th Dragoon Guards, when he commanded the cavalry escort of his Excellency Sir Harry Smith, Commander-in-Chief; again, during the Kafir war of 1851-53, with the Cape Mounted Rifles, including the action of Berea; was twice mentioned in general orders and despatches; finally served again on the staff of Sir Harry Smith, and subsequently on that of his successor, Sir George Cathcart.

Knight, Alexander (Jan. 15, 1833 - Mid. 1840); Lieut.-Colonel 3rd Battalion King's Liverpool Regiment.

Knight, William Caley (Jan. 19, 1837-Xmas. 1841); died Jan. 13, 1852.

[The three last mentioned, with their brothers, Bishop Knight, Rev. Thomas Knight, S.J., and Rev. Arthur Knight, S.J., were sons of Sir Arnold Knight, Kt.]

Knight, James (Aug. 10, 1838 - Mid. 1839).

Knight, Francis (Aug. 10, 1838 - Mid. 1840).

Knight, Thomas (Aug. 19, 1839 - Mid. 1840).

Kopke, Henry (Aug. 22, 1862 - March 1863).

Labayen, Francis (Sep. 9, 1878 - Mid. 1880).

Labayen, Jules, br. of above (Sep. 9, 1878 - Mid. 1880).

La Cave, Louis (June 12, 1865 - Mid. 1866).

Lalor, John (Aug. 21, 1839 - Mid. 1840), son of Thomas Edmund Lalor, Esq., of Cregg; 12th Infantry; died Nov. 11, 1850.

Lalor, Nicholas, br. of above (Aug. 21, 1839 - Mid. 1842); died Oct. 18, 1848.

Lalor, Richard O'Gorman (March 29, 1871 - Jan. 1877); Matric. Lond. Univ., 1876.

Lalor, James, br. of above (Sep. 16, 1876 - Mid. 1878).

Lalor, George Power, of Long Orchard, son of Edmund Power Lalor, Esq., of Long Orchard, b. 1864 (Jan. 16, 1879 - May 1882) (Jan. 1883 - Xmas. 1883).

Lamarao, Antonio (July 20, 1857 - Mid. 1859).

Lamb, William Wentworth (Sep. 12, 1843 - Mid. 1845), son of Joseph Lamb, Esq., of West Denton, b. 1830; late Captain 7th Dragoon Guards; died Nov. 24, 1876.

Lance, Adrian (Oct. 18, 1870 - Mid. 1871).

Lance, Philip, br. of above (Oct. 18, 1870 - Mid. 1871).

Lane, George (Aug. 13, 1811 - March 1815).

Lanigan, Stephen (Sep. 18, 1856 - Mid. 1857).

Lanigan, Charles, br. of above (Sep. 18, 1856 - Mid. 1857).

Larios, Carlos (Aug. 4, 1828 - Mid. 1831).

Larios, Pablo, br. of above (Aug. 4, 1828 - Mid. 1831); died April 16, 1879.

Larios, Richard, br. of above (Aug. 4, 1828 - Mid. 1831).

Larkin, Felix (1828).

Larrea, Manuel (Oct. 23, 1873 - Mid. 1875).

Lassaletta, Francis (Sep. 1868 - Mid. 1869).

Latham, Thomas (Aug. 15, 1796 - Dec. 1801); died April 5, 1802.

Laubenque, Henry (Oct. 1, 1883 - Xmas. 1884).

Lauda, Charles (Feb. 18, 1850 - Mid. 1852).

Law, George (Aug. 15, 1847 - Mid. 1848).

Law, Frederick (Nov. 15, 1851 - Xmas. 1853); Com. R.N; son of the Hon. William Towry Law, br. of the 2nd Baron Ellenborough, b. 1841; married Charlotte Margaret Crawford.

Law, Victor Edward, br. of above, b. 1842 (Nov. 15, 1851 - Mid 1858); Lieut.-Col. Madras Light Cavalry; m., 1st, Mary Elizabeth Bowdon; 2ndly, Helen Florence, d. of the Hon. J. W. Crawford, Lieut.-Governor of Ontario; 3rd class Political Agent; Political Officer with the ex-Ameer Yakoob Khan.

Law, Ernest P., B.A., br. of above, b. 1854 (Sep. 1864 - Mid. 1872); Barrister-at-Law; Matric. Lond. Univ., 1872; Intermed. Arts, 1873; 1st in 2nd Class in French; B.A., 1874; 2nd in 3rd Class in Logic, &c.

Law, William Algernon, br. of above, b. 1856 (Sep. 6, 1876 - Mid. 1874); m. Constance, d. of Chancellor Bagot, Dec. 22, 1885.

Lawler, James (Jan. 16, 1841 - Mid. 1841).

Lawlor, Denys Shyne, J.P., High Sheriff, 1840 (Sep. 4, 1825 - Mid. 1828), son of the late Denis Shyne, Esq., of Killarney ; b. 1808 ; m., 1st, Isabella Huddleston ; 2ndly, Alice Mary Riley ; died Oct. 17, 1887.

Lawlor, Denys Alexander Shyne, son of above, b. 1843 (Sep. 9, 1854 - Mid. 1860).

Leadbitter, Graham (April 20, 1841 - Mid. 1844).

Leahy, Daniel (Sep. 18, 1813 - Mid. 1815).

Leahy, Daniel, D.L., K.S.G. (Aug. 13, 1844 - Xmas. 1848).

Leahy, Edmund (Aug. 13, 1844 - Mid. 1845) ; died Jan. 25, 1867.

Leahy, Daniel (Sep. 1876-1880) (Sep. 1882 - Xmas. 1883).

Leake, John (Aug. 7, 1840 - Mid. 1846).

Lecesne, Jules (Nov. 13, 1833 - Mid. 1836).

Lecesne, Victor (Sep. 13, 1842 - Mid. 1843).

Lecesne, Jules (Feb. 10, 1871 - Oct. 1871).

Leconte, Louis (Jan. 18, 1851 - Aug. 1881).

Lee, Thomas (Jan. 1845 - March 1848).

Leese, William Willott (Sep. 5, 1866 - Mid. 1870) ; Matric. Lond. Univ., 1868.

Leidig, William (Sep. 19, 1882 - Mid. 1883).

Leidig, George (Sept. 12, 1879 -) ; Public Man from Sep. to Dec., 1885 (in Divinity).

Leigh, William, of Woodchester Park (April 30, 1844 - April 1848), m. Mary Victoria Jarrett.

Leigh, Henry Vincent, son of above (April 17, 1882 - Mid. 1885) (Jan. 1886-April 1887) (Sep. 1887 -).

Leigh, Bertrand (Sep. 12, 1881 - Mid. 1887).

Lemoine, Auguste (May 3, 1856 - Xmas. 1856).

Lemoine, Anastase (Aug. 16, 1862 - Mid. 1863).

Lennon, Patrick (Sep. 7, 1841 - Mid. 1846).

Leonard, Horatio (Jan. 23, 1839), remained but a short time.

Lepee, Henry (Oct. 21, 1870 - Oct. 1871).

Le Quellec, Joseph (Sep. 10, 1878 - Mid. 1880).

Le Quellec, Maurice, br. of above (Oct. 21, 1876-Mid. 1880).

Lescher, Arthur (Feb. 12, 1852 - Mid. 1852).

Leslie, John Edward (Sep. 4, 1829 - Mid. 1833), son of Ernest Leslie, an Officer in the Austrian Service : b. 1820 ; 24th Baron of Balquhain ; died Aug. 19, 1844).

Leslie, Charles Stephen, J.P., D.L., son of Col. Charles Leslie, K.H., b. 1832 (April 23, 1844 - Oct. 1847), 27th Baron of Balquhain.

Lindsay, Leonard Colin (Sep. 1869 - Xmas. 1875) (Sep. 1877 - Mid. 1878) ; son of the Hon. Colin Lindsay, br. of the 8th Earl of Crawford and Balcarres ; Good Conduct Medal, 1876.

Linford, Raymond (Sep. 14, 1870 - Mid. 1876).

Lisboa, Emmanuel (June 22, 1809 - Jan. 1811).

Livesley, J. (Jan. 1849 - Xmas. 1849) (in Divinity).

Lloyd, John (Aug. 12, 1835 - Oct. 1837).

Lloyd, Howell W. (Sep. 1848 - Xmas. 1848).

Lloyd, Edward (Jan 24, 1850 - Mid. 1850).

Lloyd, Thomas (Aug. 1858 - Mid. 1859).

Lloyd, Edward W. (Sep. 10, 1863 - Xmas. 1866).

Lockley, Thomas (Aug. 1834 - Mid. 1836).

Lonergan, Eustace Barron (Aug. 11, 1857 - Xmas 1861); died June 28, 1877.

Lonergan, Frederick, br. of above (Aug. 23, 1858 - Nov. 1862).

Lonergan, Alfred, br. of above (Aug. 22, 1859 - Xmas. 1862).

Lonergan, Ernest (Nov. 10, 1870 - Xmas. 1871).

Lonergan, Arthur (Jan. 23, 1874 - April 1874).

Longueville,, Reginald (Sep. 8, 1879 - Mid. 1883), son of Thomas Longueville, Esq., of Llanforda Hall.

Lott, Harry (May 21, 1870 - Mid. 1870).

Loughnan, James (Jan. 9, 1837 - Mid. 1841).

Loures, Angelo (June 13, 1854 - Nov. 1854).

Luzarraga, Manuel (Oct. 12, 1884 - 1886).

Luzarraga, Eustace, br. of above (Oct. 12, 1884 - Mid. 1885).

Lynch-Staunton, George, of Clydagh, J.P., D.L., b. 1798 (July 4, 1807 - Mid. 1808) (Aug. 1811 - Jan. 1813), son of Mark Lynch, Esq., of Duras, took the name of Staunton on succeeding to his cousin's estate in 1859, m. Sarah Jane Hardwick ; died April 4, 1882.

Lynch-Staunton, Marcus, son of George Lynch-Staunton, Esq., of Clydagh, b. 1826 (Dec. 5. 1839 - Xmas. 1844 ; m. Horatia Rushworth.

Lynch-Staunton, Francis, son of George Lynch-Staunton, Esq. (Aug. 1844 - Mid. 1845), m. Victorie, d. of G. Corbet, Esq. of Kingston, West Canada.

Lynch-Staunton, Richard, son of George Lynch-Staunton, Esq., b. 1846 (Oct. 1859 - Mid. 1863).

Lynch-Staunton, Charles, son of Marcus Lynch-Staunton, Esq., b. 1855 (April 18, 1867 - Xmas. 1871).

Lynch, Mark (Sep. 15, 1833 - Mid. 1839).

Lynch, Mark Wilson, B.A., of Christ Ch., Oxford (April 28, 1877 - Mid. 1883), son of John Wilson Lynch, Esq., of Renmore; Matric. Lond. Univ., 1883, 46th in Honours; Good Conduct Medal, 1883.

Lynch, Thomas Wilson, br. of above (Sep. 14, 1880 - April 1886).

Lynch, William Wilson, br. of above (Jan. 23, 1883 - April 1886).

Lynch, James (Sep. 14, 1807 - Mid. 1808) (May 1811 - July 1814).

Lynch, Andrew (Nov. 3, 1810 - Nov. 1811).

Lynch, Nicholas (Sep. 20, 1813 - Mid. 1818).

Lynch, Thomas (Aug. 11, 1816 - May 1820).

Lynch, Patrick (Feb. 14, 1829 - Xmas. 1830).

Lynch, George (Aug. 9, 1834 - Mid. 1836).

Lynch, William (Aug. 9, 1834 - May 1839).

Lynch, Lewis (Aug. 9, 1834 - Mid. 1837).

Lynch, Edward (Aug. 12, 1835 - Mid. 1838).

Lynch, Charles (Aug. 12, 1835 - Mid. 1840).

[The five last mentioned were brothers.]

Lynch, Henry (Feb. 22, 1837 - Xmas. 1840); died July 10, 1870.

Lynch, James (Dec. 2, 1840 - Mid. 1842).

Lynch, Anthony (Aug. 29, 1843 - Mid. 1848).

Lynch, John (Aug. 29, 1843 - Mid. 1848).

[The two last mentioned were from Nile Lodge, Galway.]

Lynch, John Breen, son of Joseph Lynch, Esq., of Roebuck House (Sep. 1854 - March 1856).

Lynch, James Henry, son of J. M. Lynch, Esq., of Whiteleas (Oct. 8, 1855 - Mid. 1859); Public Man, Aug. - Dec. 1858.

Lynch, Thomas B., son of the Rt. Hon. Judge Lynch (Sep. 29, 1867 - Mid. 1872).

Lynch, George Philip (Sep. 18, 1874 - Mid. 1879) (May 1882, for a few weeks).

Lynch, Henry Lambert (Sep. 11, 1878 - Feb. 3, 1880).

Lynch, Francis Philip (Dec. 31, 1878 - March 27, 1881); died Sep. 5, 1887.

[The three last mentioned were sons of P. Lambert Lynch, Esq., and were nearly related to the Talbots of Castle Talbot.]

Lyons, Edward, son of James Denis Lyons, of Croome House; b. 1836 (Oct. 31, 1850 - Mid. 1855) : Lieut.-Col. Royal Artillery; m. Alice Smith.

Lyons, George, son of Francis Lyons, Esq., of Cork (Sep. 29, 1859 - Mid. 1861).

McCan, Francis, of New Park, Cashel (March 8, 1859 - Mid. 1866); Public Man, Sep. 1864 - Jan. 1866; Good Conduct Medal, 1866.

McCan, Joseph, br. of above (Sep. 1, 1862 - Mid. 1871); Public Man May - July, 1870, and Jan. - May, 1871; died Jan. 3, 1877.

McCarthy, Washington (Nov. 26, 1808 - Sep. 1810).

McCarthy, Francis, br. of above (Nov. 26, 1808 - Nov. 1810).

McCarthy, Alexander (Sep. 26, 1810 - Xmas. 1810) (Oct. 1811 - May, 1814).

McCarthy, Florence (April 18, 1813 - May, 1814).

McCarthy, David, br. of above (April 18, 1813 - May, 1814).

McCarthy, William (April 19, 1826 - April, 1827).

McCarthy, Geoffry (Feb. 3, 1828 - Feb. 1829).

McCarthy, James (Oct. 19, 1834 - Mid. 1838).

McCarthy, Florence (Jan. 31, 1861 - Mid. 1863); died July 14, 1879.

McCarthy, Gerald, br. of above (Jan. 31, 1861 - Xmas. 1864); died March 19, 1875.

McCarthy, Alexander (Oct. 11, 1884 - Mid. 1886).

McClement, Rev. Frederick (Jan. 29, 1883 - July, 1883) (Sep. 1886 in Divinity -).

McClement, Richard (Jan. 29, 1883 - April 1884) (Sep. 1887 - April 1888).

McCrohon, John, son of General McCrohon (Sep. 18, 1855 - Mid. 1859).

McDonnell, Randal (Oct. 24, 1833 - Mid 1837).

McDonnell, Randal Henry (Oct. 8, 1835 - Mid. 1837).

McDonnell, Francis (April 13, 1839 - Mid. 1842); Lieut.-Col. Royal Monmouthshire Engineer Militia; m. Miss Daly, of Dunsandle.

McDonnell, Richard (March 24, 1857 - Nov. 1860).

McElmail, Frederick (Sep. 12, 1881 - Dec. 1881).

McEvoy, Henry (Sep. 7, 1837 - Mid. 1842).

McEvoy, William (Jan. 18, 1841 - Sep. 1846).

McGrath, Leonard William (Nov. 9, 1820 - Xmas. 1825).

Machell, Rev. George (Sep. 28, 1880 - Mid. 1883); Public Man, Sep. 1882 - July, 1883.

Mackall, Henry P. (Nov. 27, 1878 - Xmas. 1878) (in Divinity).

Mackenzie, Ronald (Sep. 17, 1877 - Mid. 1878).

Mackey, Edward (Aug. 1822 - Mid. 1825); taught drawing from 1830 till his death, July 22, 1871.

Mackey, Edward, M.D., M.R.C.S., M.R.C.P.E., son of above (Aug. 14, 1855 - March, 1859); Matric. Lond. Univ., 1861; 3rd in Classics; Prel. Sci., 1862; Intermed. Med., 1863; M.B., 1867; M.D. Logic only, 1872; M.D. Medicine, 1874; Medallist of Queen's College, Birmingham; m. Blanche, d. of H. A. Fry, Esq., of Edgbaston.

McLarney, Patrick (Sep. 3, 1860 - Xmas. 1862) (in Divinity).

McLaughlin, Henry (Aug. 12, 1851 - Mid. 1855) (in Divinity).

McManus, Christopher (Aug. 22, 1823 - Mid. 1830); died Dec. 19, 1834.

McManus, Thomas (Aug. 22, 1823 - Mid. 1831).

McManus, Bernard (Aug. 22, 1823 - April 1830).

McManus, Joseph (Aug. 18, 1830 - Mid. 1833).

McManus, Charles (Sep. 12, 1832 - Mid. 1833).

MacMullen, Frederick (Jan. 20, 1858 - Mid. 1859).

McNab, John Charles (March 21, 1863 - Mid. 1866), Matric. Lond. Univ., 1866.

McNab, Joseph, br. of above (Sep. 6, 1866 - March 1868).

McNamara, John (Sep. 23, 1808 - Mid. 1809).

McNamara, John (Sep. 10, 1881 - Mid. 1887).

McNamara, James, br. of above (Sep. 10, 1881 - Mid. 1887), Good Conduct Medal, 1887.

McNamara, William, br of above (Sep. 14, 1886 - Xmas. 1887).

McNeale, Mark (June 11, 1804 - Xmas. 1804),

McNevin, Thomas (Sep. 14, 1827 - Xmas. 1830).

McNevin, Richard (Aug. 25, 1829 - March 1832).
McNevin, Daniel (Aug. 15, 1835 - Mid. 1836).
McNolty, Peter (Aug. 22, 1836 - Mid. 1838).
McTavish, Alexander (Oct. 4, 1841 - Mid. 1845).
McVey, Rev. Thomas (Sep. 8, 1871 - 1874) (in Divinity).
Magee, Edward (Sep. 11, 1876 - Xmas. 1880).
Magee, Charles, br. of above (Sep. 11, 1876 - Mid. 1882).
Magee, George, br. of above (Jan. 17, 1881 - Mid. 1884).
Magee, Frederick, br. of above (Jan. 17, 1881 - Mid. 1884).
Magrath, Ivan (Sep. 19, 1887 -).
Magrath, Gerald, br. of above (Sep. 19, 1887 -).
Maguire, Thomas (Aug. 16, 1841 - Mid. 1848).
Maguire, Angus (Sep. 15, 1884 -).
Mahon, William (Sep. 10, 1842 - Xmas. 1844).
Mahon, Charles br. of above (Sep. 10, 1842 - March 1846).
Mahony, John (Sep. 20, 1846 - Mid. 1858).
Mainfroy, Leon (April 14, 1857 - Nov. 1857).
Mallac, Augustus (Oct. 6, 1842 - Mid. 1843).
Mallac, Albert, br. of above (Oct. 6, 1842 - Feb. 1843).
Mandy, Henry (Jan. 12, 1864 - Mid. 1867).
Mandy, Frederick, br. of above (Jan. 12, 1864 - Xmas. 1867).
Mandy, George (Jan. 12, 1864 - Xmas. 1864).
Mandy, Francis, br. of George (Jan. 12, 1864 - Xmas. 1867); served as a Papal Zouave in the Italian campaign.
Manley, William (Sep., 1870 - Mid. 1874) (April, 1876 - Mid. 1876).
Manley, Marmaduke, br. of above (Sep. 14, 1878 - Mid. 1879).
Manners, John (Jan. 23, 1873 - Mid. 1877).
Mannock, Walter, son of Patrick Mannock, Esq., of Gifford's Hall; b. 1826 (Sep. 7, 1837 - Xmas. 1840).
Mansfield, Alexander, son of John Mansfield, Esq., of Ballinamultina; b. 1786 (July 29, 1797 - Mid. 1804); m. Paulina, d. of Patrick Lattin, Esq., of Morristown Lattin; died July 1st, 1842.
Mansfield, Walter, br of above; b. 1788 (July 29, 1797 - Feb. 1804); m. Frances, d. of Owen McDermott, Esq.; died in 1849.
Mansfield, George Patrick, of Morristown Lattin, eldest son of Alexander Mansfield, Esq.; b. 1820; J.P., D.L., High Sheriff 1851 (Nov. 26, 1837 - Mid. 1841); m. Mary Frances, d. of George Bourke O'Kelly, Esq.

Mansfield, Alexander John, second son of Alexander Mansfield, Esq. (Sep. 11, 1840 - Mid. 1843); Barrister-at-law; m. Maria, d. of Sir John Howley; Matric. Lond. Univ. 1842.

Mansfield, William, br. of above (Aug. 24, 1841 - Nov. 1845); Capt. 44th Regt.; died of wounds received before Sebastopol June 28, 1855.

Marenco, Antonio (July 11, 1871 - Xmas. 1872).

Marron, Ciriaco (Sep. 6, 1867 - Mid. 1869).

Marsh, John (Feb. 20, 1831 - Feb. 1834).

Marshall, Frederick (Oct. 9, 1877 - Mid. 1879).

Martin, Patrick (March 13, 1838 - Xmas. 1844).

Martin, Juan (March 12, 1845 - Oct. 1849).

Martin, Miguel, br. of above (March 12, 1845 - Mid. 1848).

Martin, John, B.A. (Sep. 1868 - Mid. 1874).

Martin, Thomas (Sep. 17, 1876 - Mid. 1882).

Martin, Richard (Sep. 20, 1880 - Nov. 1884).

Martin, Francis (Sep. 26, 1882 - Mid. 1888), Good Conduct Medal, 1888.

Martin, Charles (Sep. 15, 1885 -).

[The five last mentioned are sons of the late Thomas Martin, Esq., of Dublin, and nephews of Sir Richard Martin, Bart.]

Martin, Ernest Sydney (Oct. 20, 1885 - Mid. 1887) (June 1888-).

Martin, Harold (Oct. 20, 1885 - Mid. 1887) (June 1888 -).

Martinez, Manuel (Aug. 24, 1841 - Mid. 1843).

Martinez, Valentine, br. of above (Aug. 24, 1841 - Mid. 1843).

Martyn, John (Jan. 25, 1856 - April 1858); died in 1858.

Maskell, William (Aug. 10, 1850 - Mid. 1855).

Maskell, Stuart Eaton (Aug. 16, 1852 - Mid. 1860); m. Agnes, d. of Thomas Abdy Fellowes, Esq.

Maskell, John (April 19, 1866 - Xmas. 1866) (in Divinity).

Masson, Edward (Jan. 20, 1842 - Feb. 1846).

Masterson, John (Nov. 2, 1797 - June, 1802).

Masterson, Richard, br. of above (Nov. 2, 1797 - Oct. 1801).

Mathew, Charles (April 26, 1881 - Mid. 1883), son of Judge Mathew, of India.

Matthews, James (Aug. 13, 1853 - June, 1856).

Maxwell-Stuart, Herbert (May 31, 1865 - Mid. 1871), eldest son of the Hon. Henry Maxwell-Stuart, of Traquair Castle, br. of the 13th Baron Herries.

Maxwell-Stuart, Edmund, br. of above (Sep. 1870 - Xmas. 1875); Public Man, April - July, 1875; m. Hon. Mary Maxwell, d. of 13th Baron Herries.

Mayans, Louis (March 23, 1859 - Mid. 1861).

Maycock, Bernard (Sep. 9, 1878 - Mid. 1884); Matric. Lond. Univ., 1885.

Meade, Rev. Joseph (Jan. 1856 - Oct. 1857).

Meecham, George (Feb. 11, 1811 - Mid 1814).

Meehan, Mansell (Sep. 3, 1812 - Mid. 1814).

Meehan, James (April 8, 1856 - Mid. 1858).

Mello, Peter (Aug. 12, 1809 - Mid. 1815).

Merefield, John Stanislaus (Sep. 5, 1866 - Xmas. 1870); Mat. Lond. Univ., 1868.

Meynell, Thomas (Nov. 28, 1840 - Mid. 1845).

Michael, Edward (Aug. 23, 1862 - April, 1864).

Michette, Francis (Feb. 4, 1817 - Xmas. 1822): died July 14, 1823.

Middleton, Lionel (Sep. 15, 1884 - Oct. 1885).

Miller, James (Jan. 1865 - Mid. 1865).

Miller, Frederick (Sep. 17, 1884 -).

Miller, Ernest, br. of above (April 10, 1888 -).

Minhear, William (Oct. 16, 1848 - Mid. 1849).

Miranda, Antonio (Oct. 4, 1858 - Mid. 1862).

Miranda, Gabriel (Aug. 28, 1861 - Mid. 1862).

Mitchell, Robert (Sep. 1, 1845 - Mid. 1846).

Mivart, St. George (Oct. 21, 1844 - Mid. 1846), Ph. D., M.D., F.R.S., V.P.Z.S., F.Z.S.; Corresponding Member of the Academy of Natural Sciences, Philadelphia; Lecturer on Zoology and Comparative Anatomy at St. Mary's Hospital; Memb. of Counc. of Linnæan Soc.

Molloy, Philip (June 2, 1804 - Sep. 1809).

Molloy, Robert, br. of above (June 2, 1804 - June, 1807).

Molloy, John (Aug. 1, 1819 - Mid. 1826).

Molloy, Edward (Oct 10, 1819 - Nov. 1821).

Molloy, Charles (Sep. 6, 1824 - Mid. 1828).

Molloy, William (Sep. 18, 1827 - Mid. 1828).

Moloney, David, Rev. (Feb. 17, 1888 -) (in Divinity).

Mondelet, Arthur (Jan. 20, 1842 - Mid. 1846).

Montis, Raphael (Jan. 18, 1866 - Mid. 1866).

Moody, Henry (Jan. 1862 - Mid. 1867).

Moody, Charles (April 1865 - Mid. 1874).

Moody, Edward (April 1869 - Mid. 1876).

[These three are sons of Robert Moody, Esq., of Little Malvern.]

Mooney, William (Aug. 17, 1840 - Xmas. 1840).

Mooney, James, br. of above (Aug. 17, 1840 - Mid. 1841).

Moorat, John (Jan. 25, 1842 - Mid. 1848).

Moorat, Edward, br. of above (Jan. 25, 1842 - Mid. 1848).

Moore, George Henry, J.P., D.L., son of George Moore, Esq, of Moore Hall; b. 1808 (Sep. 13, 1820 - Dec. 1827); M.P. for co. Mayo; m. Mary, d. of Maurice Blake, Esq.; died April 19, 1870.

Moore, John, br. of above; b. 1812 (Sep. 13, 1820 - Mid. 1823); died 1829.

Moore, Augustus, br. of above; b. 1817 (Oct. 16, 1827 - Mid. 1830); died 1845.

Moore, George Augustus, eldest son of George Henry Moore, Esq.; b. 1852 (Sep. 1861 - Mid. 1868).

Moore, Maurice, second son of George Henry Moore, Esq.; b. 1853 (Feb. 5, 1865 - Mid. 1869); Capt. 88th Regt.; served with his regiment throughout the Kafir War of 1877-78, and the Zulu War of 1879; Medal with Clasp.

Moore, Augustus, third son of George Henry Moore, Esq.; b. 1855 (Oct. 29, 1868 - Mid. 1869).

Moore, George, younger br. of Very Rev. Dr. Moore (Aug. 1832 - Xmas. 1832); died Oct. 7, 1876.

Moore, James Murtha, of Balahide, Queen's Co. (Nov. 3, 1874 - Mid. 1877); died Jan. 30, 1878.

Morales, Joseph (July 27, 1842 - Mid. 1844).

More, Thomas Metcalfe, of Barnborough Hall (May 7, 1805 - Mid. 1811); died July 28, 1838.

Moreno, Manuel (Feb. 7, 1842 - Oct. 1843).

Moreno, Albert, son of above (Sep. 20, 1887 -).

Morgan, Thomas (Feb. 17, 1810-Xmas. 1821); died Feb 1821.

Moriarty, Ambrose (Jan. 29, 1887 -).

Morphy, John (July 17, 1824 - Mid. 1827).

Morrogh, William Plowden (March 10, 1842 - Mid, 1845).

Morrogh, Alexander (Aug. 13, 1847 - Mid. 1854).

Morrogh, James (Aug. 13, 1847 - Mid. 1851).

Morrogh, Edward (Sep. 22, 1851 - Mid. 1855).

Mosquera, Alfred (May 29, 1844 - Xmas. 1844).

Mostyn, Edward br. of Sir Pyers Mostyn, 8th Baronet, b. 1813 (Sep. 15, 1822 - Mid. 1824), J.P., D.L., Captain late 8th Hussars; m. Anastasia, widow of Edward Joseph Smythe, Esq., and d. of Sir John Fletcher-Fenton-Boughey, Bart.

Mostyn, Roger, son of Sir Edward Mostyn, 7th Baronet, b. 1840 (Jan. 19, 1856 - Mid. 1857); m. Mary, eldest d. of Thomas A. Perry, Esq., of Avon Dasset.

Mostyn, Llewellyn, nephew of Sir Pyers Mostyn, 8th Baronet, (Sep. 29, 1870 - Mid. 1872); Solicitor of Gray's Inn; died Oct. 26, 1885.

Mostyn, Edward, son of Captain Edward Mostyn; b. 1857 (Sep. 1869 - June 1871) (May 1873 - Mid. 1873); m. Cecily, d. of John Reginald Talbot, Esq., of Rhode Hill.

Mostyn, George, son of Sir Pyers Mostyn, 8th Baronet; b. 1857 (Sep. 17, 1871 - Xmas. 1874).

Mostyn, Thomas, son of Sir Pyers Mostyn, 8th Baronet; b. 1859 (April 17, 1871 - Xmas. 1878); Public Man, Sep 1877 - July 1878.

Mostyn, Nicholas, son of Sir Pyers Mostyn, 8th Baronet; b. 1865 (April 29, 1878 - Mid. 1880).

Mostyn, Montagu John, Son of the Hon. Montagu Mostyn, br. of sixth Baron Vaux, of Harrowden; b. 1870 (Sep. 14, 1885 - April 1888).

Mottet de la Fontaine, Henry Edward (July 21, 1848 - Xmas. 1849), Colonel Madras Staff Corps; was present with his regiment on field service from the commencement of the disturbances in India till Nov. 2nd, 1857.

Mottet, Gustave (Jan. 16, 1849 - Xmas. 1849).

Mouchet, Alphonsus (Aug 1844 - Xmas. 1846).

Moura, Ignatius (Oct. 4, 1852 - March 1855).

Moya, Nicholas (Sep. 23, 1847 - April 1848).

Moylan, Richard (April 17, 1809), died at Oscott Jan. 4, 1811.

Mulligan, Alfred (Sep. 19, 1887 -).

Murphy, James, of Ringmahon, J.P., D.L. (March 1, 1813 - Mid. 1814); died Nov. 18, 1875.

Murphy, William, br. of above (March 1, 1813 - Mid. 1814).

Murphy, Joseph, br. of above (March 1, 1813 - Mid. 1814).

Murphy, Edward, br. of above (March 1, 1813 - Mid. 1814).

Murphy, John (July 24, 1814 - Jan. 1817).

Murphy, Nicholas (Oct. 4, 1841 - Mid. 1842).

Murphy, Jeremiah J., of Ashton, Cork (Sep. 15, 1846 - Mid. 1849).

Murphy, John (Sep. 1848 - Xmas. 1848).

Murphy, Edward (Jan. 13, 1858 - Xmas. 1858); Captain 5th Dragoon Guards.

Murphy, Lawrence (Jan. 13, 1858 - Xmas. 1858); Captain 4th Royal Irish Dragoon Guards.

Murphy, William H. (Feb. 3, 1864 - Mid. 1867).

Murphy, Patrick, br. of William H. (Feb. 3, 1864 - Mid. 1867).

Murphy, Patrick St. John (Jan. 15, 1858 - Xmas. 1858) (Sep. 1860 - Mid. 1863).

Murphy, John (Jan. 23, 1858 - Mid. 1858) (Sep. 4, 1860 - Mid. 1866).

Murphy, Nicholas Daniel (Sep. 8, 1864 - Mid. 1870); Barrister-at-Law.

[The three last mentioned were sons of Nicholas Daniel Murphy, Esq., M.P. for Cork.]

Murphy, William (Sep. 4, 1860-Mid. 1862); died Sep. 22, 1865.

Murphy, Jerome (Feb. 9, 1865 - Mid. 1871).

[The two last mentioned were sons of James Murphy, Esq., of Ringmahon.]

Murphy, Hubert (Sep. 15, 1884 - Xmas. 1886).

Murphy, Louis (Sep. 15, 1884 - Xmas. 1886).

These two were sons of Jeremiah J. Murphy, Esq., of Ashton, co. Cork.]

Murphy, John (Sep. 17, 1886 -), son of John Murphy, Esq., of Middleton; grandson of James Murphy, Esq., of Ringmahon.

Myatt, Dominic (Jan. 11, 1831 - about 1836); for many years Procurator of Sedgley Park; died Feb. 14, 1873.

Negroni, Vincent (Sep. 13, 1880 - Mid. 1881); died Dec. 6, 1883.

Nevill, Cosmas, son of Charles Nevill, Esq., of Nevill Holt (April 7, 1831 - Aug. 1831).

Nevill, Henry, son of George Henry Nevill, Esq. (Jan. 28, 1870 - Xmas. 1873); m. Anne Mary, d. of William Fenwick, Esq.

New, William (Aug. 13, 1861 - Mid. 1867).

Newark, William (Sep. 10, 1869 - June 1870) (in Divinity).

Newdigate, Edward, son of Alfred Newdigate, Esq., M.A.; (Sep. 25, 1877 - Xmas. 1878).

Newton, Edward (June 4, 1801 - Xmas. 1803).

Newton, Walter, br. of above (June 4, 1801 - Mid. 1804).

Nicholas, William (Sep. 1867 - Xmas. 1867).

Nicholson, Edward (Sep. 1864 - Mid. 1867).

Nieva, Raphael (Sep. 13, 1860 - Mid. 1862).

Nightingale, Manby (April 25, 1859 - May 1860).

Nightingale, George (Aug. 24, 1858 - Mid. 1860).

Noel, Frederic (June 18, 1862 - July 1862).

Noeli, Theodosius (Aug. 4, 1843 - Mid. 1844).

Nolan, Thomas (Aug. 1, 1798 - July 1803).

Nolan, Thomas (Oct. 29, 1814 - July 1820).

Nomico, Michael (Sep. 21, 1857 - Feb. 1860).

Nomico, Pericles, br. of above (Sep. 21, 1857 - Sep. 1859).

Northcote, Edward (May 22, 1861); died at Stone Jan. 4, 1865.

Nowlan, Thomas (Jan. 8, 1873 - Mid. 1877).

Nugent, Percy, br. of Sir Walter Nugent, Bart., of Donore (Feb. 18, 1840 - Mid. 1841).

Nugent, Malachy, second son of the late Earl of Westmeath (Aug. 9, 1844 - Mid. 1852); Capt. 67th Regt.; fell in the Chinese war, Oct. 20, 1862; Matric. Lond. Univ 1852.

O'Brien, Timothy, son of Sir Timothy O'Brien, Bart., (May 1, 1840 - Jan. 1843); m. Mary, d. of Carew O'Dwyer, Esq; died April 25, 1869.

O'Brien, John (March 9, 1842 - March 1843) (Jan. 1846 - Mid. 1847).

O'Brien, James, br. of above (March 9, 1842 - March 1843) (Jan. 1846 - Mid. 1848).

O'Brien, Jerome, br. of above (March 9, 1842 - March 1843) (Jan. 1846 - Mid. 1847).

O'Brien, John, son of Sir Timothy O'Brien, Bart. (Sep. 18, 1845 - March 1847); Captain 30th Regiment and 3rd Fusiliers; died Jan., 1869.

O'Brien, John (Aug. 16, 1851 - Mid. 1852).

O'Brien, Rev. James (Sep. 1867), ordained Subdeacon April 11, 1868; died at Oscott, Dec. 4, 1868.

O'Brien, Adolph (Jan. 27, 1875 - Mid. 1879).

O'Brien, Patrick (Sep. 14, 1885 - Oct. 1885).

O'Brien, Lucius, br. of above (Sep. 14, 1885 - Oct. 1885).

O'Callaghan, Richard (Sep. 15, 1884 - July, 1885).

O'Connell, Morgan John, son of John O'Connell, Esq., of Grenagh, and nephew of Daniel O'Connell, Esq., M.P.; b. 1811 (April 19, 1826 - Xmas. 1829); M.P. for co. Kerry; m. Mary, d. of Charles Bianconi, Esq; died July 2, 1875.

O'Connell, Maurice, br. of above (Sep. 17, 1833), died at Oscott Nov. 22, 1836.

O'Connell, James Donal, son of Daniel James O'Connell, Esq., of Grenagh (Sep. 17, 1874 - Xmas. 1881); Lieut. 18th Royal Irish Regiment.

O'Connell, Donal, son of Daniel James O'Connell, Esq., of Grenagh (Sep. 11, 1878 - Mid 1882).

O'Connell, John, son of John O'Connell, Esq., and great-grandson of Daniel O'Connell, Esq., M.P. (Sep. 14, 1886 -).

O'Connell, Daniel (Sep. 1, 1826 - Mid. 1828).

O'Connell, Maurice (Sep. 1, 1826 - Mid. 1829).

O'Connell, Jeremiah (Oct. 28, 1829 - Xmas. 1831).

O'Connell, Daniel (Sep. 17, 1879 - Jan. 1860).

O'Connell, David (Nov. 17, 1883 - Feb. 1884).

O'Connor, Patrick (April 17, 1809 - Mid. 1811).

O'Connor, Hugh (July 19, 1811 - Mid. 1818).

O'Connor, Edmund (Sep. 9, 1848 - Xmas. 1852).

O'Conor, David Hinchy (Aug. 18, 1822 - Xmas. 1824).

O'Conor, Charles, J.P, D.L., of Mount Druid, son of Denis O'Conor, Esq., of Mount Druid, b. 1847 (Dec. 3, 1859 - Mid. 1867), Public Man, Sep. 1866 - July 1867.

O'Conor, Arthur, son of Arthur O'Conor, Esq., of The Palace, Elphin (Oct. 23, 1868 - Xmas. 1870).

O'Conor, Charles Matthew, br. of above (Jan. 14, 1873 - Mid. 1874).

O'Conor, Maurice, br. of above (Jan. 24, 1876 - Mid. 1876) (Sep. 1879 - Mid. 1880).

O'Conor, Charles Hugh, son of the O'Conor Don (May 1, 1886 - Mid. 1886.)

O'Conor, Thomas (Sep. 19, 1887 -).

O'Donel, Manus (Sep. 1884 - Xmas. 1884).

O'Donnell, Thomas (June 8, 1870 - Mid. 1875).

O'Donnell, Charles, br. of above (June 8, 1870 - Mid. 1875) (April, 1876 - Mid. 1876).

O'Donoghue, The, Daniel O'Donoghue of the Glens, son of Charles James O'Donoghue of the Glens, b. 1833 (Nov. 29, 1847 - Feb. 1851) ; M.P. for Tralee and co Tipperary ; Public Man, Dec. 1850 - Jan. 1851 ; m. Mary, d. of Sir John Ennis, Bart.

O'Dowd, Edward (Jan. 21, 1856 - Xmas. 1856).

O'Dwyer, Robert (Sep. 13, 1839 - Mid. 1840).

O'Dwyer, Gillespie, br. of above (Sep. 13, 1839 - Mid. 1840).

O'Dwyer, Andrew (Oct. 16, 1851 - Mid. 1853).

O'Farrell, Daniel (Aug. 1, 1798 - Aug. 1804).

O'Flaherty, Edmund (Sep. 15, 1833 - Mid. 1839).

O'Gorman, Alexander (Sep. 10, 1842 - Mid. 1843).

O'Gorman, Nicholas Purcell (April 16, 1858 - Mid. 1858), son of Nicholas Smith O'Gorman, Esq., of Bellevue, co. Clare ; Major 10th Regiment.

O'Halloran, John (Jan. 1830 - April 1830).

O'Halloran, Launcelot (Oct. 14, 1854 - Mid. 1857).

O'Kelly, George Lionel, J.P. (Jan. 17, 1844 - Xmas. 1845) ; son of Peter de Pentheny O'Kelly, Esq., of Barrettstown.

O'Leary, John McCarthy, son of John McCarthy O'Leary, Esq., of Coomlagane, co. Cork ; b. 1840 (Aug. 20, 1851 - Mid. 1855) ; late of the 34th Regiment ; m. La Comtesse Anna de Villegas de St. Pierre Jette ; died in 1870.

O'Leary, Denis McCarthy, br. of the above (Dec. 1, 1853 - Mid. 1855) ; m. Frances, d. of J. Rowe, Esq., of Victoria.

Oliva, Joachim (Oct. 8, 1850 - Mid. 1853).

Oliveira, Manuel (July 26, 1853 - Mid. 1854).

Oliveira, Augustus (May 5, 1855 - Feb. 1856).

Oliver, William (Oct. 2, 1868 - Xmas. 1875).

Oliver, Joseph, br. of above (Oct. 2, 1868 - Xmas. 1875).

O'Loghlen, Hugh, son of the Rt. Hon. Sir Michael O'Loghlen, and brother of Sir Bryan O'Loghlen, present Baronet ; b. 1827 (Jan. 16, 1841 - Mid. 1842) ; died Nov. 19. 1850.

O'Loghlen, Michael, br. of the above (Aug. 26, 1841 - Xmas. 1842) ; Member of the Irish Bar.

O'Loghlen, Patrick (Sep. 13, 1840 - Mid. 1842).

O'Mahony, Denis (Aug. 14, 1857 - Mid. 1861).

O'Malley, Charles, Rev. (Oct. 6, 1887 - Feb. 1888) (in Divinity).

O'Meagher, William (April 26, 1818 - Mid. 1822).

O'Mullane, John (June 11, 1813 - July 1814).

O'Mulrenin, Richard (Aug. 16, 1857 - March 1859).

O'Neill, John (Sep. 21, 1819 - Xmas. 1823).

O'Neill, Francis, br. of above (Sep. 21, 1819 - Mid. 1824).

O'Neill, James (Aug. 11, 1838 - Mid. 1841).

O'Neill, John, br. of above (Aug. 11, 1838 - Mid. 1840).

O'Neill, Charles (Nov. 30, 1847 - May 1848).

Oneto, Francis (Aug. 12, 1853 - Xmas. 1854).

Ordonez, Charles (Sep. 20, 1882 - June 1885).

Ordonez, Gabriel, br. of above (Sep. 20, 1882 - June 1885).

O'Reilly, William (May 22, 1799 - March 1804).

O'Reilly, John (Feb. 11, 1810 - Feb. 1814).

O'Reilly, Francis (Sep. 5, 1812 - Aug. 1817).

O'Reilly, Richard, eldest son of Richard O'Reilly, Esq., M.D., of Sans Souci, (Sep. 3, 1839 - March 1843); died July 17, 1870.

O'Reilly, John, son of Richard O'Reilly, Esq. (Aug. 12, 1846-Mid. 1852).

O'Reilly, Andrew, br. of above (May 3, 1839 - Mid. 1841).

O'Reilly, Joseph, son of Richard O'Reilly, Esq. (Aug. 12, 1856 - Mid. 1860); m. Fanny, d. of Sir James Power, Bart.

O'Reilly, Pearce, son of Richard O'Reilly, Esq. (Aug. 12, 1856 - Mid. 1862); Capt. 66th Regt.; m. Anastasia Blake; died Oct. 12, 1871.

O'Reilly, Henry, son of Richard O'Reilly, Esq. (Aug. 20, 1859 - Mid. 1864); died April 17, 1867.

O'Reilly, Richard Pearce, son of Capt. Pearce O'Reilly (April 15, 1882 -); Public Man, Oct. 1887 - Mid. 1888.

O'Reilly, Percy, son of Philip O'Reilly, of Colamber (Sep. 27, 1887 - March 1888).

O'Reilly, John (Aug. 12, 1840 - Mid. 1842).

O'Rorke, Lawrence (Oct. 19, 1848 - Xmas. 1849).

O'Rorke, Frederick (Oct. 12, 1869 - Mid. 1871).

O'Rorke, Alexander, br. of above (Oct 12, 1869 - Mid. 1871).

O'Rorke, Henry, br. of above (Oct. 29, 1869 - Xmas. 1870).

O'Shea, William (Sep. 1, 1850 - Nov. 1855); formerly M.P. for Clare; late Capt. 18th Hussars; m. Katharine, sister of Sir Evelyn Wood.

O'Sullivan, James (Sep. 13, 1824 - Mid. 1826).

O'Sullivan, Morty (Sep. 9, 1827 - Nov. 1828).

O'Sullivan, Daniel (Sep. 9, 1827 - Mid. 1831) (April 1834 - Mid. 1835).

O'Sullivan, John (April 17, 1828 - Xmas. 1828).

O'Sullivan, Eugene (Dec. 12, 1882 - Mid. 1884).

O'Sullivan, Vincent, br. of above (Dec. 12, 1882 - Mid. 1884) (Oct. 1887 -).

O'Sullivan, Percy, br. of above (Oct. 1887 -).

O'Toole, James (Aug. 17, 1855 - Mid. 1858).

O'Toole, Joseph, br. of above (Aug. 17, 1855 - Mid. 1858).

Ozorio, Manuel (a short time in 1861 -).

Pacheco, Telemachus (May 7, 1853 - Aug. 1856).

Paez, Raymund (Oct. 17, 1815 - April, 1819).

Pagliano, John (Sep. 15, 1840 - Mid. 1844).

Palacio, Nicholas (Aug. 16, 1839 - Xmas. 1839).

Palles, Andrew Christopher (Sep. 16, 1813 - May 1818); father Justice Palles, Lord Chief Baron of Ireland; died Oct. 31, 1880.

Palmer, Eustace Zouch (Jan. 28, 1856 -), son of Capt. Alfred Zouch Palmer.

Palmer, Oswald Zouch, half-br. of above (Jan. 1866 - Mid. 1868).

Palmer, Armory Zouch, br. of above (April 10, 1869 - Xmas. 1873); Public Man Sep.–Dec., 1873.

Palmer, Alfred Zouch, br. of above (April 18, 1870); died at Oscott April 23, 1870.

Palmer, Edward (April 23, 1879 - Mid. 1883).

Palmer, Alexander, br. of above (April 23, 1879 - April 22, 1884).

Palmer, Alfred, br. of above (Sep. 13, 1881 - May 1885).

Palmer, Francis, br. of above (Jan. 23, 1882 - Mid. 1885).

Papon, Louis (May 2, 1846 - Oct. 1846).

Parker, Edward (Aug. 24, 1858 - Mid. 1860).

Parsons, William (Nov. 15, 1838 - Mid. 1843).

Parsons, John (Aug. 15, 1859 - Xmas. 1861); Public Man, March to Dec. 1861.

Pater, Joseph (Aug. 17, 1841 - Mid. 1843).

Pater, John, br. of above (Aug. 17, 1841 - Mid. 1843).

Patten, Robert (April 13, 1883 - Mid. 1887).

Patten, Henry, br. of above (May 22, 1888 -).

Patxot, Manuel (Aug. 29, 1851 - Mid. 1852.)

Paxton, J. (Jan. 28, 1802 - Mid. 1803).

Payne, John Chrysostom (Nov. 16, 1818); died at Oscott, Sep. 11, 1824.

Payne, Louis (Nov. 30, 1885 - June 1886) (in Divinity).

Peacan, William (Sep. 24, 1816 - Aug. 1818).

Peacock, Francis (May 31, 1838 - Nov. 1839).

Peake, Edward (Aug. 8, 1832 - Mid. 1836).

Pearson, W. S. (Jan. 1846 - Mid. 1846).

Pedemonte, Joseph (Sep 21, 1865 - Mid. 1868).

Pedraja, P. (Jan. 2, 1843 - Mid. 1843).

Pedrosa, Fabricio (Sep. 6, 1866 - Sep. 19, 1866).

Peixoto, Adam (Sep. 20, 1808 - Mid. 1812).

Peixoto, Alfred (July 20, 1857 - Mid. 1859).

Pendrell, James (Feb. 14, 1831 - Dec. 1832).

Penillos, Joachim (July 22, 1837 - Xmas. 1838).

Penillos, Sebastian (April 19, 1838 - Xmas. 1838).

Pennefather, William (Jan. 1870 - Mid. 1870). R.I.P.

Perez, Ubaldo (June 30, 1849 - Mid. 1850).

Perkins, Edgar Colin (Sep. 13, 1886 - Mid. 1888).

Perreira, Ferando (Sep. 5, 1853 - March 1854).

Perry, James (Feb. 16, 1831 - Mid. 1832).

Perry, Thomas (Oct. 7, 1838 - Nov. 1838).

Perry, Peter James (Aug. 17, 1843 - Xmas. 1848); m. Alice, d. of William Barron Rodway, Esq.; died Jan. 23, 1881.

Perry, James, son of Peter James Perry, Esq. (April 26, 1881-).

Petre, George, son of the Hon. George Petre, and nephew of the 10th Baron Petre (Nov. 30, 1794 - Mid. 1803); died March 1829.

Petre, Henry William, of Dunkenhalgh, son of the Hon. George Petre, and nephew of the 10th Baron Petre; b. 1791 (Sep. 29, 1798 - Sep. 1804); m., 1st, Elizabeth Anne Glynn; 2ndly, Adeliza Mary, d. of Henry Howard, Esq., of Corby; 3rdly, Martha Agatha, d. of John Hofnell, Esq.; died Nov. 26. 1852.

Petre, Philip William, br. of above (Sep. 9, 1799 - June 1805); m. Mrs. Maria Annoot; died Aug. 22, 1846.

Petre, Charles, son of the Hon. Charles Berney Petre, son of the 10th Baron Petre ; b. 1823 (April 5, 1838 - Mid. 1839) ; Capt. late 7th Dragoon Guards ; m. Hon. Charlotte Eliza, d. of the 11th Lord Petre.

Petre, Edward Henry, of Whitley Abbey, J.P. and D.L., High Sheriff 1887, son of Henry Petre, Esq., of Dunkenhalgh ; b. 1831 (Feb. 27, 1839 - Xmas. 1842); late Captain Lancashire Yeomanry Hussars ; m. Lady Gwendaline Talbot, sister of Bertram, 17th Earl of Shrewsbury.

Petre, Oswald, br. of Edward Henry Petre, Esq., of Whitley Abbey ; b. 1832 (Feb. 27, 1839 - Xmas. 1842) ; Lieut. Carabiniers ; died in Crimea, Nov. 25, 1855.

Petre, Francis Loraine, son of the Hon. Edmund Petre, and nephew of the 12th Baron Petre ; b. 1852 (Sep. 1864 - April 1870); Matric. Lond. Univ. 1868 ; Intermed. Arts, 1869 ; Good Conduct Medal, 1870 ; Barrister-at-Law ; Judge in India.

Petre, Ralph William, son of the Hon. Arthur Petre, and nephew of the 12th Baron Petre ; b. 1856 (Sep. 7, 1866 - Mid. 1874); late Attaché at the English Embassy in Brussels ; Matric. Lond. Univ. 1873 ; Intermed. Arts 1876 ; died April 14, 1884.

Petre, Cecil, son of the Hon. Arthur Petre, b. 1859 (Sep. 10, 1867) ; died at Oscott Dec. 11, 1868.

Petre, Lawrence, son of the Hon. Arthur Petre, b. 1864 (Sep. 9, 1878 - March 1881).

Petre, Vincent, son of the Hon. Arthur Petre (Sep. 1875 - March 1881) ; died March 2, 1883.

Petre, Algernon, son of Sir George Glynn Petre, grand-nephew of the tenth Baron Petre (May 1, 1878 - Mid. 1879).

Phillips, Owen (Sep. 13, 1880 - Xmas. 1881) (in Divinity).

Phillips, Stephen, the first Student at Oscott (May 1794 - July 1796) ; m. Hon. Maria Juliana, d of the tenth Baron Petre.

Phillipson, Thomas (Aug. 20. 1860 - Mid. 1862).

Pike, Edward Rochfort (Jan. 18, 1876 - Mid. 1881).

Pike, Cuthbert, br. of above (Jan. 20, 1880 - Xmas. 1884).

Pineyro, Frederick (Mar. 22, 1850 - Feb. 1851.)

Pinto, Bernardino (Aug. 14, 1840 - Mid. 1841).

Pinto, Custod (Aug. 14, 1840 - Jan. 1842).

Pinto Leite, Licinio (Nov. 3, 1855 - Xmas. 1858).

Pinto Leite, Adelino, br. of above (July 30, 1856 - Xmas. 1862).

Pinto Leite, Flavio, br. of above (Aug. 23, 1862 - Mid. 1866).

Pinto Leite, Joachim, br. of above (June 23, 1863 - Mid. 1868).

Pinto Leite, Louis, br. of above (Jan. 17, 1868 - Mid. 1870).

Pisani, Bartholomew (June 3, 1841 - Mid. 1846).

Pitt Byrne, Charles (Sep. 12, 1863 - Mid. 1864).

Plana, Miguel (Feb. 7, 1885 - Xmas 1886).

Plancarte, Louis (Aug. 26, 1856 - Mid. 1862); Good Conduct Medal 1862.

Plant, Henry (Feb. 13, 1837 - Xmas. 1837).

Plant, Edward Henry (Sep. 25, 1856 - Mid. 1865); Matric. Lond. Univ. 1864, 52nd in honours; Intermed. Arts 1865.

Plant, Frederick, br. of above (Jan. 17, 1861 - Mid. 1865).

Plant, Henry, br. of above (Jan. 1862 - Mid. 1867).

Plant, Arthur, br. of above (Oct. 7, 1865 - Mid. 1869) (short time in 1873).

Plant, Charles, br. of above (Sep. 1867 - Mid. 1869) (short time in 1873).

Playfair, Arthur Lyon (Sep. 19, 1884 - Feb. 1886).

Plunkett, Oliver (Aug. 17, 1814 - Mid. 1817).

Plunkett, James, br. of above (Aug. 17, 1814 - Mid. 1821).

Plunkett, James (Aug. 10, 1846 - Mid. 1849).

Poggio, Francis (Jan. 12, 1850 - Mid. 1851).

Poncia, Thomas (Aug. 30, 1842 - Xmas. 1846).

Poole, Charles Ruscombe (Sep. 10, 1863 - Xmas. 1868); Matric. Lond. Univ. 1869; Barrister-at-law; died July 7, 1884.

Poole, Walter Ruscombe, B.A., br. of above (Sep. 10, 1863 - Mid. 1870); Matric. Lond. Univ., 1869; B.A., 1873.

Poole, Henry Runscombe, br. of above (April 1, 1872 - April 1877.)

Porter, George (Feb. 15, 1826 - Mid. 1827).

Potestad, Louis (June 5, 1844 - Xmas. 1846).

Potestad, Louis (April 11, 1874 - April 18, 1874).

Powell, Charles James (Sep. 8, 1864 - Xmas. 1866); died Jan. 14, 1867.

Powell, Dunstan (May 15, 1875 - Mid. 1879).

Powell, Sebastian, br. of above (April 9, 1877 - Mid. 1882).

Power, Nicholas, J.P., D.L. (Aug. 22, 1800 - June 1803); M.P. for co. Waterford; m. Margaret Mahon; died Feb. 1873.

Power, Patrick, br. of above (Aug. 22, 1800 - June, 1803); J.P. and D.L., M.P. for Waterford; m. Mary Snow.

Power, Patrick (Dec. 9. 1808 - Mid. 1811).

Power, Charles (Jan. 11, 1810 - Mid. 1811).

Power, Nicholas (Aug. 19, 1810 - Mid. 1816).

Power, John (May 9, 1815 - May, 1819).

Power, Robert (Aug. 19, 1815 - June 1820).

Power, Anthony (July 20, 1820 - April 1827).

Power, Edward (July 20, 1820 - Oct. 1822).

Power, Nicholas (June 20, 1821 - Aug. 1823).

Power, Edward (June 20, 1821 - Aug. 1823).

Power, Charles Robert (Oct. 11, 1825 - Mid. 1826).

Power, David (Aug. 23, 1828 - March 1842).

Power, Robert (Aug. 12, 1840 - Mid. 1841).

Power, Pierce (Feb. 6, 1844 - Mid. 1846).

Power, Frederick, son of Nicholas Alfred Power, Esq., of Bellevue, co. Kilkenny (Sep. 22, 1859 - Mid. 1861).

Power, James Talbot, D.L. city of Dublin, second son of Sir James Talbot Power, Bart. (Sep. 12, 1863 - Mid. 1868); m. Gertrude Frances, d. of Thomas Hayes, Esq.

Power, Thomas Talbot, third son of Sir James Talbot Power, Bart. (Sep. 1875-Mid. 1880); m. Margaret, d. of Thomas Martin, Esq.

Power, Maurice (Oct. 10, 1858 - Mid. 1862).

Power, James Livingstone (Oct. 10, 1858 - Nov. 1865).

[Sons of Dr. Maurice Power of Queenstown.]

Pozò, Austin (April 2, 1852).

Prendergast, John (May 3, 1809 - Oct. 1810) (Nov. 1811 - Aug. 1812).

Prendergast, Gerald N. (April 24, 1876 - Xmas. 1878); Lieut. King's Royal Rifles.

Prendergast, Reginald (April 9, 1877 - Oct. 1880).

[The last two are sons of Colonel Lenox Prendergast.]

Prentis, George (Sep. 30, 1885 - Mid. 1888).

Price, Albert Edward (Sep. 8, 1873); stayed for a few days only.

Privilegio, Edmund (Oct. 21, 1851 - Xmas. 1857); Public Man, Jan. - March, 1857.

Privilegio, Charles (Feb. 21, 1855 - Xmas. 1856).

Pugin, Cuthbert, son of Augustus Pugin, Esq. (Jan. 26, 1853 - Mid. 1855).

Quertier, Eugene (Aug. 12, 1846 - Mid. 1847).

Quevedo, Manuel (Aug. 15, 1839 - Jan. 1840).

Quill, Albert (Sep. 18, 1859 - Mid. 1860).

Quill, William, br. of above (Sep. 18, 1859 - Mid. 1860).

Quin, Michael (Oct. 14, 1842 - Mid. 1844).

Quinn, Thomas (March 21, 1863 - Xmas. 1863).

Quintana, Richard (August 8, 1838 - Xmas. 1839).

Quintana, Martin (May 7, 1864 - Mid. 1865).

Quirke, John (Sep. 8, 1879-Mid. 1885); Matric. Lond. Univ., 1885; Good Conduct Medal, 1885.

Quirke, Edwin, br. of above (Sep. 17, 1883 - Mid. 1885).

Radcliffe, Joseph Edward, eldest son of Sir Percival Radcliffe, Bart. (Sep. 21, 1869 - Xmas. 1876); Capt. 5th West York Militia; m. Catharine, d. of John Reginald Talbot, Esq., of Rhode Hill; Public Man, Sep. - Dec., 1876; Good Conduct Medal, 1887.

Radcliffe, Henry Joseph, br. of above (Sep. 15, 1874 - Mid. 1876) (Jan. 1877 - March 1877) (Sep. 1878 - Mid. 1880).

Radcliffe, Philip, br. of above (Sep. 15, 1874 - Mid. 1880); Lieut. Royal Engineers.

Radford, John (Aug. 3, 1843 - Mid. 1846).

Ram, Arthur, son of Stephen Ram, Esq., of Ramsfort (Oct. 14, 1864 - Mid. 1866).

Ramirez, Louis (June 30, 1811 - March 1814).

Ramos, Manuel (May 22, 1847 - Mid. 1853).

Ramos, Thomas José, br. of above (May 22, 1847-Mid. 1855); died Dec. 15, 1866.

Ramos, Anthony, br. of above (May 22, 1847 - April 1850). R.I.P.

Ramos, Mariano, br. of above (May 6, 1858 - Mid. 1861).

Ramos, Francis, br. of above (May 6, 1858 - Mid. 1863).

Ramos, Raymund, br. of above (May 6, 1858 - May 1867). R.I.P.

Ramos, Philip, br. of above (Sep. 1861 - May 1867). R.I.P.

Ramos, Julio, br. of above (Sep. 1861 - Mid. 1863). R.I.P.

Ramsey, Charles (Oct. 16, 1862 - Xmas. 1862).

Ransford, Edward A., Rev. (Aug. 17, 1861 - May 30, 1866) (in Divinity).

Ransford, John (a short time in 1865); drowned in the Carnatic.

Raphael, Lewis (Sep. 22, 1795 - July 1800).

Rayment, John (Aug. 18, 1812 - June 1814).

Reafrecha, Charles (Sep. 3, 1842 - March 1844).

Rebello, Anthony (May 19, 1809 - March 1811).

Rebello, Francis, br. of above (May 19, 1809 - Jan. 1810).

Rebello, Charles (Jan. 17, 1836 - Xmas. 1841).

Rebello, Francis (Jan. 19, 1838 - Mid. 1842).

Rebello, William Atkins (May 25, 1849 - Mid. 1850).

Reddin, Edmund (March 17, 1851 - Xmas. 1851); died Sep. 10, 1879.

Redington, Christopher Talbot, B.A., Christ Ch. Oxford, J.P., D.L., Son of Sir Thomas Redington, K.C.B. (Oct. 15, 1857 - Mid. 1864), one of the Commissioners of National Education in Ireland, Good Conduct Medal, 1864.

Redmond, Walter (Sep. 29, 1864 - Xmas. 1868), Major 3rd Battalion Royal Irish Regiment.

Renouf, Peter le Page (March 7, 1842 - Mid. 1846) (in Divinity), one of her Majesty's School Inspectors; Keeper of the Oriental Antiquities of the British Museum.

Renteria, Celestine (Sep. 9, 1873 - June 1875).

Revill, Augustine (Sep. 1868 - Jan. 1874), Public Man, Jan. 1874.

Rhodes, Francis (June 12, 1872 - Mid. 1876), Lieut. Royal Fusiliers.

Rhodes, Ignatius, br. of above (June 12, 1872 - April 1876), Matric. Lond. Univ., 1879.

Ribeiro, Antonio (Sep. 18, 1884 - Mid. 1885).

Rice, John (Sep. 1872 - April 1877).

Rice, William (Sep. 1872 - Mid. 1877).

Rice, George (Sep. 1874 - Mid. 1878).

Richards, Edward Harrinson (Sep. 19, 1863 - Mid. 1869); a Magistrate in the West African colony of Lagos.

Riddell, Thomas, of Felton Park, son of Thomas Riddell, Esq., of Felton; b. 1828 (April 16, 1841 - Mid. 1848); m. Lady Henrietta Maria Plunkett, d. of the 9th Earl of Fingall; died at Barcelona May 24, 1867.

Riddell, John Giffard, br. of above, now of Felton and Swinburne Castle. J.P.; b. 1830 (April 16, 1841 - Mid. 1851); m., 1st, Mademoiselle Sapelier; 2ndly, Victoria Henrietta Purcell.

Ridge, Joseph (Oct. 28, 1830 - Oct. 1833).

Riggs, Francis (July 5, 1867 - Dec. 1869); head of the firm of Riggs and Co., Bankers, Washington.

Riley, William Felix (Aug. 17, 1838 - Mid. 1840); Capt. 52nd Light Infantry: died Sep. 8, 1885.

Riley, John E. (April 29, 1840 - Mid. 1841); Major 88th Connaught Rangers; served all through the Crimean and Indian Campaigns.

Riley, Charles H. (Aug. 18, 1840 - Mid. 1845); Captain Indian Army; attached to the Turkish contingent during Crimean War.

Riley, Frederick A. (Aug. 25, 1843 - Xmas. 1850); Captain Rifle Brigade; served through Crimean War.

Riley, George F. (Aug. 25, 1843 - April, 1847); died Aug. 24, 1848.

Riley, Philip Alfred (Oct. 5, 1849 - Nov. 1855); Captain of 47th Regiment; served on the Gold Coast; Public Man, Aug. - Nov. 1855; died Sep. 11, 1882.

[These, with Canon Riley, were the sons of W. F. Riley, Esq., of Forest Hill, Windsor.]

Riley, Ernest, son of Major John Riley (Jan. 19, 1876 - Mid. 1878; Lieut. 2nd Dragoon Guards.

Riverol, Joseph (July 30, 1836 - Mid. 1839).

Roberts, Hugh (Aug. 13, 1810 - May, 1814).

Robinson, Michael (Sep. 1864 - Xmas. 1864).

Robles, Theodore (July 6, 1864 - Mid. 1865).

Robson, Frank (Sep. 1875 - Xmas. 1878).

Robson, William, br. of above (May 10, 1878 - Xmas. 1879).

Roby, Samuel (Aug. 11, 1838 - Xmas. 1840).

Roche, Francis (June 13, 1825 - Mid. 1826).

Roche, Anthony (Oct. 5, 1844 - May, 1849) (in Divinity).

Roche, Thomas Redington, of Ryehill, son of Stephen Roche, Esq., of Granagh Castle (Nov. 25, 1847 - Xmas. 1848); High Sheriff co. Galway 1869; Matric. Lond. Univ. 1854; m. Jane Elizabeth, d. of Anthony Cliffe, Esq., of Bellevue, co. Wexford.

Roche, Stephen, br. of above (Nov. 25, 1847 - Xmas. 1848) (Aug. 1830 - Feb. 1851); died April 1, 1853.

Roche, Stephen Redington, eldest son of Thomas Redington Roche, Esq. (Jan. 14, 1871 - Mid. 1879).

Roche, Anthony Redington, br. of above (Sep. 12, 1873 - Mid. 1880).

Roche, Thomas Redington. br. of above (Sep. 1875 - Jan. 1879).

Roche, Charles Redington, br. of above (Jan. 12, 1878 - Mid. 1881); Matric. Trin. Coll., Dub.; Honours in Logic: Senior Exhibition; 1st in Classics, 1887.

Roche, George Redington, br. of above (Sep. 13, 1880 - Mid. 1881).

Rochester, William (Aug. 19, 1845 - Mid. 1846).

Rochester, George, br. of above (Aug. 1846 - Mid. 1847).

Roda, Francis (Oct. 9, 1874 - June 1875).

Rodgett, Paul (Aug. 9, 1837 - Mid 1838); died 1838.

Rodmell, J. T. (Oct. 2, 1851 - Jan. 1855) (in Divinity).

Rodriguez, José Epiphanio (Aug. 1865 - Jan. 1872).

Rodway, George (Jan. 31, 1840 - Mid. 1840).

Rodway, William (Aug. 2, 1849 - Mid. 1852).

Rodway, Charles (Aug. 2, 1849 - March 1852); died Aug. 10, 1873.

Rogers, James (Nov. 6, 1818 - June 1825).

Rolfe, Frederick (Oct. 29, 1887 - Mid. 1888) (in Divinity).

Ronayne, Dominic (Sep. 17, 1838 - Nov. 1838).

Rooman, Jules (Sep. 30, 1886 - Mid. 1887).

Rorke, Edward (April 27, 1812 - April 1815).

Roskell, James P. (Aug. 5, 1820 - Dec. 1823).

Roskell, George (Aug. 20, 1821 - Mid. 1826).

Roskell, Joseph (Sep. 1868 - Mid. 1872).

Ross, Everard (Aug. 10, 1856 - Nov. 1856).

Roupe, William (Sep. 16, 1830 - Mid. 1833).

Rowe, Adrian (Sep. 19, 1882 - Mid. 1885).

Rowe, James, br. of above (Sep. 19, 1882 - Mid. 1885).

Rowley, Thomas (Jan. 23, 1832 - Xmas. 1833).

Rowley, John, br. of above (Jan. 23, 1832 - March 1834).

Rowson, Samuel (1863 - March 1864) (in Divinity).

Russell, Thomas (June 17, 1812 - June 1816).

Russell, William, br. of above (June 17, 1812 - Mid. 1813).

Russell, Michael (Sep. 19, 1826 - Mid. 1828).

Ryan, Daniel, of Inch, eldest son of George Ryan, Esq., of Inch (Aug. 23, 1801 - March 1804); died April 6, 1831.

Ryan, Philip, br. of above (Aug. 23, 1801 - March 1804); died March 18, 1830.

Ryan, George, br. of above, J.P., D.L., High Sheriff for Tipperary 1851 (Aug. 23, 1801 - June 1807); m. Catherine, d. of Captain Edward Whyte, R.N.; died Sep. 4, 1875.

Ryan, John, br. of above (June 7, 1804 - Xmas. 1807); m. Anna Elizabeth, d. of Thomas Lenigan, Esq.; died in 1863.

Ryan, Francis (Nov. 3, 1807 - June 1809).

Ryan, John, of Scarteen (Dec. 20, 1815 - Sep. 1822); m. Alice O'Shea; died May 16, 1863.

Ryan, Thaddeus, eldest son of John Ryan, Esq., of Scarteen (Aug. 31, 1849 - Xmas. 1854); Lieut.-Col. Royal Artillery; Cornet, Dec. 12, 1856; Lieut., April 27, 1858; Captain, March 24, 1865; Major, Sep. 1, 1873; Lieut.-Col., July 1, 1881; Colonel, July 1, 1885; served at the siege and capture of Delhi in 1857, present at the actions of Narnoul Gungaree, Puttialee, and Mynpooree; also served in the Oude Campaign of 1858 - 59; Medal with Clasp; Public Man, Jan. - Aug. 1853, and Aug. 1854 - Jan. 1855; Good Conduct Medal, 1854; m. Gwendaline, d. of Sir James Talbot Power, Bart.

Ryan, John, br. of above (Aug. 19, 1851 - Mid. 1855), m. Miss O'Shea.

Ryan, William, br. of above (Aug. 19, 1851 - Mid. 1856).

Ryan, Clement, br. of above (Aug. 25, 1858 - Mid. 1862).

Ryan, Richard, br. of above (Aug. 25, 1858 - Xmas. 1864).

Ryan, Charles, M.D., br. of above (Sep. 1865 - Mid. 1868); Public Man, Feb. - July, 1868; m., June 9, 1880, Mary, d. of Henry Watson Parker, Esq.

Ryan, Walter, M.D., br. of above (Jan. 10, 1866 - Mid. 1871); Public Man, Sep. - Dec. 1870.

Ryan, John J., eldest son of Colonel Ryan (Sep. 19, 1882 - Mid. 1888); Public Man, June - Mid. 1887; Good Conduct Medal 1888.

Ryan, James, son of Colonel Ryan (Jan. 27, 1885 -).

Ryan, Thaddeus, son of Colonel Ryan (Sep. 15, 1885 -).

Ryan, John J., son of John Ryan, Esq. (Sep. 18, 1883 - Mid. 1884).

Ryley, Edward (Aug. 12, 1857 - Mid. 1859).

Ryley, George, br. of above (Aug. 12, 1857 - Mid. 1859).

Sadler, John (April 22, 1834 - Jan. 1837).

Saldanha, Alexander, nephew of the Duke of Saldanha (Oct. 24, 1865 - Mid. 1868); died June 20, 1877.

Salvin, Bryan (Sep. 5, 1859 - Mid. 1863), son of Marmaduke Charles Salvin, Esq., of Burn Hall; late Lieut. Royal Monmouth Militia.

Salvin, Henry, br. of above (April 13, 1859 - Mid. 1866).

Sampson, George (Sep. 14, 1855 - Mid. 1858).

Sampson, James (Sep. 19, 1857 - Mid. 1859).

Sampson, Charles, br. of above (Sep. 19, 1857 - Oct. 1858).

Sanchez, Joseph (Jan. 20, 1877 - March 1877).

Sanchez, Philip, br. of above (Jan. 20, 1877 - Mid. 1878).

Sanchez, Philip (Feb. 3, 1885 - Xmas. 1886).

Sanjurgio, Francis (Jan. 23, 1842 - Nov. 1844).

Saunders, George (Jan. 1824 - Mid. 1825).

Saunders, John Scott (March 25, 1811 - Dec. 1815).

Scannell, Peter (May 13, 1869 - April 1870) (in Divinity).

Scott, T. A. (Sep. 30, 1868 - Nov. 1868) (in Divinity).

Scrope, Henry John, B.A. (Oct. 10, 1845 - Oct. 1847); Matric. Lond. Univ., 1845; B.A., 1847; died Dec. 11, 1853.

Scully, Vincent, of Mantle Hill, Tipperary, son of Denys Scully, Esq., b. 1810 (May 1, 1824 - Mid. 1828); Barrister-at-Law; Q.C.; M.P. co. Cork, 1852-57, and 1859-65; m. Susan, d. of John Grogan, Esq.; died June 4, 1871.

Scully, James, elder br. of above (Aug. 1825 - Mid. 1828); died Nov. 26, 1842.

Scully, Jeremiah (Sep. 13, 1826 - Nov. 1827).

Scully, Vincent, J.P., D.L., son of Vincent Scully, Esq., of Mantle Hill, b. 1846 (Sep. 21, 1858 - Mid. 1863); High Sheriff, 1871; m. Emma Eliza, daughter of Pierce Marcus Barron, Esq.

Scully, Denys, son of above (Jan. 26, 1885 - Xmas. 1886).

Seel, Charles Molyneux (Sep. 9, 1870 - Xmas. 1870).

Sefi, Michael (April 12, 1863 - Mid. 1863).

Segrave, William, son of Henry Segrave, Esq., of Cabra (May 30, 1839 - Mid. 1843); late Capt. 71st Foot.

Segrave, Thomas, br. of above (May 30, 1839 - Mid. 1843); late Capt. 14th Foot; m. Louisa Mary, d. of William Buckley, Esq.

Segrave, Edward, son of Henry Segrave, Esq., of Cabra (May 6, 1873 - Xmas. 1874); died Sep. 3, 1877.

Segrave, Charles, br. of above (Sep. 23, 1882 - July 1884).

Selby, Thomas, of Biddlestone, b. 1780 (June 13, 1795 - Dec. 1800); died Jan. 30, 1818.

Selby, Ralph (June 13, 1795 - Dec. 1800). R.I.P.

Selby, Edward (June 13, 1795-June 1801); died Aug. 1, 1818.

Selby, Walter (Aug. 24, 1797 - Sep. 1803); m. Alicia, d. of Thomas Swarbreck, Esq.; died Feb. 23, 1833.

Selby, Richard (Sep. 18, 1802 - June 1806); died Nov. 1, 1815.

[The five above mentioned were sons of Thomas Selby, Esq., of Biddlestone, and Catherine, only d. and heiress of Ralph Hodgson, Esq., of Linly Green, co. Durham.]

Selby, Albert, b. 1789 (Sep. 7, 1805 - June 1806); died July 24, 1806.

Selby, Walter Charles, son of Walter Selby, Esq., of Biddlestone, b. 1858 (April 21, 1870 - Xmas. 1874).

Selby, Thomas Cyril, br. of above (April 21, 1870 - Xmas. 1874).

Selby, Reginald, br. of above (Sep. 8, 1879 - Xmas. 1887).

Sell, John (Sep. 1834 - Mid. 1835).

Sergeant, Edward (May 17, 1814 - June 1817).

Sergeant, Thomas, br. of above (May 17, 1814 - June 1817).

Shannon, Patrick (Aug. 13, 1822 - June 1825).

Shannon, Pierce, br. of above (Aug. 13, 1822 - June 1827).

Shannon, Thomas (Aug. 9, 1840 - Sep. 1844).

Shannon, Edward (April 20, 1858 - Mid. 1860).

Sharples, Henry (Feb. 3, 1824 - Mid. 1825); died Dec. 17, 1874.

Sharples, George (Aug. 27, 1838 - Mid. 1841).

Sharples, James (Aug. 13, 1839 - Feb. 1842).

Sharples, George, son of Henry Sharples, Esq. (Feb. 5, 1862 - Xmas. 1864); m. Frances Salvin; died April 9th, 1885.

Shaw, Lewis (a short time in 1799).

Shaw, St. Michael (Jan. 1824 - Mid. 1828) (in Divinity)

Shea, John (Aug. 17, 1808 - June 1815).

Sheath, Alfred (June 1844 - Xmas. 1848).

Shee, Martin Archer, grandson of Sir Martin Archer Shee, President of the Royal Academy (April 5, 1859 - Mid. 1862).

Sheehan, Peter (Sep. 24, 1883 -).

Sheehy, Bryan (Aug. 16, 1838 - April 1841).

Sheehy, Roger, br. of above (Aug. 16, 1838 - Oct. 1840).

Sheil, Stephen Woulfe, son of Gen. Sir Justin Sheil (Sep. 1871 - April 1874); died April 8, 1882.

Sheil, Richard, br. of above (Sep. 10, 1872 - Mid. 1876); Matric. Lond. Univ. 1876.

Shepard, Thomas (May 20, 1874 - Mid. 1875) (Jan. 1876 - Mid. 1878).

Shepard, William, br. of above (Sep. 11, 1876 - Xmas. 1881).

Shepperley, William (Nov. 23, 1830 - Xmas. 1883).

Sheridan, James (Jan. 25, 1856 - Xmas. 1860). R.I.P.

Sheridan, Joseph, br. of above (Jan. 25, 1856 - Xmas. 1860) (1862 - 1865); Matric. Lond. Univ. 1865; died July 23, 1869.

Sheridan, Thomas (Sep. 5, 1857 - Xmas. 1860) (Sep. 1862 - Mid. 1867).

[These three were sons of Dr. Sheridan, Civil Surgeon, of Beerbhoom, India.]

Sherlock, John (Sep. 3, 1833 - Mid. 1836).

Sherlock, Thomas (Aug. 26, 1835 - Mid. 1838); died Aug. 9, 1838.

Sherman, Francis (July 23, 1813 - June 1816).

Shine, Denys, *vide* Lawlor.

Shine, Martin, M.D., br. of Denys Shine Lawlor (Sep. 4, 1825 - April 1831); died Dec. 8, 1878.

Shoolbred, James Nelson, B.A. (Jan. 1846 - Oct. 1855); Matric. Lond. Univ. 1853; B A. 1855; M. Inst. C.E.

Shoolbred, William, br. of above (Nov. 21, 1854 - Nov. 1856).

Shuttleworth, George (April 29, 1810 - June 1811).

Shuttleworth, Edward (Aug. 11, 1820 - July, 1822).

Shuttleworth, John Joseph (May 1824 - Nov. 1827): died May 4, 1878.

Shuttleworth, George (Jan. 21, 1840 - July 1842).

Sibeth, Charles Joseph, son of Werner Sibeth, Esq. (Aug. 16, 1859 - Mid. 1865), m. Monica, d. of Henry Sharples, Esq.); Matric. Lond. Univ., 1865.

Sibeth, Albert, br. of above (Jan. 15, 1863 - Xmas. 1868).

Sibeth, Theodore, br. of above (Sep. 1864 - Xmas. 1868), m. Dorothy, d. of Hon. Henry Petre.

Silva, Antonio (Aug. 25, 1854 - May 1857).

Silva, Francis, br. of above (Oct. 16, 1855 - Mid. 1858).

Silva, Henry (Sep. 17, 1883 - Mid. 1884).

Silvertop, Henry, of Minster Acres, son of Henry Charles Silvertop (Englefield), b. 1853 (Sep. 1864 - Mid. 1872), m. Rachel Mary, d. of Alexander McDonnell, of Kilmore.

Simkiss, Thomas Stonor, Rev. (Aug. 17, 1838 - Mid. 1839) (Aug. 1846 - June 1853); Procurator, Oct. 1849-June 1853; died April 18, 1884.

Simmonds, Robert (Oct. 26, 1860 - Xmas. 1860).

Simpson, William (Dec. 30, 1845 - left shortly afterwards).

Simpson, James (Sep. 11, 1863 - Xmas. 1866); Lieut. R.N.; died Feb. 8, 1879.

Skerrett, William, of Finavara, J.P., Capt. 36th Regt.; m. Helena, d. of John Reilly, Esq. (Aug. 20, 1857 - Xmas. 1859); Public Man, Feb. to Aug. 1859; died June 10, 1878.

Skerrett, John, J.P., br. of above (Aug. 20, 1857 - Mid. 1860); died June 19, 1881.

Skinner, William (Oct. 14, 1856 - Mid. 1859).

Skinner, Edward (Aug. 18, 1857 - Feb. 1859) (Aug. 1860 - Mid. 1862).

Slade, Harry, son of Sir Frederick William Slade, Bart. (Aug. 8, 1858 - May 1859); m. Evelyn, d. of Captain Frederick Sayer.

Slade, Marcus, br. of above (Aug. 11, 1858 - Xmas. 1859).

Slaughter, Henry (Aug 19, 1813-Mid. 1820); died Mar. 3, 1826.

Slaughter, Edward, br. of above (Aug. 19, 1813 - Mid. 1819); m. Frances, d. of Sir Edward Mostyn, Bart, a Solicitor in London, head of the late firm of Cullington and Slaughter; died July 24th, 1862.

Slaughter, Basil, br. of above (Sep. 18, 1818 - June 1823).

Slaughter, William, son of Edward Slaughter, Esq. (Aug. 10, 1857 - Xmas. 1864); m. Teresa, d. of H. Coverdale, Esq.

Slaughter, Edward (Sep. 17, 1883 - Xmas. 1885.)

Slaughter, William (Sep. 17, 1883 - Xmas. 1884) (Sep. 1886 -)

Slaughter, Reginald (April 9, 1887 -)

[The three last mentioned are sons of William Slaughter, Esq.]

Smeeton, Ernest (Feb. 2, 1885 - Xmas. 1885).

Smelter, George (Aug. 9, 1823 - Feb. 1830).

Smith, Robert (July 15, 1838 - Mid. 1843): died Jan. 28, 1877.

Smith, Frederick (a short time in 184–) (in Divinity).

Smith, John (Sep. 11, 1847 - Mid. 1848).

Smith, Charles (Aug. 28, 1856 - Oct. 1857).

Smith, Walter (Feb. 1860 - Mid. 1863).

Smith, Joseph (1873), Mus. Doc. of Dublin University, Examiner in Music to the Royal University of Ireland.

Smith, Cecil (Oct. 6, 1879 - April 1881).

Smith, Robert (Sep. 12, 1881 - March 1882).

Smithwick, Edward (Oct. 5, 1855 - Mid. 1856); Public Man from April to June, 1856.

Smithwick, Daniel (Oct. 5, 1855 - Mid. 1857); died Oct. 19, 1883.

Smyth, James, son of James Smyth, Esq., of Masonbrook (March 27, 1856 - Feb. 1859); died Dec. 5, 1876.

Smyth, Anthony, br. of above (March 27 1856 April 1858); late Capt. 28th Foot.

Smyth, Robert, son of John Smyth, Esq., of Masonbrook (May 31, 1881 - Xmas. 1884).

Sollom, Francis (March 2, 1852 - Mid. 1852).

Sollom, Bertram, son of above (Sep. 17, 1877 - Xmas. 1879).

Sollom, Eustace Francis, br. of above (Sep. 17, 1877 - Xmas. 1880); died Oct. 2, 1883.

Sollom, Wilfrid, br. of above (Jan. 14, 1880 - Mid. 1887).

Sollom, Vincent, br. of above (Sep. 18, 1882 - Mid. 1886).

Sollom, Raymond, br. of above (Sep. 18, 1882 - Mid. 1883) (Jan. 1884 - Mid. 1886).

Sollom, Cuthbert, br. of above (May 6, 1885 - Mid. 1887).

Somellera, John (Dec. 4, 1858 - Oct. 1859).

Somellera, Gabriel Negrete de (June 5, 1885 -).

Somellera, Pedro Negrete de, br. of above (June 5, 1885 -).

Somellera, Alfonso Negrete de, br. of above (June 5, 1885 -).

Sotolongo, Peter (Aug. 23, 1859 - Sep. 1860).

Sparkes, — (a short time in 1843) (in Divinity).

Spears, Robert, (March 31, 1836 - Mid. 1836).

Spencer, Joseph (Oct. 9, 1874 - Mid. 1877).

Spicer, John (Sep. 1, 1818 - Mid. 1822).

Spink, Charles A. (Feb. 1834 - Xmas. 1840); died Dec. 24, 1885.

Standish, Charles (Sep. 18, 1840 - Xmas. 1842); youngest son of Charles Standish, Esq., of Standish.

Stanfield, John (Aug. 14, 1847 - Dec. 1849).

Stapleton, Edward (Aug. 11, 1829 - Mid. 1836); a Solicitor in Dublin; Good Conduct Medal, 1836.

Stapleton, Edward, son of above (Sep. 17, 1877 - Mid. 1883.

Starkie, Walter Fitzwilliam, B.A., (Sep. 11, 1868 - Mid. 1871); Gold Medallist for Oratory in the Historical Society; Gold Medallist for Oratory in the Philosophical Society; B.A. and Gold Medallist as Senior Moderator, Trin. Coll., Dub., 1876.; died Dec. 9, 1878.

Starkie, Robert, br. of above (Sep. 11, 1868 - Mid. 1871).

Starkie, Reginald, br. of above (Sep. 11, 1876 - Mid. 1877).

Staunton, Michael (Sep. 23, 1843 - Mid. 1844).

Steele, John (Jan. 25, 1833 - Mid. 1833).

Stephens, Francis (April 16, 1849 - Xmas. 1850); a Queen's Messenger.

Stevens, James (Jan. 23, 1873 - April, 1876).

Stevens, William (Jan. 17, 1881 - Mid. 1884).

Stevens, Thomas, Rev. (1865); died April 14, 1869 (in Deacon's Orders).

Steward, Alfred (Dec. 1845 - Mid. 1848).

Steward, Frederick (Dec. 1845 - March 1851).

Steward, Francis (Aug. 12, 1847 - Mid. 1853).

Stewart, William (Aug. 20, 1841 - Xmas. 1845); died Jan. 26, 1854.

St. George, Arthur, br. of Sir John St. George, Bart. (Sep. 8, 1866 - Mid. 1871); Matric. Lond. Univ., 1871; Public Man., Sep. 1869 to May 1870, and from May to July, 1871.

St. George, Herbert (March 27, 1861 - Mid. 1864).

Stokes, Charles (Feb. 17, 1850 - Mid. 1852).

Stonor, Alban, son of Lieut.-Colonel Charles Stonor (Aug. 12, 1829 - Mid. 1833); m. Eliza, d. of R. Truro, of Hobart Town; died March 15, 1866.

Stonor, Henry, br. of above (Aug. 7, 1831 - Mid. 1832); County Court Judge; m. Mary Anne, d. of John Kirsopp, Esq.

Stonor, Charles Joseph, son of Charles Henry Stonor, Esq., of Lostock, and nephew of Lord Camoys (Aug. 16. 1851 - Mid. 1858); m. Maude, d. of Charles Noel Welman, Esq.; Public Man Aug. 1857 to Aug. 1858.

Stonor, Edmund (Sep. 17, 1877 - Mid. 1883).

Stonor, Maurice (Sep. 9, 1878 - April 1886).

Stonor, Oswald (Sep. 18, 1883 -).

[The three last mentioned are sons of Charles Joseph Stonor, Esq.]

Strickland, Manuel (Jan. 14, 1829 - Mid. 1831).

Strickland, Walter, J.P., D.L., son of Thomas Strickland, Esq., of Sizergh Castle, b. 1825 (Sep. 18 1840 - Mid. 1843) : m. Rosetta Emmeline, d. of Charles Medex, Esq.

Strickland, Henry Charles, br. of above (Sep. 18, 1840 - Mid. 1843) ; Lieut. 69th Foot ; died Sep. 16, 1852, at Barbadoes.

Strickland, Gerard, *v.* Della Catena.

Strickland, Paul, br. of the Count della Catena (Jan. 24, 1874 - July 1875) ; son of Capt. Walter Strickland, R.N.

Stritch, Bartholomew (June 20, 1804 - Dec. 1805).

Styche, Edward (Sep. 5, 1840 - Mid. 1846).

Sugrue, James Marmaduke (Sep. 29, 1880 - March 1886) ; Public Man, Jan. - Mid. 1885 ; Lieut. 4th Battalion Royal Munster Fusiliers.

Sugrue, Henry, br. of above (Sep. 21, 1881 - Mid. 1885).

Sugrue, John, cousin of above (Sep. 11, 1884 -).

Sullivan, William (Sep. 8, 1805 - Sep. 1807).

Sullivan, Philip (Sep. 8, 1805 - March 1808).

Sullivan, John (Aug. 12, 1833 - Nov. 1838).

Sullivan, Richard (Sep. 20, 1887 -).

Sullivan, John (Sep. 20, 1887 -).

[The two last mentioned are great-grandsons of Daniel O'Connell, Esq., M.P.]

Sumner, Francis (Oct. 30, 1884 - Dec. 1887).

Sumner, Alfred (Jan. 21, 1886 - Xmas. 1887).

Sumner, George (Sep. 14, 1886 -).

Sumner, Ernest (Jan. 23, 1888 -).

[These four are sons of F. J. Sumner, Esq , of Park Hall, Derbyshire.]

Swinburne, Thomas (Feb. 15, 1806 - March 1811).

Taaffe, Edmund (Feb. 9, 1816 - March 1817).

Taaffe, Christopher (Feb. 9, 1816 - March 1817).

Talbot, Matthew, son of James Talbot, Esq., of Knockmullen, and nephew of John Hyacinth Talbot, Esq., of Ballytrent (Sep 19. 1841 - Mid. 1843) ; died March 20, 1869.

Talbot, John Reginald, J.P., son of John Reginald Talbot, Esq., of Rhode Hill, and grand-nephew of Lord Talbot of Malahide, 3rd. Baron, b. 1861 (Jan 14, 1874 - Xmas. 1879) ; 2nd W. Yorkshire Militia ; m. Josephine, d. of the Duc de Stacpoole.

Talbot, Reginald, br. of above (April 8, 1885 -).

Taschereau, Adolphus (April 30, 1856 - May 1856).

Tasker, John (May 16, 1807 - July 1807).

Taunton, John (Oct. 7, 1822 - Dec. 1822); died April 23, 1823.

Taylor, John (Aug. 1828 - Xmas. 1829).

Taylor, (March 6, 1861 - Mid. 1861) (in Divinity).

Teeling, George, nephew of Lord O'Hagan (Sep 28, 1870 - Mid. 1874) (in Divinity).

Teevan, George (Jan. 30, 1856 - Mid. 1856).

Teevan, John (Jan. 30, 1856 - Mid. 1856).

Teevan, Alfred (Jan. 31, 1856 - Xmas. 1857).

Teevan, Henry (Jan. 31, 1856 - Mid. 1858).

Tegart, Arthur (Nov. 9, 1803 - Jan. 1804).

Tegart, Edward (Aug. 8, 1805 - Dec. 1812).

Tegart, George (May 6, 1815 - Aug. 1817).

Tegart, Arthur (Aug. 7, 1849 - Mid. 1851).

Tegart, Frederick (April 8, 1850 - Mid. 1853).

Telford, Benjamin, br. of Rev. Thomas Telford (Nov. 9, 1841 - Mid. 1846).

Tempest, Henry Arthur, son of Sir Charles Tempest, Bart. (Sep. 1, 1875 - Mid. 1879).

Therry, George Canning, son of Judge Therry (May 27, 1849 - Feb. 1851), late Lieut.-Col. 105th Regiment; died July 13th, 1884.

Thompson, Edward (April 29, 1878 - Mid. 1882).

Thompson, James (April 29, 1878 - Xmas. 1883) (Jan. 26, 1885 -).

Thompson, Henry (Sep. 1882 -).

[Sons of Edward Thompson, Esq., of Mold.]

Thompson, Jonathan, Rev. (Oct. 13, 1885 -) (in Holy Orders.

Thorpe, Charles (Jan. 22, 1804 - June 1805).

Throckmorton, Nicholas, br. of Sir Robert Throckmorton, 8th Baronet (Aug. 30, 1809 - June 1818); died Jan. 29, 1848).

Throckmorton, John Jarvis, br. of Sir Robert Throckmorton, Bart. (Aug. 13, 1821 - Dec. 1824); died May 28, 1853.

Throckmorton, Robert Courtenay, son of Sir Robert Throckmorton, Bart. (March 27, 1844 - April 1848); died Dec. 14, 1853.

Throckmorton, Herbert, br. of above (Jan. 28, 1860 - Mid. 1861); died at Estcourt, Natal, March 19, 1871.

Thunder, Andrew (Jan. 24, 1839 - Mid. 1841).

Thunder, Michael (Aug. 31, 1840 - Mid. 1842).

Tichborne, Robert, son of Sir Henry Tichborne, 7th Baronet, b. 1792 (Jan. 29, 1805 - June 1807); m. Rebecca, d. of A. F. Nunez, Esq.; died Nov. 3, 1849.

Timmins, Francis (Sep. 5, 1866 - for a short time).

Tonnerre, Charles (Sep. 1868 - Mid. 1869); Matric. Lond. Univ. 1869.

Tonnerre, Louis, br. of above (Sep. 1868 - Mid. 1869).

Toovey, Edward (Aug. 1, 1846 - Sep. 1848).

Topham, Joseph Bell (Aug. 11, 1858 - Mid. 1861).

Tordiffe, William (Oct. 5, 1857 - Xmas. 1857).

Tordiffe, Edward, br. of above (Oct. 5, 1857 - Xmas. 1857).

Tordiffe, Evan, br. of above (Oct. 5, 1857 - Xmas. 1857).

Torres, John (Aug. 16, 1859 - Mid. 1860).

Torres, John (July 8, 1882 - left shortly after).

Tovar, Claudio (Sep. 21, 1865 - Mid. 1868).

Towneley, Charles, son of Peregrine Towneley, Esq. (Aug. 12, 1817 - Mid. 1823), J.P., D L., F.R,S., F.S.A.; a Trustee of the British Museum; M.P. for Sligo; High Sheriff of Lancashire in 1857; Hon. Col. 5th Royal Lanc. Militia; m. Lady Caroline, d. of 3rd Earl of Sefton; died Nov. 4, 1876.

Towneley, John, br. of above (Aug. 25, 1818 - Xmas. 1824), D.L.; Lieut.-Col. 5th Royal Lancashire Militia: M.P. for Beverley; m. Lucy Ellen, d. of Sir Henry Tichborne, 8th Baronet; died Feb. 21, 1878.

Tozer, Edward, son of J. H. Tozer, Esq., of Teignmouth (April 8, 1877 - Mid. 1880).

Trafford, Henry (Aug. 10, 1802 - March 1804).

Trafford, Edmund (Aug. 14, 1804 - June 1805).

Trafford, William, J.P. (Aug. 16, 1832 - May 1841); late Major 4th Royal Lancashire Militia; assumed the name of De Trafford in 1882.

Trafford, Cuthbert (de) (Jan. 16, 1877 - Mid. 1880); son of Major de Trafford.

Trafford, Humphrey (de), br. of above (Sep. 18, 1882 - Xmas. 1886).

Trant, Dominic (Jan. 14, 1812 - June 1814).

Trant, James, br. of above (Jan. 14, 1812 - Aug. 1812).

Trant, Dominic (Nov. 6, 1852 - Xmas. 1855).

Trapani, Henry (Jan. 29, 1874 - Xmas. 1875), son of G. Trapani, LL.D., C.M.G., of Malta.

Trenor, Frederick (Aug. 11, 1844 - Mid. 1846).

Trenor, Henry, br. of above (Aug. 11, 1844 - Mid. 1846).

Truxillo, Peter (Sep. 2, 1835 - Oct. 1837).

Tuer, Benjamin (May 15, 1881 - May 16, 1881) (in Divinity).

Turnbull, Thomas (April 1, 1843 - Dec. 1848).

Turner, Charles (Aug. 13, 1839 - Mid. 1846).

Turner, Henry (Nov. 10, 1847 - March 1849).

Turner, Abraham (Nov. 10, 1847 - Mid. 1848).

Turville, George, br. of Sir Francis Fortescue Turville (Aug. 14, 1841 - Xmas. 1852); died at the Cape of Good Hope, Jan. 29, 1859.

Tussaud, Francis (Jan. 13, 1842 - Mid. 1843); died March 2, 1858.

Udall, William (Sep. 14, 1875 - Mid. 1881).

Ullathorne, Alfred (Jan. 16, 1843 - May 1845),

Ullathorne, Frederick, br. of above (Jan. 16, 1843 - Dec. 1844).

Ullathorne, Oscar, br. of above (Jan, 16, 1843 - May 1845).

Ulloa, Nicholas (Sep. 23, 1847 - April 1848).

Ulloa, Pedro, br. of above (Sep. 23, 1847 - March 1848).

Underhill, John (Aug. 22, 1798 - June 1805).

Underhill, James (Aug. 22, 1799 - June 1806).

Vallely, James (Sep. 1844 - Xmas. 1844).

Van Grutten, Lucien (Oct. 29, 1877 - Xmas. 1880).

Vanzeller, Joachim (Aug. 21, 1810 - June 1811).

Vanzeller, Thomas (Aug. 21, 1810 - July 1814).

Vanzeller, William (Aug. 21, 1810 - July 1814); died April 2, 1826.

Vanzeller, Theodore (Aug. 21, 1810 - June 1816).

Vanzeller, Peter (Aug. 21, 1810 - June 1816); died Feb. 15, 1826.

Vanzeller, James (Oct. 12, 1813 - June 1820); died Nov. 18, 1823.

Vanzeller, Frederic (Oct. 12, 1813 - June 1820).

Vanzeller, Charles (Jan. 29, 1822 - June 1824).

Vanzeller, Anthony, June 5, 1874 - July 12, 1874).

Vaughan, Francis B., of Courtfield, son of Colonel Vaughan, of Courtfield, b. 1844 (June 16, 1864 - Nov. 1865); Lieut.-Colonel Monmouth Militia; m. Caroline, d. of Charles Pope, Esq.

Vaughan, Ernest Courtenay, son of the Hon. George Vaughan and nephew of the 4th Earl of Lisburne, b. 1832 (Oct. 13, 1841 - Mid. 1845); Major R.H.A.; died Oct. 27, 1875.

Vaughan, George, br. of above; b. 1833 (Oct. 4, 1842 - Mid. 1846); late Captain in the Army; m. Laura Mary, d. of Charles Moore, Esq.

Vavasour, Charles, br. of Sir Edward Vavasour, Bart. (April 14, 1826 - Xmas. 1826); died April 21, 1846.

Vavasour, George, br. of above (Aug. 1, 1846 - Xmas. 1846).

Vavasour, Oswald, br. of Sir William Vavasour, Bart. (Feb. 7, 1860 - Mid. 1862).

Vavasour, Henry, br. of above (Sep. 10, 1866 - Xmas. 1867).

Velluti, Paul (Aug. 21, 1851 - Xmas 1852).

Verdon, Owen (Sep. 8, 1879 - Xmas. 1882).

Verdon, Thomas, br. of above (Sep. 14, 1880 - Mid. 1883).

Verhaeghe, Raymond (April 30, 1888 - Mid. 1888).

Visart de Bocarme, Albert (Oct. 12, 1885 - April 30, 1888); son of Count Visart de Bocarmé, Burgomaster of Bruges.

Vistahermosa, *vide* De la Vega.

Wake, Charles (Aug. 17, 1861 - Xmas. 1862); drowned in the accident at Regent's Park, Jan. 15, 1867.

Wakeman, — (June 12, 1795 - Jan. 1796).

Walker, Francis (Aug. 1822 - Mid. 1823).

Walker, Robert (Sep. 1846 - Mid. 1848) (Feb. 1869 - Nov. 1869), br. of Rev. H. M. Walker, M.A.

Walker, George (Jan. 18, 1877 - Mid. 1877).

Wall, Thomas (March 20, 1879 - March 1881).

Wall, Arthur, br. of above (Sep. 23, 1880 - Mid. 1883).

Wall, Alan, br. of above (Sep. 23, 1880 - Mid. 1883).

Wallais, Mr. (a short time in 1852) (in Divinity).

Walmsley, Anthony (Aug. 17, 1841 - Mid. 1844).

Walmsley, John, br. of above (Aug. 17, 1841 - Xmas. 1846).

Walsh, John (Aug. 8, 1816 - Jan. 1817).

Walsh, Henry (Jan. 27, 1830 - Nov. 1831).

Walsh, John (Aug. 28, 1839 - Mid. 1842).

Walsh, John Francis (Sep. 14, 1874 - Mid. 1880).

Walsh, James Duckett, br. of above (April 9, 1877-Mid. 1881).

Walsh, Thomas, br. of above (April 4, 1883 - April 1884).

Walsh, Patrick Thomas (Sep. 21, 1880 - 1881) (in Divinity).

Wardroper, Henry (Sep. 18, 1882 - Xmas. 1882) (in Divinity).

Ware, Samuel, Rev. (Oct. 21, 1869 - May 1870) (in Divinity).

Wareing, John (Sep. 6, 1836 - Xmas. 1837).

Wareing, Charles, br. of above (Sep. 6, 1836 - Xmas. 1837).

Warlock, Charles (Feb. 9, 1808 - Mid. 1808).

Warmoll, Edward C. Priestley (1863-64) died March 29, 1865.

Waterworth, John (Feb. 23, 1837 - Xmas. 1837).

Watts, William (Jan. 10, 1838 - Xmas. 1840).

Weld, George, son of George Weld, Esq., of Leagrim Park, and grand-nephew of Thomas Weld, Esq, of Lulworth, who founded Stonyhurst (Sep. 24, 1833 - Feb. 1837); 22nd Regiment; died in India, Nov. 1844.

Welman, Charles Cæsar, J.P., eldest son of Charles Noel Welman, Esq., of Norton Manor, b. 1840 (Sep. 11, 1856 - Mid. 1858); late 49th Regiment; Major in the Yeomanry; m. Eugenia, d. of Charles Stonor, Esq.

Welman, Arthur Nelson, br. of above, b. 1845 (Jan. 22, 1856 - Xmas. 1859) (Aug. 1861 - Mid. 1864); Capt. West Somerset Yeomanry; late Capt. 66th Regt.; m. Katharine, d. of Charles Strong, Esq., of New York.

Welman, Maurice Noel, br. of above, b. 1847 (Jan. 22, 1856 - Xmas. 1859) (Aug. 1861 - Mid. 1866); Matric. Lond. Univ., 1865; Good Conduct Medal, 1866; died Jan. 30, 1867, and was buried at Oscott.

Welman, Frederick Tristram, br. of above, b. 1849 (Aug. 24, 1856 - Xmas. 1859) (Aug. 1861 - Xmas. 1867); m. Mary, d. of Brisco Ray, Esq.

Welman, Gerard, br. of above, b. 1854 (Sep. 10, 1864 - April 1872); Resident Magistrate in the Straits Settlements.

Welman, Henry Acton, br. of above, b. 1856 (Sep. 10, 1864 - Mid. 1874); m. Mary d. of Sir Paul Molesworth, Bart., Matric. Lond. Univ. 1873.

Welman, Edward Charles, son of Major Charles Welman (Dec. 29, 1874 - Mid. 1882); Matric. Lond. Univ. 1882.

Welman, Arthur, br. of above (Sep. 13, 1880 - Mid. 1887); Matric. Lond. Univ. 1887.

Welpley, James (Sep. 19, 1856 - Mid. 1858).

Wells, James (Aug. 11, 1847 - Mid. 1848).

Wells, John (Aug. 13, 1855 - Mid. 1856).

Wheble, James, of Woodley Lodge and Bulmershe Court (March 20, 1795 - Jan. 1800); m. Mary, d. of Timothy O'Brien, Esq.; died July 31, 1840.

Wheble, James, son of above, (Aug. 19, 1830 - Mid. 1837); J.P. and D.L., High Sheriff of Berks, 1855; late Capt. Berks. Militia; m. Lady Catherine, d. of the Earl of Howth, K.P.

Wheble, Edmund, br. of above (Aug. 19, 1830 - Mid. 1837); m. Emma Blount; died April 20, 1840.

Wheble, Robert, br. of above (Jan. 22, 1833 - Mid. 1840).

Wheble, William, br. of above (Aug. 14, 1833 - Mid. 1842); Major 7th Dragoon Guards; Public Man, 1841 - 42.

Wheble, Daniel O'Connell, br. of above (Aug. 21, 1841 - Mid. 1851); m. Eleanor, d. of Robert Cassidy, Esq., of Monasterevan; died May 31, 1865.

Wheeler, Luke (Sep. 1, 1862 - Mid. 1865); late of the 63rd Regt.; m. Margaret, d. of R. Wilson, Esq., of Clapham.

White, John (June 7, 1804 - Oct. 1807); died Nov. 1858.

White, Pierce (Sep. 29, 1836 - Xmas. 1837).

White, Jasper (Oct. 9, 1839 - April 1843).

White, John (Sep. 3, 1840 - Mid. 1842).

White, Robert (Aug. 4, 1843 - Mid 1844).

Whiteside, Edward (April 28, 1866 - Xmas. 1869).

Whitgreave, George, son of Thomas Henry Whitgreave, Esq., of Moseley; b. 1787; J.P., D.L., High Sheriff 1837 (Feb. 28, 1799 - Nov. 1802); m., 1st, Amelia, d. of Benjamin Hodges, Esq.; 2ndly, Mary Juliana, d. of Admiral the Hon. Sir John Talbot; 3rdly, Mary Anne, d. of Benjamin Sandford. Esq.; died Feb. 18, 1863.

Whitgreave, Henry, J.P., D.L., son of above, b. 1816 (April 4, 1827 - Mid. 1830) (Jan. 1823 - March 1834); m., 1st, Henrietta Maria, d. of the late Hon. Thomas Clifford; 2ndly, Mary, d. of the late Walter Selby, Esq., of Biddleston; died Aug. 13, 1881.

Whitgreave, Francis, of Burton Manor, J.P., D.L., br. of above, b. 1819 (Jan. 18, 1840 - Xmas. 1840) (March 1842 - July 1842); m. Teresa, d. of Sir Edward Mostyn, Bart.

Whitgreave, Thomas, son of Henry Whitgreave, Esq., b. 1849 (Aug. 23, 1861 - Mid. 1866); died Jan. 26, 1876.

Whitgreave, Thomas, of Walsall (Sep. 13, 1842-Xmas. 1846).

Whitgreave, Francis, br. of above (Sep. 13, 1842 - Mid. 1847).

Whitty, Richard (Sep. 1827 - 1828).

Whitty, Frederick (Sep. 27, 1858 - Xmas. 1859); died March 31, 1877.

Wilkinson, James (Aug. 9, 1826 - Mid. 1831).

Wilkinson, Thomas Carlos (May 13, 1844 - Mid. 1852); died Jan. 3, 1886.

Wilkinson, Augustine, Rev. (Jan. 31, 1881 - Mid. 1882).

Wilks, Bartholomew (April 15, 1795 - April 1796).

Wilks, Francis (Jan. 14, 1846 - Dec. 1849).

Willock, Henry (Sep. 1869 - Mid. 1870).

Willoughby, Ferrers Thomas (Jan. 25, 1807 - June 1809).

Willson, William (May 2, 1832 - Mid. 1834).

Willson, Thomas J. (Jan. 15, 1838 - Xmas. 1840).

Willson, William E., br. of above (Jan. 15, 1838 - Xmas. 1841), m. d. of John Hardman, Esq.

Wilson, David (July 4, 1803 - Dec. 1805).

Wilson, Cyril J., son of R. Wilson, Esq., of Clapham (March 29, 1862-Xmas. 1867); Public Man, Sep. to Dec., 1867; Good Conduct Medal, 1868; m. Frances, d. of Charles Noel Welman, Esq.

Wilson, Hugh Carter, br. of above (Sep 10, 1863-Mid. 1867).

Winkfield, Henry (Oct 5, 1840 - Mid. 1841).

Witham, Francis, son of William Witham, Esq., b. 1815 (Aug. 16, 1827 - Mid. 1830), m. Mary Lucy Vincent; died Aug. 28, 1843.

Witham, James, br. of above, b. 1820 (Aug. 14, 1834 - Mid. 1836), m, 1st, Elizabeth Polton; 2ndly, Harriet Selina, d. of Richard Wells, Esq.

Witham, Robert (Aug. 8, 1831 - Xmas. 1833).

Witham, Robert, son of J. Sutcliffe Witham, Esq. (Oct. 6, 1857 - Xmas. 1858).

Wolseley, Edward Talbot, br. of Sir Charles Michael Wolseley, Bart, b. 1848 (June 17, 1860 - Xmas. 1864); Capt. 3rd Staff. Militia; m. Florence, d. of Edward Weld, Esq.

Wood, George Vincent (March 24, 1846 - Xmas. 1846).

Woodroffe, John George (Jan. 1876 - Xmas. 1878).

Woodward, Richard (Sep. 10, 1863 - Mid. 1865).

Woodward, Charles (Sep. 1864 - March 1867); served as a Papal Zouave, and was present at the battle of Mentana.

Woollett, George (Oct. 18, 1877 - Mid. 1878) (in Divinity).

Worswick, Thomas (July 28, 1807 - June 1809).

Worswick, Ambrose (Sep. 3, 1859 - April 1860).

Wright, John (Oct. 1859 - Xmas. 1864).

Wright, — (Aug. 16, 1861).

Wye, John (Aug. 12, 1809 - Feb. 1810).

Wyse, Alfred Bonaparte, J.P., D.L., eldest son of the late Rt. Hon. Sir Thomas Wyse, K.C.B. (Sep. 22, 1834 - Mid. 1838); High Sheriff, Waterford, 1870; Knight Commander of the Order of S. Maurice and Lazarus, and of the Nichan Iftichar of Tunis.

Wyse, William, br. of above; Capt. Waterford Militia; High Sheriff, Waterford, 1855 (Nov. 19, 1837 - Mid. 1844); m. Ellen, d. of J. Prout, Esq.

Wyse, Arthur, nephew of Rt. Hon. Sir Thomas Wyse, b. 1830 (Sep. 20, 1840 - Mid. 1844); Resident Magistrate, Castlebar; formerly an officer 48th Regt.

Xhoffray, Jules (Feb. 6, 1857 - Mid. 1857).

Yates, James (Jan. 9, 1817 - Jan. 1826).

Yates, Francis (Feb. 1, 1819 - Dec. 1823).

Ynigo, John (Dec. 2, 1835 - Mid. 1837).

Ynigo, Manuel (June 4, 1838 - Oct. 1840).

Ynigo, Francis (June 4, 1838 - Xmas. 1841).

Yonge, Francis (Nov. 6, 1856 - Oct. 1857).

Yonge, James (Nov. 6, 1856 - Xmas. 1858).

Young, Gwillym (Aug. 13, 1832 - Mid. 1834).

Young, Austin (Aug. 13, 1850 - Mid. 1852).

Young, Alfred (Aug. 13, 1850 - Mid. 1855); Recorder of Gloucester.

Young, Clement (Aug. 23, 1852 - Mid. 1856).

Young, Edward (Jan. 1854 - Mid. 1857).

Young, Cyril, son of Alfred Young, Esq. (June 1, 1876 - Mid. 1877).

Young, Edward, son of Edward Young, Esq. (Oct. 3, 1885-).

Young, Clement, br. of above (April 4, 1888-).

Young, C. J. E. (Feb. 20, 1872 - April 1872) (in Divinity).

Yzaguirre, John (Oct. 1857 - March 1859).

Zavala, John, son of General Zavala (March 22, 1856 - Mid. 1859).

Zimmermann, Adrian (Aug. 8. 1856 - Mid. 1857)

LAY MASTERS.

Antheunis, Jules (1868 - 69); Professor of French.

Avrillon; F. J. (1881 - 86); Professor of French and Drawing.

Barber, Luke, ( ); Drawing Master. R.I.P.

Barratt, John (1861 -); Professor of Music.

Bartholome, Frederic, Ph.D. (1870 - 74); Professor of Classics.

Beck, E. W. (Dec. 1884 - Jan. 1885).

Benz, John B. (1839 - 41); Professor of Music; died July 25, 1880.

Biard, Monsieur (1861); Professor of French.

Blaise, Clement (1870 - 74); Professor of French.

Blandford, William (1860 - 75); Professor of Music.

Bohen, Philip (1844 - 50); Professor of Mathematics.

Bond, Mr. (1812 - 13).

Browne, Henry Martyn (1874); English Master.

Cantopher, Mr. (1863); Librarian.

De la Sere, Monsieur (1860); Professor of French.

Delefortrie, Monsieur (1860 - 61); Professor of French.

Dupuy, Aloys, (1878 - 79); Professor of French.

De Saussey, Baron (1820 - 37); Professor of French.

Egan, Patrick (1875 - 88); Professor of Classics.

Ewald, Franz (1874 - 75); Professor of Classics.

Fowler, John (1847 - 49); Procurator.

Gautier, Monsieur (1846 - 47), Professor of French.

Glenwitz, Mr. (1861); Professor of German.

Grandame, Joseph (1878 - 81); Professor of French.

Gravet, Octave (1874 - 75) Professor of French.

Hallot, F. X. (1837 - 41); Professor of French.

Harper, Samuel B. (1864 - 65); English Master.

Hart, Alban, J. X. (1864 - 68); English Master; died April 13th, 1879.

Healy, Mr. (1859); English Master.

Healey, J. T. (1884 - 85); Professor of Mathematics.

Helt, Mr. (1868 - 69); Professor of Mathematics.

Hemming, Clement (1871 - 80); Drawing Master.

Herbert, Alfred L, B.A. (1880 -); Professor of Classics and English

Hoskins, Mr. J. (1860 - 61); Professor of Classics.

Hoymann, Moritz (1875 - 77); Professor of German.

Kemen, Charles (1866 -); Professor of French and German.

Kirkby, H. (1871 - 72); English Master.

Kremer, Nicolaus (1874 - 75); Professor of German.

Lamb, Henry (1843 47); Surgeon; died Dec. 19, 1878.

Lampert, John George (1841 - 49); Professor of Music died Oct. 19, 1884.

Lampert, Adam (1844 - 49); Professor of Music.

Leipold, John (1849 - 56) (1859-61); Professor of Music.

Le Ray, Monsieur (1799).

Le Vieux, Monsieur (1799).

Lynch, William (1880); Professor of Mathematics.

McSwiney, Felix (1874 - 84) (1887 -); Professor of Drawing and Mathematics.

Mann, George (1844 - 46); Procurator.

Massin, Monsieur (1877); Professor of French.

Meunier, Louis (1876 - 77); Professor of French.

Miller, Mr. (1874); English Master.

Moody, Robert Sadleir, M.A. (1862 - 72); Professor of Classics.

Mutimer, Arthur, M.A. (1881 -); Professor of Science and Mathematics.

Oakes, W. J., F.R.G.S. (1880 - 81); Professor of Science.

Parker, Timothy (1830 - 71); Dancing and Fencing Master; died Jan. 19, 1885.

Pugin, Augustus Welby (1837 - 39); Lecturer on Architecture and Art; died Sep. 14, 1852.

Riordan, Mr. (1873 - 74); English Master.

Robinson, Thomas (1875); Professor of Classics.

Roesch, Mr. (1876); Professor of German.

Ryder, George Dudley, M.A. (1861 - 62); Librarian; died June 19, 1880.

St. Aubyn, Grenville (1858 - 61) (1873 - 80); Professor of Mathematics; died Nov. 22, 1883.

Schlager, Herr ( ); Professor of German.

Septier, Monsieur (1869 - 70); Professor of German.

Sharman, Mr. (1827 -); Professor of Music.

Shaw, Lewis (1799 -).

Sisson, Mr. (1795 - 1800); Procurator.

Skene, A. P. (1861); Professor of Classics.

Spencer, James Anthony, B.A. (1869 - 70); Professor of Mathematics; died Dec. 15, 1873.

Voight, Paulus (1843 - 44); Professor of Music.

Waymouth, H., Ph.D. (May - Dec. 1879); Professor of Science.

Westfield, Mr. (1861); English Master.

Williams, Edward A. (1877 - April 1881); English Master.

Wood, John (1853 - 56); Professor of Music.

Wood, Thomas (1874 - Dec. 1880); English Master.

Woodward, Charles J., B.Sc. (1872 - 79); Professor of Science.

Yates, Mr. (1800 - 1802); Procurator.

ADDENDA.

PRIESTS (OMITTED).

Foley, William (1806 - 1807) (1817 - 25), ordained Feb. 25, 1820; Procurator 1818 - 23; Prof. of Discipline 1822 - 23; returned as *locum tenens* for Dr. Weedall, 1830 - 31; died Feb. 11, 1843.

*__Le Ray__, Joseph (1799), one of the French emigrants; Professor of French.

Wareing, James, br. to Bp. Wareing (Sep. 27, 1808 - March 1809); died at Lisbon, Sep. 25, 1852.

Bagshawe, Rt. Rev. Bishop; Matric. Lond. Univ. 1846, 2nd in Cl.; B.A. 1848; 1st in Cl., First Scrip. 1848; Good Conduct Medal.

Knight, Rt. Rev. Bishop; Good Conduct Medal 1843.

Acton, Very Rev. Edw. Canon, D.D.; Public Man Nov. 1855 - April 1856; Matric. Lond. Univ. 1856; B.A. 1858.

Ashlin, Rev. Stephen; Matric. Lond. Univ. 1853; Public Man, Jan. - June, 1854.

Bagshawe, John Canon; Matric. Lond. Univ. 1844; B.A. 1846.

Ball, Rev. Anthony ; Matric. Lond. Univ. 1850.

Barry, Rev. W. ; Matric. Lond. Univ. 1868, 7th in Hons., 2nd Prize.

Beech, Rev. A. ; Matric. Lond. Univ. 1877.

Bonus, Rev. J. ; Matric. Lond. Univ. 1848 ; Prel. Sci. 1864.

Caswell, Rev. John ; Matric. Lond. Univ. 1865.

Clarke, Rev. C. C. ; Matric. Lond. Univ. 1869.

Colegrave, Hubert ; Good Conduct Medal, 1888.

Corbishley, Rev. G. ; Matric. Lond. Univ. 1852.

Crane, Rev. A. B. ; Matric. Lond. Univ. 1868.

Crewe, Rev. M. ; Matric Lond. Univ. 1841.

Dalton, Rev. J. P. ; Matric. Lond. Univ. 1869.

Daly, Hon. John G. ; Public Man, Aug. - Dec. 1853.

Davies, Very Rev. H. B., Canon ; Public Man, Jan.-Aug. 1851.

Davis, Rev. G., O.S.B. ; Matric. Lond. Univ. 1846, 4th in Chem. ; B.A. 1849 ; 3rd in Chem.

Esmonde, Sir T., Public Man, Sep. - Dec. 1879.

Flanagan, Rev. Thomas ; Public Man, 1849 - 50.

Hopkins, Rev. H. ; Matric. Lond. Univ. 1841.

Hopwood, Rev. John ; Matric. Lond. Univ. 1877.

Kelly, Rev. Joseph ; Matric. Lond. Univ. 1842 ; B.A. 1844.

Kennedy, Rev. John ; B.A. Lond. Univ. 1841.

Kirsopp, Rev. F. ; Public Man, 1844 - 45 ; Good Conduct Medal 1846.

Knight, Rev. Arthur, S.J. ; Matric. Lond. Univ. 1860 ; Good Conduct Medal 1851.

Knight, Rev. Thomas, S.J. ; Good Conduct Medal 1847.

Longman, Very Rev. Thomas, Canon, V.G. ; Public Man, 1839 - 41 ; B.A. Lond. Univ. 1841.

Mackey, Rev. D., O.P. ; Matric. Lond. Univ. 1868, 40th in Hons. ; Intermed. Laws, 1870, 3rd Cl. in Hons.

Gattinara, Count Mercurino di.

Ghislieri, Marchese Alfonso.

[These two names should have been inserted under "Nobility."]

Lynch, Rev. Hugh ; died Dec. 13, 1883.

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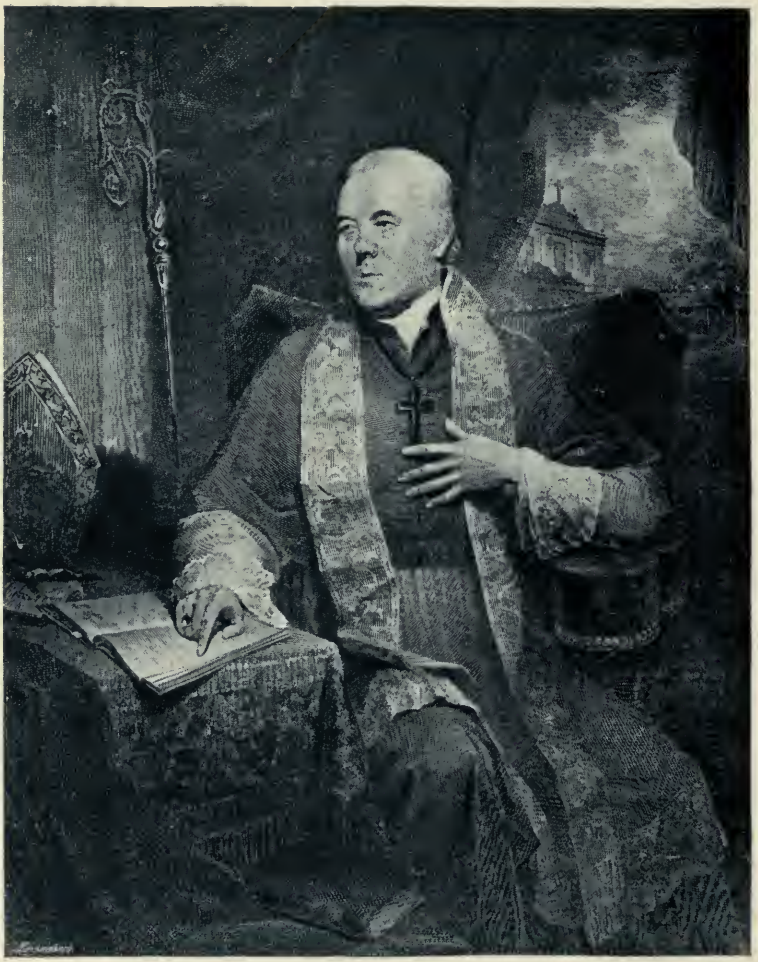

From the Barber painting.

Bishop Milner.

The Oscotian.

Vol 9. No. 1. THIRD SERIES. December, 1908.

Preface.

THE story of the vicissitudes of Oscott's early life until its re-inauguration under the guidance of Bishop Milner, though not new, may still be thought to contain sufficient interest for alumni, past and present, to warrant its repetition in these pages. Should there be any need for apology —and it may be safely presumed that there will not be— we might allege the occasion of this number in defence of our presumption.

We look back over the long years to the infancy and early youth of our venerable college, and marvel at the determination and perseverance of the one man to whose efforts Oscott owes its existence. That name, now uttered by all with feelings of deepest respect, must ever remain ineffaceable where the records of St. Mary's are preserved, for John Milner, Vicar-Apostolic, and Bishop of the Midland District, is justly styled its "second founder."

At a time when England was yet submerged in the darkness of error and religious unrest, when the small flame of Catholicity was threatened with extinction, when revolutionary France had closed her doors to the Catholic youth of the British Isles, by the seizure of the colleges and seminaries, the young Douai priest came over to champion the cause of the Church. These were days when the words "Catholic," "Rome," "Pope," still conjured up in the minds of good English protestants fearful visions of the tortures of the Inquisition, and of the reign

of Antichrist. True, active persecution had ceased, but little cause for satisfaction with their legal standing was afforded to those who remained steadfast in the Faith of ancient days. Emancipation, which should remove the greater of their disabilities, was yet to be effected.

It was with difficulties of this nature, on the one hand, and with opposition, as severe as it was misguided, from those who should have been his co-operators, on the other, that Milner had to contend. How he fared in the midst of the strife, and with what result he emerged from it, the following pages will show. Be it remembered, however, that this account does not set out to be a biography of Milner, nor a history of English Catholics in the 18th century, except in so far as an intelligent description of Milner's connection with Oscott necessitates. The growth and development of the College, as the result of the great Bishop's influence is the main idea; the actual inauguration under the "New Government" is the event, the centenary of which we now commemorate.

Founded as a seminary, Oscott soon developed a public school aspect; but its career was somewhat chequered in its early flights. Backbone was wanting, and this it received from Milner, who stepped in to rescue it from threatened dissolution. Taking over the entire control, he was able to fashion its system of education after his own heart; his efforts were seconded by the hearty co-operation of the men whose assistance he sought in the practical execution of his plans.

Re-invigorated by this change, rapid development followed, and in a short time new premises were necessary to house the increasing numbers of students.

The success achieved was due in no small measure to those men who had direct charge of the establishment. Their lives were so intimately bound up with St. Mary's, and their influence and example have so endured, as to make the omission of their names and work in this connection, impossible. To them we trace back "Oscott spirit"; they, under the direction of Milner, were responsible for that sound foundation, which has helped Oscott to weather

many storms in the past, and which disarms all fear for the future.

Our tribute to these protagonists of the Faith must necessarily be very limited and imperfect, but we look forward to the not far distant future for a more worthy means of perpetuating those names, than which none can be found more deserving of lasting memory in the minds of Oscotians.

For the preparation of the following articles our thanks are due to Messrs. F. H. Drinkwater, B. McGuirk, M. Williams, and F. Askew; we acknowledge also our indebtedness to Mgr. Ward, of St. Edmund's College, for the loan of the two blocks of Bishop Milner.

EDITOR.

The "Old Government."

To understand and appreciate the work of the great Milner in connection with Oscott, and to estimate the revivifying force which the college received when he took over its control, necessitates some slight acquaintance with its history previous to the date of transition of power from the committee of laymen to the bishop himself.

The college at Old Oscott stood upon a spot already hallowed by the bitter-sweet memories of persecution. More than a century before it comes under our direct notice, the site was occupied by the residence of one, Andrew Bromwich, a missionary priest, and a Confessor of the Faith. In 1679 he was called to stand on his trial, and sentence of death was passed on him "for the only crime of priesthood . . . for the conscionable discharge of that divine calling," as he himself tells us in the speech which he prepared to deliver from the scaffold. As a matter of fact the sentence was never carried out, and the good man died peaceably at Oscott some fourteen years later.

Already marked out as the home of a Confessor of the Faith, many were destined to be brought within those

walls for the purpose of again going into the world on a similar mission to that of Andrew Bromwich. After his death his house passed on to a succession of priests, who served the needs of the scattered Catholics of the district, until in 1752 it was pulled down and a larger house erected in its place, to be the residence of the Vicar Apostolic of the Midland District and his successors. This intention was never carried out, however, and the new house, like its predecessor, continued to be used by the priests serving the district. It now forms the older and central portion of the old college.

The same cause that led to the establishment of the sister colleges of Stonyhurst, Ushaw, and St. Edmunds, was the one that led to the foundation of Oscott. The French Revolution, that most sudden and far-reaching of social and religious cataclysms, affected the small remnant of the Catholic Church in England just as much, perhaps, as it did the empires and monarchies of Europe. It led to the closing of those Continental seminaries and colleges which till then had supplied the educational needs of the English Catholics. As a result, the English bishops and laity were thrown upon their own resources. For the bishops in particular the outlook was a serious one, for the supply of priests for the missionary needs of the country was seriously threatened.

From the Rev. John Kirk, better known as "Dr. Kirk," the suggestion first came that a seminary for the education of a few priests should be established at Oscott. He mentioned it to the then Vicar Apostolic of the Midland District, Dr. Talbot, and to his coadjutor, Dr. Charles Berington. This was in the year 1793, and, as a result, we find issued at the close of that year, in the shape of a printed document of eight pages, a plan of the proposed Oscott Seminary. It was therein clearly stated that the object of the establishment was to supply one priest yearly to the mission. In the following year the Rev. Dr. Bew, formerly the superior of the Seminary of St. Gregory at Paris, and a man well experienced in the training and education of aspirants to the priesthood, was appointed

first President. The first student came in the month of May of that same year; hence Oscotians claim priority of date over both Stonyhurst and Ushaw, for though all three colleges began in the same year, yet in the matter of months Oscott came first, Stonyhurst being opened in August, and Ushaw in October.

The beginnings of the new seminary were, it must be admitted, humble to a degree. By the end of July only two students had arrived, neither of whom, it may be remarked, persevered to the end. And now an important change took place in the constitution of the infant seminary. The closing of the Continental seminaries had no less affected the Catholic laity of England than it had the bishops, for most of the laity depended on these seminaries for the education of their sons. Accordingly, about the same time that the Bishop of the Midland District was projecting his seminary at Oscott, a certain number of Catholic noblemen and gentlemen had come together with the intention of founding a college for the education of lay students. It will be well here to explain in short the intentions of the Catholic gentlemen.

The two-fold idea governing their action may be expressed in the following words of the *Oscotian,* Jubilee number, 1888, p. 161. "The worst of us are not all bad, and what is good in us God will use for the salvation of souls if there is aught of good-will. Bad and miserable as was the sense which undervalued the work of our colleges abroad, forgot their heroism, and sneered at their fruits, it was still a good thing to have the youth of England educated at home. Bad as was the spirit which strove through words and acts of schism to destroy the influence of the Vicars Apostolic, it was a right thing to desire the establishment of a hierarchy with ordinary powers. In other words, it is a good thing to be able to substitute normal action for temporary expedients, and under God's Providence the laity in their generosity and enthusiasm were serving Him as instruments to bring about this result."

The dissonance of opinion existing between the Vicars Apostolic and these gentlemen did not augur well for the amalgamation of government, however wisely that government might be administered. The "germ of dissolution" was too surely present, and too strong to be effectually smothered and destroyed by such a combination. Undoubtedly the desire to have their own colleges, to educate the Catholic youth of England on lines more compatible with the condition of their country, and to establish a hierarchy, was fostered by their loyalty to the Faith, but the measures they took to effect this desire were quite extreme.

Leaving a more detailed description of the dissensions of the Cisalpines to another chapter, it must suffice for our purpose here to point out that the lay Governors of Oscott were members of the Cisalpine Club. Their relations with the Vicars Apostolic were strained from the first, and necessarily so, since the motive which ruled their actions was at once opposed to the representatives of the Pope. The only way to emancipation which came within their purview was, by nationalising the Church, to sever it from the direct influence of Rome. Bitter experience had taught them that the political disabilities under which they laboured, and the prejudice which they had to endure from their fellow-countrymen, was due to a great extent to their immediate connection with Rome. Without ceding their belief in the successor of St. Peter, and in his supremacy over the whole Church, yet they were ready to go to great lengths in order to gain their object.

To have their own colleges in which to bring up their sons, and to establish a system of education, thoroughly English, formed no small part of the scheme, the object of which was the Emancipation of their Church. Prejudice must first be allayed, and what better way to do this than by showing England that as Catholics they were none the less thorough Englishmen?

With these ideas the lay Governors set out upon their venture. How they came to combine with the founders of the Seminary is by no means clear. The only thing

alleged as a reason for this combination, seems to be the fact that their choice of a president coincided with the selection made by the clergy for their Seminary. No doubt the difficulties of providing a suitable establishment for the purpose, and the opposition to their scheme on the part of the Vicars Apostolic, contributed largely to moderate the gentlemen's views, and thus to effect a combination. There seems to have been no opposition from the clergy to this engrafting of the lay element upon the already existing Seminary. At what time the actual uniting of the two schemes took place we do not know, but the fact remains that in the course of the year 1794 the already established seminary was amalgamated with the intended college, and Oscott became at once both an ecclesiastical and a lay institution. The first lay student, Charles Browne Mostyn, arrived in August, 1794.

It will be evident that the amalgamation thus effected was not brought about without important changes, both in the government and constitution of the college. From being the property of the Bishop of the Midland District, Oscott passed into the hands of a board of lay governors, who had sole charge of all temporalities. Certain rights were, however, retained by the bishop, especially that of appointing a president, subject to the approbation of the governors, the sole charge of the religious concerns, and the direction of the church students. Dr. Bew was retained as president, and that famous figure of Old Oscott, the Rev Thomas Potts, was appointed vice-president. By the building of a large dormitory over the chapel the "enlargement" mentioned by Dr. Bew in his first prospectus had been effected. On the Feast of All Saints, 1794, the place having passed into the hands of the governors, and with five students in residence, Oscott began its career under the new management. Thus began the "Old Government," as it was called, which continued until the Feast of the Assumption, 1808, when Bishop Milner acquired possession of the college.

And now, having thus briefly traced the history of how

the college came into being, let us make a few observations on the character of the new institution. First of all Oscott has ever been an essentially English college. Ushaw, Stonyhurst, and St. Edmund's, when they first started, had behind them the traditions respectively of Douay, Liège, and St. Omers. If, indeed, Oscott can be said to have been modelled upon any already existing system, the great public schools of England were the chief models. The "noblemen and gentlemen" who set themselves to found a college for the education of their sons were animated in the main with the desire to found one that would give a thoroughly English training and English education, in so far as was consonant with Catholic principles. How much indeed may we admire and reverence the loyalty to their faith of these same "noblemen and gentlemen," who thus endeavoured, in the face of great difficulties, to provide a Catholic education for their sons! And surely Oscott in this respect has realised—and more than realised—their ideals. The period, however, in the history of the college that we are dealing with—the period of the "Old Government"—did not see the full development of that system and that spirit which later on Oscott made its own, but it witnessed their beginnings.

The plan of education followed in those early days was the one then mostly in vogue in which the ancient classical languages, especially Latin, dominated all other subjects. At the same time the more modern side of education was not quite neglected. French and mathematics were included in the course, and we learn from Dr. Bew's first prospectus that "writing and arithmetic will be so taught as to qualify the scholars for business, book-keeping, etc." Most quaint indeed is the wording of this same prospectus, a goodly document of several pages, which is happily preserved to us in the published *Records of Oscott.* Under the heading of "Religion and Morals" we learn that the most particular attention was bestowed on this most supreme part of education. "A portion of each day will be allotted to catechistical instruction, and the scholars,

according to their age and capacity, will be gradually led from the most simple elements to an accurate knowledge of religion in all its branches. To those whose judgment and capacity shall be sufficiently enlarged, the importance of Revelation, the evidences of Christianity, and the Principles of Catholic Faith will be unfolded in detail, and the most specious objections against them obviated." Daily attendance at Mass and at morning and night prayers was obligatory on the students.

In an age when Solomon's dictum held sway as one of the supreme canons in the training of youth it is not to be wondered at if the discipline of Old Oscott was different from that of our more humanitarian days. Says the prospectus, "Every rising symptom of evil temper or disposition will be carefully repressed," and though it is further added that "Faults will be corrected as far as possible by exciting a sense of shame," yet it would seem that the authorities as often resorted to physical means of correction. The famous Mr. Potts, Oscott's first vice-president, a most worthy man and excellent classical scholar, was a veritable Mr. Squeers. "According to all reports," says Father Amherst, "there was no time when Mr. Potts was at Oscott when he was not either flogging or just having flogged or just about to flog." The discipline and life of Old Oscott were indeed Spartan, and produced a hardy race, that later on gave good account of itself. The traditional spirit at Oscott has from the first been typically English. Healthy outdoor games were encouraged. Who has not heard of Oscott bandy—that game of games, and the many other outdoor sports which had their beginning in those early days of which we are speaking?

And in spite of Mr. Potts and his floggings, and in spite of its hundred and one drawbacks, the boys who went through in the beginning had a real love for their college. The spirit of Oscott has always been of the nature of a family spirit, the seeds of which were sown in those early days. For those were the days of the stage-coach, before

the penny post or the railways were heard of; communication was more difficult than now, and boys in college learned to centre more in themselves and in their school than is now the case. Even in the first fourteen years of its existence Oscott drew to itself of the best and most ancient Catholic families of England and Ireland. The Petres, the Stourtons, the Throckmortons, the Jerninghams, and many others, who for generation after generation continued to fill its walls. The first priest educated and ordained in England since the Reformation came from Oscott, Father F. Martyn. That old house, standing in the valley, had in store for it a history glorious in the annals of Catholic England—a history such as its founders could never have dreamt of. It was to be brought under the influence and directions of one whose name and whose fame will be for ever associated with it.

John Milner.

It was evident from the beginning that the dual control in the management of Oscott could not last. It may be doubted if such control could ever have worked successfully, but it was certainly impossible for Oscott to thrive under a Board in which the leading lay Catholics of England were associated with Dr. Milner. The gentlemen (*i.e.* the lay board of control) saw this, and in giving over the College, burdened with debt, they showed that their action was the result of unpalatable necessity, rather than of enthusiastic support of, or generous trust in, the Vicar-Apostolic of the Midlands. Milner's position, indeed, was one of opposition to the interests and desires of the nobility and gentry for the education of whose sons Oscott had been established. The foundation of the lay College was the outcome of a spirit which depreciated the educational advantages of the English colleges on the Continent. Other more material circumstances, of course,

Built by Dr. Milner.

Chapel of St. Birinus, Winchester.

made the erection of a Catholic College in England desirable, if not necessary; but we have manifest proof that the laymen who controlled the new College had no small contempt for Douai, where Dr. Milner was educated, and the other English colleges abroad. We can see this estimation of "Douay" education in an anecdote told by Husenbeth, who says, "Dr. Milner used to relate that soon after his coming on the English mission, he was on a visit to a Catholic gentleman in the country, and when evening came was requested to say prayers for the family. A young lady brought him a prayer book, and Bishop Challoner's Meditations, and supposing him to be no better a proficient in his own language than some other Douai priests whom she had known, said very flippantly, as she pointed out the meditation, 'There, Sir, when you have finished the prayers, read that, *if you can.*'" This incident gives us a side light on the attitude of the Catholic families towards the missionaries who were keeping alive the faith in England. The gentlemen who were associated with Dr. Milner on the Oscott Board soon found that their position must be given up; so in 1808, with very bad grace, they handed over the College which they had failed to govern successfully. The College had been a failure from a financial point of view, and the numbers had been decreasing; the time had come when the success of the College depended on its being placed under the Government of a strong man. That man was found, and Bishop Milner became the sole proprietor and second founder of Oscott. There was much that was generous and noble in the attitude of these first founders of Oscott. They handed over the College burdened with debt, but they supported it from that time onwards by sending their sons to be educated in it. They disagreed with Dr. Milner, but they placed under his care the youth which was to become the backbone of the Catholic Church in England.

To understand the position of these gentlemen, we must know something of the state of the Church in England during the latter part of the eighteenth century. A glance at the position of the Church at that time will also help to

show in a stronger light the greatness of the one man who was destined, almost unaided, to save the English Church from ruin. Looking back at this time, Husenbeth, in his life of Milner, says that although more than forty years had elapsed since the death of the great Bishop, yet he would refrain from sentiment, and merely give the facts of his life, in order that no injustice might be done to Milner's memory. There were still some alive who had taken part in the historical events which were to be related. We, however, can have no such fears, and it was Dr. Milner's wish that the history of these events should be written "when the passions of all persons immediately concerned in them would have cooled in the grave."

It is undoubtedly a mournful task to recall the awful position in which the Church was when Milner first entered on his pastoral career. That Church whose foundation was consecrated by the blood of martyrs, whose glorious progress had enriched the universal Church with so many confessors, and whose decline and misfortune had brought forth a second harvest of martyrs and confessors, was now in a state which can only be described as bordering on schism. For nearly three hundred years the Catholics of England had groaned under persecution, but now a period of toleration had come. Ministers and people in high places began to talk of removing the disabilities of the Catholic body. This movement had an effect totally different from that which any clear minded lover of the Church would have wished in her interest. Instead of weighing the advantages and disadvantages, the more influential lay Catholics saw only the good that would come of this new spirit, and they strove to meet it. They went too far, and herein was their mistake. For the good of the Church they were almost prepared to sacrifice the very essential constituents of Catholicity.

Other disturbing elements will easily be seen if we examine the general history of Europe at that time. The great upheaval in France and the temporary eclipse of the secular power of the papacy both had their effect on the thought of the influential supporters of these schismatical

tendencies. Even looking at the circumstances, however, it is as extraordinary as it is lamentable that the Church should have got into such a position. The past glories of the Church were forgotten, and the very martyrs were looked upon as "victims of Roman ambition." The whole conduct of the Church in England since the Reformation was the subject of hostile criticism, and those who had striven to hand down the Faith were held up to ridicule. One of the most dangerous views put forward was that which dealt with the position of the Pope with regard to the English Church. To the extremists he was a "foreign prelate," his Vicars were "without authority;" but even in the more moderate there was a fixed idea that the Church in England was in an intolerable state. Of course there was the usual element of truth in this latter judgment, but the great majority of English Catholics took it as the whole truth, and then set about erecting their ideal Church. Emancipation had become a practical question, but those who wished it most would have bought it at too great a price. They wanted a Church which would be free from all the disabilities placed upon it by the English law; they struggled in the dark, aiming at a national Church which would be not only free from English law, but which would be practically cut off from connection with Rome. This tendency was perhaps an unconscious one in the majority of the agitators, but, as will be seen, it was the avowed object of some of the leading and most powerful laymen who opposed Milner.

Such then was the position when the subject of this history began his public life in England. Educated at Sedgley Park and at Douai, John Milner was ordained at the latter place in 1777, being then 25 years of age. Although he had not distinguished himself in any extraordinary way at college, he entered upon his pastoral career with the reputation of a man of "superior genius and commanding abilities." He was sent on the mission first to London, and afterwards to Winchester, and it was during his residence there that the early promise of a useful life began to be fulfilled. While devoting himself to

his missionary work, he found time to enter into public life, and he began at once to take a prominent part in the direction of Catholic thought.

The lay element in the Church had begun its work, and Catholics were being exhorted to protest against the present state of the Church in England. A Committee was formed with the avowed object of securing that bishops should be appointed, instead of Vicars-Apostolic. Milner saw at once that this was the beginning "of lay interference and domination in ecclesiastical affairs," and entered into the fray. The Committee, under the able management of their secretary, were not to be discomfited by a missionary of no ecclesiastical distinction, and although the Vicars-Apostolic made their position clear, and condemned the errors which Milner had written against, the Committee was not beaten. It reformed and took up the direction of Catholic affairs in Parliament. Bills were drawn up by it and proposals made which would compromise the Catholic body. It was decided by these gentlemen that they should speak in the name of the Catholics of England, and on their behalf guarantee that they were willing to make a protestation, which was hardly less than a denial of their connection with the Roman Church. The vigilance of Milner rendered this attempt abortive; the Vicars were, with difficulty, made to see the error which they had committed in submitting to this proposition. They condemned it. But the Committee reappeared in a new light. It practically threw off all obedience to the Vicars, and established itself as the head of the "*Protesting Catholic Dissenters.*" This open opposition was at once condemned, but the Protestation, Oath, and other documents were published by Mr. Charles Butler, the secretary of the Committee.*

In the year 1790 two of the Vicars-Apostolic died, and a determined move was made by the Committee, who wished that ecclesiastics favourable to their opinion should be appointed to the vacancies. They even went so far as to nominate priests of whose sympathy they were assured.

* First Blue Book.

But these attempts had no effect, being to a great extent frustrated by Milner's publications in answer to the pamphlets issued by the committee. The new Vicars at once set about renewing the condemnation of the Protestation Oath, &c., and drew from the Committee a protest.* This last was simply a contemptuous tirade against the authority of the Vicars. The activity of the Committee continued and they almost succeeded in having a Bill passed through the House of Commons. But Milner was present and "sitting on the floor of the gallery," which was crowded, he had the satisfaction of seeing the Bill rejected, and of hearing that the reason why it was rejected was because the House had read his (Milner's) pamphlet, "A Statement of Facts," which showed that those responsible for the Bill had entirely mistaken the Catholic position. This was his first great triumph—a triumph for the Catholic Church in England.

Mainly through the vigilance of Milner another Bill, favouring without compromising the Catholic body, was brought in and passed, and thus a great danger was averted. But this was soon to be followed by other complications. The very meeting convened to thank those responsible for the Bill was the beginning of discord.

"Staffordshire clergy" combined to protest against the action of one of the Vicars who had suspended the Rev. Joseph Wilks, because he had identified himself with the leaders of the lay party. They demanded an explanation from the Vicars, and when told that the Bishop had taken this action "because Mr. Wilks has rebelled and protested against the divine-established government of the Church by Bishops and their authority; a crime not less than schism," they pledged themselves "to make his cause their own." This unfortunate attitude was taken up in haste, but the fourteen or fifteen priests, who composed the "Staffordshire clergy," had gone too far to withdraw: they continued their agitation for a considerable time, and caused much trouble. They were finally pacified by Dr. Stapleton, when he became Vicar Apostolic of the Mid-

* Published as part of second Blue Book.

lands, and Dr. Milner himself testifies to the submission of these very "Staffordshire clergy" to him, when he became Vicar Apostolic.

Meanwhile, Dr. Charles Berington had been appointed Vicar-Apostolic of the Midlands, but owing to his unorthodox views there was a difficulty about his faculties. It was proposed that Milner should be appointed his coadjutor with the necessary faculties. This, however, was not done, and after some time Dr. Berington reconsidered his position. He died immediately afterwards. Neither his reconciliation with Rome nor his death had the effect of putting an end to the hostility of the "Staffordshire clergy." It was at once proposed that Milner should fill the vacancy, but the Committee, now the Cisalpine Club, made frantic efforts to prevent this. They succeeded for a time, but on the death of Dr. Stapleton, two years later, Dr. Milner became Bishop of Castabala and Vicar-Apostolic of the Midland District (A.D. 1803).

Looking back, we can see that this epoch-making appointment was hardly less than a direct interposition of Providence. Dr. Milner had fought and won; he had saved the Church against enemies who fought with him on an almost equal footing. He was now appointed to rule, and if his after life had such a great effect on English Catholicism, it was because the ground had been prepared. His Episcopacy was the natural complement and fulfilment of his life in the priesthood. Although the efforts of Dr. Stapleton were crowned with success, and the "Staffordshire clergy" were no more, Dr. Milner had still his implacable lay enemies to fight, but the crisis was past. There still remained much to be done to counteract the insidious attacks of the chameleon Committee, Cisalpine Club, &c., but in his position as *Vicar* this was comparatively easy. The "veto" question had still to be fought and won, but the support of the Irish Bishops, whose agent he was, strengthened him against even the wavering of his less clear-sighted brother Vicars. The "veto" question was in fact the outcome of a continuation of the parliamen-

tary activity of the defeated schismatical party. An attempt was being made to give Parliament a voice in the appointment and control of Catholic bishops. At first Dr. Milner seemed to favour such a concession as the price of emancipation, but he soon made his position clear, and, supported by the entire confidence placed in him by the Irish hierarchy, he succeeded in securing the rejection of the measures which included such compromises. Then followed what was popularly called the "Milner baiting." He was given notice that he was to be censured and expelled from the Select Committee of the Board of British Catholics, on which Committee he did not even know he had been placed. He was advised by his friends to resign, to save himself the disgrace. But that was not Milner's way. He attended a meeting of the Committee, which resolved that he should cease to be one of their members. Never was Milner's patient dignity shown to such advantage as on this trying occasion. After reading a short protest he calmly moved to the door, and with his hand on the handle, said: "You may expel me from this Board, but I hope you will not turn me out of the Catholic Church, nor exclude me from the kingdom of heaven." The issue was so confused that Milner's fellow Vicars had been hoodwinked into a sort of tacit agreement; but past experience had been a useful lesson, and Milner soon saw the disastrous effects that would follow, if an heretical Parliament should have a direct voice in the appointment of Catholic bishops. Temporal emancipation would not counterbalance such spiritual bondage. The other Bishops saw this after a time, and although Milner had to go to Rome before he could quite clear up his position, there was never any doubt that he would in the end emerge victorious from this as well as from the other troubles.

His life's work was the saving of the Catholic Church in this country. When everything pointed to dissolution, he rose up and welded the parts into the unity of the Catholic Faith.

While employed on this work, however, he found time for other less important, but not less laborious tasks. He

is known best, perhaps, for his controversial works. They give evidence of a marvellous mental activity, of great erudition, and of abounding energy. Hoadlyism, Blanchardism, and the state of the Church in Ireland, successively occupied his attention, and he, on all these points, successfully directed the trend of Catholic thought.

In considering his monumental works of controversy and other literary efforts, and in studying the great influence he exercised on the political history of the Church, we are apt to lose sight of his purely pastoral life. At Winchester he found time to build a church, and lay the foundations of a Catholic community. This work he carried out also, and in a more marked degree when he became vicar of the vast Midland District. Here he found time to keep alive the Faith, to prepare the Church for the new era which was to witness the emancipation of Catholics, and the great Oxford movement. His assiduity in the discharge of his pastoral office is a subject of wonder to those who only see the more prominent acts of his public life. Time after time he visited all the rural districts of his Vicariate, confirming and preaching, and rebuilding the Church of God. He strove to secure priests for his neglected flock, and Oscott sprang up to send out that constant stream of priests which has done so much for the Catholics of the Midlands. "By their fruits you shall know them," and by the fruits of Milner's untiring labours we have the Catholic Church emancipated, constituted in the usual hierarchical form, and flourishing, where before it was in bondage, disorganised, and almost in decay. In the words of his biographer, "Milner was their Moses in their days of bondage, and in their wearisome passage through the desert. He defended them from open foes, and defeated and checked the murmurings and weaknesses of timid and false brethren within their camp. He was never discouraged, but kept on his faithful career under all opposition; vigilant, zealous, firm, and unflinching, steadily keeping in view the one grand object, and pursuing it with indomitable perseverance."

Dum esset Pontifex terrena non metuit sed ad cœlestia regna gloriosus migravit.

He died April 19th, 1826, and was buried at the Church of SS. Peter and Paul, Wolverhampton. His tomb bears the simple epitaph, written by himself, "HERE LIES JOHN MILNER."

Milner's Associates at Oscott.

It is interesting in tracing out the pioneer work of the great bishop, to turn our attention for a moment to the superiors and students who were fortunate enough to experience the influence of Milner's great personality. They were, to be sure, men of likely mould—quick to catch the first impulses of a farseeing director, and not tardy to turn them to wide-felt and lasting profit. When we think of the honoured names of the Rev. Thomas Potts, of the Rev. John Francis Quick, or of the Rev. Thomas Walsh, we have not far to seek in order to see where the traditions of the Oscott "spirit" first took root—a spirit at once of piety and of strenuousness, of hearty catholicity, and of true patriotism, in a word, a manly Christianity. It is related of the great Wellington that he once said to a friend, "I always considered Napoleon worth forty thousand men." This may have been all very well—but he would not have been of much use without another forty thousand at the back of him. And so we feel in surveying the growth of young Oscott. Milner was, beyond doubt, the moving spirit, the architect who built the college on a good moral foundation, but it was the apt and able support of his professors, who did the actual labour, that effected the realisation of the bishop's plans and desires.

The worthy Dr. Bew, who, as president, had guided the fortunes of the college from its very beginnings till the year 1808, would be subject matter for a stimulating page on true Catholic endeavour; he was at once gentle and energetic, brilliant as a student, and a convincing teacher. Owing to the financial difficuties which we may well sup-

pose occasioned him many a restless night, Dr. Milner took over the management of the college. Dr. Bew then resigned, leaving behind him, as the result of his labours, very apt material for the remodelling under the new government.

In his stead Dr. Milner appointed the Rev. Thomas Potts, who had been vice-president under Dr. Bew, as the first president of the college under the new regime. The floating thought which has been wafted down to posterity concerning this illustrious man seems to place him in a halo of regularity and stern discipline. He appears to have been a man of great thoroughness of character, and, although he was a little severe, his severity was always tempered with justice and good humour, so that he was generally admired, and even loved by those whose manly characters he helped to form. He believed, among other things, in thrashing the boys after Sunday Mass for their week's delinquencies—the better the day, the better the deed. But it would be interesting to know a little of the intensity of those boys' devotion during Mass who were anticipating the dreaded interview. The department in which he most excelled was that of teaching. Dr. Weedall tells us that he "conducted the classical studies with a grandeur of ability peculiarly his own, and a vigour and enthusiasm which will long be remembered," while Mgr. J. S. Crook informs us that his father retained till his death an enthusiasm for the classics which he had caught from Potts. Like many of the old classical scholars, however, he had a great contempt for mathematics.

Mr. Potts was a native of Staffordshire, having been born at Coven, near Brewood, April 6th, 1745. He was sent over to Douay by Bishop Hornyhold, in 1765, in company with the celebrated Alban Butler, who had just been appointed Rector of St. Omers. He went through his course with great credit, commenced his theology in 1773, and was ordained priest at Ypres in June 1778. He returned to England in 1780, and was on the Mission at Brailes for about a year. Thence he went to Bosworth, as chaplain to Francis Fortescue Turville, Esq., where he

stayed for about thirteen years. It was here that he published a work entitled "An Enquiry into the Moral and Political Tendency of the Religion called Roman Catholic."

He was destined, however, to occupy a much more prominent position, to become, in short, one of that small band whose duty and privilege it was to construct the foundations of that noble edifice of education, religious and secular, which was to have such a widespread influence on the religious life of the country. Thus, then he was called to Oscott in 1794 to take up the position of vice-president under Dr. Bew, and, as we have mentioned above, was appointed president by Dr. Milner in 1808.

After eight years of yeoman service as president, on December 31st, of the year 1815, Dr. Potts was suddenly seized with a stroke of paralysis. It was but a slight one, but it incapacitated him to some extent. A short time afterwards, however, he had a second and more serious attack, and Dr. Milner directed that for the future he should be relieved from all duty, but should remain president, nominally, enjoying his *otium cum dignitate*. By the help of a companion he continued for some time to recite his office, and even to say Mass, but he shortly grew so childish that the bishop desired him to discontinue both, and recite the Rosary instead. For some time after he received his paralytic stroke he continued to enjoy good health, and as the bishop directed, was still nominal president. His intellect, however, was gone. He seems to have felt no pain of body or mind during the last four years of his life, and may be said to have laughed away these years, for the simplest occurrence drove him into fits of laughter. On the 29th November, 1819, he was found on the floor of his room, unable to rise, and on the following Sunday, the 5th of December, he quietly breathed his last, in the 66th year of his age. He was buried with great honour and solemnity in the vault underneath the sacristy of the College Chapel. Dr. Milner, in his pontifical robes, followed the corpse, the pall being held by ten priests, former pupils of the deceased. An eloquent discourse was delivered on the occasion by Dr. Weedall.

During the incapacity of Dr. Potts the Rev. John F. Quick was made acting President. He seems to have combined in a single personality all that goes to make up a charming and capable superior. While insisting on discipline he never forgot that kindly cheerfulness, good humour, and gentleness, which is so essential to the effective training of youth. He was most energetic, as is sufficiently shown by the fact that he also held the offices of Procurator and Professor of Theology, and was ever ready to do anything in his power to further the interests of the college. As we shall see, his arduous exertions brought on a premature disease.

Dr. Quick was a convert, a native of Devonshire, and began his studies for the church at the age of 30, being placed for that purpose under the Rev. Joseph Bowden, then at Longbirch. Afterwards Mr. Bowden was appointed to succeed Mr. Walsh, at Sedgley Park, and Mr. Quick was at the same time removed to Oscott. He was made procurator, and in that office administered for many years with great care and prudence all the temporal concerns of the college. He afterwards, as we have already stated, became acting president, owing to the unfortunate affliction of Dr. Potts.

But, like so many other men who have proved themselves indispensable, he came to a premature end. In consequence of his incessant toil, and of not taking sufficient rest, his health became seriously impaired. His spirit was too ardent—he attempted too much, and thus invited premature decay. During the summer vacation of 1818 he went to his native county, Devonshire, to visit his friends, and, if possible, recruit his failing strength, but unfortunately to no purpose. No sooner had he returned to the college than he became alarmingly ill. He bore his last sufferings with edifying patience and resignation, and died peacefully on the 13th of August, 1818, at the age of 41. Thus did Dr. Potts outlive his acting-president by more than twelve months.

Dr. Milner at this time was on a visit to Sir George Jerningham, at Cossey. When the intelligence was

brought to him of Mr. Quick's death, his grief was excessive. "I have lost my right hand," was his exclamation. He was in very truth the life and soul of the college—its whole management centred in him, and it was difficult to replace him. The Bishop, in his journal, deplores his loss in these words: "August 13th, died at Oscott, aged 41, the pious, zealous, disinterested, sweet-tempered and mortified Rev. John Quick, president of that college. R.I.P."* What greater tribute could one man pay to another?

He placed a tablet to his memory in the Sacristy of the College Chapel.

A solemn dirge was chanted in the College Chapel on the Monday following, and the panegyric was preached by Dr. Weedall. The interment took place at Handsworth. As his death occurred just before the return of the students, it was necessary to make immediate arrangements for the appointment of a new president. The Bishop, accordingly, appointed the Rev. Thomas Walsh to fill that position, while the Rev. Henry Weedall, who, since the time of Dr. Potts' illness had superintended the studies, took his place as vice-president, and also took over the spiritual direction of the lay students and servants. The Rev. T. Walsh, however, still continued to look after the spiritual concerns of the ecclesiastics and congregation. This, then, introduces us to another outstanding personality of early Oscott.

At the same time that Dr. Milner took over the college the Rev. Thomas Walsh was transferred from Sedgley Park, where he had held the position of vice-president and spiritual director with eminent success. He was a man of considerable experience in spiritual matters, and of marked piety. He took the direction of the religious life of the college from 1808 to 1825. "A better choice," says Husenbeth, who lived under him, "could not have been made, as the experience of the whole seventeen years that he remained there abundantly proved." Dr. Weedall has

* The Rev. Francis Quick had linked to his name the title of S.T.P., which was ingeniously rendered "Successor to Thomas Potts."

thus summed up his admirable career at Oscott, with eloquence and fidelity: "In the administration of the seminary he confined himself, by preference, to the spiritual department, and in the management of that he was supremely excellent. He devoted himself to the work, heart and soul. He combined the devout ascetic with the practical missionary, and laboured to bring up the young ecclesiastics obedient, modest, humble, moderate in their views, mortified in habits, assiduous in prayer, meditation, and spiritual reading. And though encouraging generally an adequate cultivation of talent, and a just application of the mind to every useful branch of education, he directed their chief attention to the Science of the Saints, the theology of the heart, and to a familiar study of the Art Manual of a Priest, the art of preaching, instructing, and catechising, the art of directing wisely in the Confessional, and of gaining souls for Christ."

Although he was a very saintly man, and had proved himself an excellent spiritual director, he was not gifted with all those qualifications necessary for the successful discharge of the responsible and difficult duties of the presidentship. He suffered the college discipline to become considerably relaxed. Recognising this keenly, he consulted with Mr. Foley as to what had better be done to restore its efficiency. Mr. Foley, with marked common-sense and genuine sincerity, told him in so many words that he was far more suited for the office of vice-president and spiritual director than for that of president, and advised him that, if he wished to promote the welfare of the college, he could not do better than place the presidentship in the hands of Dr. Weedall. With that humility which was so characteristic of him, and which plainly showed his deeply spiritual character, he immediately proposed to Dr. Weedall an exchange of offices, in accordance with this advice. The proposal was agreed to, and Dr. Walsh resumed the entire spiritual direction of the college, and retained the nominal presidentship, while Weedall had the actual authority and responsibility of that office.

The elevation of Dr. Weedall to the office of president was a subject of joy and gladness to the whole house, for

he had won the love and respect of all. This demonstration of feeling, however, must not be construed in any way as a reflection on Dr. Walsh, for while it was generally recognised that he was unfitted for the office, the students at the same time esteemed and respected him very highly. Dr. Weedall continued to teach Divinity, as he had done for some years previous, and to superintend the studies. Under his excellent direction the college was borne along on the wings of prosperity, and all went on well with a new spirit and fresh vigour.

Well did these sturdy, intelligent, and earnest co-labourers of Milner begin the good work which has ever been the object of Oscott to sustain—to provide a thoroughly Catholic education, and assure a lofty tone of morality among the pupils, and next to furnish a liberal education, as distinct from what would be described as commercial or professional. Denys Shyne Lawlor (1824-1828), a student of marked eminence, and afterwards High Sheriff of County Kerry, told a correspondent in after life that the old college masters were splendid men, who inspired their pupils with enthusiasm for their work, particularly in the art of composition in English and foreign languages. An idea of the classical culture that prevailed can be gleaned from the fact that a Greek recitation figures on a programme in 1821, and on another occasion about the same time an original composition in Greek was spoken by a student. Such was the staff of the college with which Milner embarked on the remodelling of Oscott as a diocesan seminary, and such were they who gave the college its initial tone and direction. But no account of the first doings of Alma Mater would be complete without at least a passing mention of her more illustrious sons, the then students who were to engraft their individuality into the future development of the college.

Perhaps the greatest of these, the most Oscotian of all her sons was Henry Weedall. He arrived at Oscott from Sedgley Park, on the 11th of June, 1804. Weedall was then a youth of fifteen years, as able a student as he was amiable of character; in fact, affording that promising augury of merit and distinction so fully borne out by his

subsequent course, whether at college or on the mission, whether as student or superior. His influence pervaded the college from the time he entered as a youth till his death in 1857, being elected its president on three occasions. He charmed and captivated his contemporaries—boys, masters, bishops, and Cardinal Newman, while the greatness of his memory, his ideals, and his example guided and stimulated the presidents who came after him. Into all the departments of the college life he entered with his whole heart and soul, and it is said of him that everything he took up, whether games, studies, teaching, preaching, or conversation, he carried out to perfection.

He will ever stand out as an encouraging example of the great results that can be achieved in face of natural disadvantages. Throughout life he was an intermittent sufferer from certain nervous ailments—both he and Richmond were sorely affected with eye troubles. Far from this standing in his way, however, he contrived with his wonderful energy and perseverance to obtain a wide grasp of knowledge from the world of books, chiefly by listening to anyone who was kind enough to read to him, and he so far succeeded with his studies as to become generally regarded as one of the most able and learned men of his day. He was ordained under disabilities entailing the commutation of Divine Office for the Rosary ; while during his whole term of service a protracted struggle with irritating affections was one of his chief sources of merit. All these natural drawbacks, however, were never known to impede him in the slightest in the regular, prompt, and attentive performance of his manifold duties.

Although we cannot in this brief sketch say anything concerning his habits, his tastes, his cheerfulness and wit, his brilliant conversation, his generosity and benevolence, and his general virtues, we feel that we cannot neglect to make mention of the fame he enjoyed as a pulpit orator. On all great occasions, and particularly at the funeral services of the great men of that day, Dr. Weedall was invariably called upon to deliver the sermon. In the matter of preaching the tastes of generations differ, and a person in

these more prosaic days reading some of Weedall's published sermons would not perhaps be very much impressed by them. They would be considered for the most part somewhat "pompous" productions, ornate and high-flown to a degree. But this should not blind us to their real and undoubted merit. They are generally replete with high wisdom, both from a doctrinal and spiritual point of view, and reveal a mind of great originality and loftiness of thought. But even the faithful Husenbeth could not help admitting that Mgr. Weedall sinned greatly in respect of lengthiness. There was a tradition that on one occasion for two mortal hours and half, in the College Chapel, "the little Doctor," as he was called, held forth to his wearied congregation of boys.

He was one of those favoured sons of fortune whom to have known was to have loved ; his very accent of "How do you do?" together with a warm hand-shake of both hands, were significant of the whole man, of his warm and genial temperament in all his dealings. Such a noble personality was his, that he seems to have embodied all the best of Oscott in himself ; he gathered up all that had gone before him, and passed on the Oscott "spirit" as an effusion of his own lofty soul.

Another son of whom St. Mary's College has good reason to be proud is the Very Rev. Thomas Canon McDonnell, who came to Oscott in the year 1806. He was a fellow student with Dr. Weedall, and was throughout life on terms of intimate friendship with him. He was very successful in his studies, and in his latter years at Oscott helped on considerably the literary efforts of the college. He was ordained on September 19th, 1817, and led a life of great activity and zeal on the mission, chiefly in Birmingham. He was by nature a gifted demagogue, and, being *au courant* with every political movement of the time, he had a following who hung on every word of his platform oratory. Perhaps his influence while at St. Peter's Birmingham, was greater, at least on the secular portion of the community, than that of any other priest in the Midlands before or since.

Amongst that first small band of students under the "New Government" there yet remains two other great names which call for some mention, the Rev. Dr. Wareing and the Rev. William Foley. Dr. Wareing began his ecclesiastical studies at Oscott in the year 1806 in company with Canon McDonnell and William Foley. He afterwards became the first Vicar-Apostolic of the Eastern District, and subsequently the first Bishop of Northampton. After a life of zeal and toil in that uphill struggle to spread the Catholic faith in very non-catholic parts he, at his own earnest entreaty, was allowed to retire from his episcopal charge in the year 1858. He then withdrew to East Bergholt with the title of Bishop of Retimo, *in partibus*, to enjoy that peace and quiet which all active men desire at the end of their career of labour, in order to attend more diligently to the direct preparation for the next life.

William Foley, after he had been at Oscott for about twelve months, gave up studying for the Church. But after some years Providence showed him plainly that he was called to the sanctuary, and he accordingly returned to Oscott in the year 1817. His chief work was the founding of the mission at Northampton, into which work he threw his whole heart and soul. Owing to his intimate friendship with Dr. Weedall, he was often at Oscott, and we even find him supplying the place of Dr. Weedall as temporary President in 1830. He spent his last days at the new college at Oscott, where he died on February 11th, 1843, and was the first to be buried there.

When we look back on the lives of these pioneers of St. Mary's College, we grasp better the influence she exerted over the thought of the time ; we understand then how she came to train, so successfully, those worthy alumni who upheld the Catholic cause in Emancipation days ; and we see how fitting it was that she should be the refuge for the protagonists of the Oxford Movement. It was these, the earliest fruit of her endeavour, who sowed the seeds of Oscott's future development, and whatever of good has been produced since is attributable to their early strenuousness, and manly piety.

Oscott under Milner.

The "New Government" under Milner was solemnly inaugurated by the dedication of the College to our Lady. This took place on August 15th, the feast of the Assumption, 1808 ; the Bishop himself celebrated the Mass, offering it for the prosperity of the College—"a low Mass," Husenbeth says, "and an excellent sermon by the Bishop, with a little singing, chiefly the Litany of Loretto, performed by the Jones family from Wolverhampton, accompanied by one of them on a pianoforte. The Litany was spun out and made the most of on the occasion, as little else was produced in the musical department." But simple as was the ceremonial—nothing elaborate was, of course, dreamed of in those days—it marked a great occasion. If—as Newman pictured on a yet greater occasion, speaking years after in the Chapel of the new College—if the Bishop, rapt in spirit, had been able to reach forward to the future, he must have realized that he and his handful of professors and students, and the Jones family with their piano, were assisting at the inauguration of a new era, at a decisive turning-point in the history of the young college, and a great step forward in the march of English Catholicism. From that day forth Oscott began to be a firmly-established stronghold and centre of the Church in this country, its position becoming year by year more secure, and its influence wider ; and no Catholic will think us fanciful if we find the cause of this vigorous growth in the fact that, from that day forth Oscott was Mary's College.

Once in the hands of Milner, Oscott left behind the days of its struggling infancy, and entered upon a period of robust youth. Perhaps the simplest way of estimating the continuous progress of the next eighteen years is to glance at the record of the additions that were made to the College buildings during that time. The year following the change of government was marked by the erection of the "Laura," irreverently known as "the house that Jack built." It was a large three-storied construction, built, as was unavoidable, on strictly economical lines ; there was a tradition

that a stout Parker had once put his foot through the outer wall. It contained several much-needed rooms, large and small, besides the sleeping accommodation which was its main purpose. In the same year the Chapel, together with the dormitory over it, was lengthened. The new sanctuary was adorned with a painting on glass (representing the Blessed Virgin and Child) as an altar piece ; and a good deal of plaster decoration made its appearance in the Chapel at the same time. In 1816, on his return from Rome, Dr. Milner put up a central building connecting the main part of the College with the Laura. It consisted of a colonnade of seven pillars on each side, to serve as an ambulacrum, over which was a spacious room intended for examinations, exhibitions, and the like purposes. Many an academic gathering, and many a festive scene of these old times, took place in this building ; there the Bishop was to be seen presiding over the assembled College, when he could spare a day or two out of his strenuous round of pastoral cares and Cisalpine battles to visit his beloved Oscott. This exhibition room, so dear to the Oscotians of the old College because of the recollections it called up, and because it was a noble memorial of Milner's love for Oscott, is no longer to be seen. It was accidentally burnt down in 1860; the "Laura" had been taken down already, after the removal of the students to New Oscott.

Another addition, made soon after the opening of the exhibition room, was a small infirmary erected in the garden. In the summer of 1819 a new wing was built at right angles to the main wing built in 1800 ; and the ambulacrum was extended along the new wing and the main building. The next year a farm at Holdford, three miles from the College on the Birmingham Road, was purchased for £4,215 wth the cordial approval of the Bishop. This farm was afterwards exchanged for some land in the immediate neighbourhood of the College.

If anyone thinks we are multiplying trivial details, we can only say that Oscotians must be pardoned for their inquisitive interest in every little stage of the development of their College, and that without some such sum-

mary of the facts it is hard to realize how the consumptive, anæmic infant that Oscott was in 1808 developed into the lusty youth, growing hopelessly too big for his clothes, that Milner was able to see before his death in 1826. That this success was proximately due to the enthusiasm and prudence of the college staff, of Potts and Quick and Richmond, of Walsh and Weedall, no one would deny; but it was the judgment of Milner that gave Oscott such superiors, and it was Milner who was continually helping them with his suggestions, his frequent presence, and his keen interest in everything that concerned the welfare of his college.

In a thousand ways did the strong personality of the Bishop stamp itself upon the remodelled Oscott. Perhaps the most important effect of his rule was the bringing into greater prominence of the ecclesiastical element. Under the old government lay influence had been predominant. As a matter of fact the college, as a lay college, had been a half-frustrated move of the Cisalpines. Not unnaturally Catholic gentlemen had come to desire that their sons should be educated in England instead of abroad ; and for many of them this thought was fathered by a wish to loosen the ties between England and Rome. It seems probable that Milner had a hand in the opposition to the laymen's scheme for a separate school; at any rate, opposition there was, and in the end they were glad enough to combine their lay college with the already established seminary at Oscott. But they managed to keep the chief power in their own hands, and as they were furnishing the money for the undertaking, this could hardly be hindered. Needless to say no schismatical spirit or unorthodoxy of any sort, and no ill-feeling between the lay boys and the four or five Church students, prevailed in the college itself under the rule of so respectable a person as Dr. Bew ; still the management of its affairs was in the hands of a lay committee, and the committee was largely composed of Cisalpines. The Church students, of course, were left under the control of the Bishop of the district. Obviously

this dual government was no help to the internal unity of the college ; and when Milner became Bishop in 1803, the difficulties of the system soon became apparent. During a visit to Oscott in 1804 he made several regulations about the religious exercises of the community, and directed that the sanctuary at Mass should be occupied by no one but the priest and acolyte, and that Church students should practice meditation for an hour daily, and not be drilled or wear military uniform. Small things : showing, however, that the Bishop was determined to have his share in the dual government. By 1808 the Cisalpines realized that they could no longer hold their entrenchments, so they retired leaving Milner with a college all his own, and a debt, all his own, of £568. It is to their credit that they did not revenge themselves for their defeat by withdrawing their sons from the college. Oscott must never refuse to acknowledge the share the Catholic gentry had in its making. Had they not come forward in the beginning with their generous subscriptions Oscott would have remained a little country house with half-a-dozen Church students ; had they not remained loyal to the college after the change of government Milner would never have been able to change the explosive mixture of rudimentary-seminary and Cisalpine-college into the thriving Catholic school, with lay and cleric living together under the same authority, both assimilated into the all-embracing spirit of Alma Mater. For that is what Milner made of Oscott, and that is what Oscott remained for eighty years. If English Catholicism showed, during the middle and end of the nineteenth century, such edifying harmony in thought and action between laymen and clerics it was very largely owing to the Oscott system , which, begun indeed under Dr. Bew, was corrected, consolidated, and perpetuated by Dr. Milner. This he accomplished in two ways : by giving its due place to the ecclesiastical element, and by further spiritualising the whole college, the lay side as well as the ecclesiastical.

We have already seen how, even before he became sole master of the college, Milner had made several little regulations to safeguard the distinct position of the Church

students. After the change of government, the divines, who now numbered eight, derived much benefit from the appointment of Mr. Walsh as spiritual director. He gave them, what they had not received from Dr. Bew, instructions specially adapted to their vocation. There were spiritual conferences twice a week, and an hour on Sundays for work connected with the Catechism of the Council of Trent. Church music began to be studied by some of the students, to which half-an-hour a day was to be allotted. Apparently the institution of fortnightly sermons, given by the divines before the whole house, dates from this time; such discourses, as well as those at the evening conferences, were known as "prones." Naturally the Bishop always displayed the most encouraging interest in the doings of his Church students. He used to attend the evening conferences, and after listening patiently to the "prone," which he hardly ever interrupted, whatever mistakes the speakers might make, he would generally say some words of commendation, and then invite anyone to ask him any questions on points of Church history, or any other difficulties of a religious nature. He was very earnest in pointing out the benefits of meditation, which his students as we said before, practised for an hour every day. Whenever he visited the college he always came down for the meditation at half-past six; and when he was about to confer Holy Orders there, he used to join the *ordinandi* in the previous retreat exercises.

Great as was the Bishop's solicitude for the Church students, his care for the spiritual interests of the house at large was equally noteworthy. Already, at the visit in 1804 above mentioned, he had ordered that the boys should go to confession once a month, that an examination of conscience, with a meditation or similar lecture, should be used at night prayers, and that a Litany should be said at night prayers and before Mass. Milner had a great affection for the Litany of Loretto, and whenever he came to the college it was sung instead of recited.*

* His own way of reciting it was quite unique. "He used to keep on going rapidly, not allowing any interval for the attendants to answer;

From Milner Oscott caught that spirit of chivalrous love of Our Lady which has been the tradition of the college ever since he dedicated it to her glorious name. Many little changes were made after the inauguration of the new government, all with the object of giving greater opportunities for the influence of religion on the boys. From a letter dated September 30, 1808, written by Henry Weedall, then a divine, to Arnold Knight, we gather some details showing the tendency of things after the change. "Grace is said *publicly* before every meal, and not only after dinner as before, but also after supper. . . . Our chapel has been altered most effectually, and there you will be sensible was room for improvement. The boys go out one by one, and not in that higgledy piggledy manner they did before. We have established a choir, very decent, considering we are novices in improvements. It is intended after some time to get an organ, and enlarge the chapel, but at present we are contented with a harpsichord. . . . The school hours are altered considerably. It is so contrived that all the religious duties of the morning are over before study begins, because, as Mr. Potts observed, a boy often went into the chapel with apprehensions for his person, through lessons not known, which must have been a source of considerable distraction." Religious instruction was, as it had been from the beginning, a very prominent part of the college course; sometimes Dr. Milner took an active share in this work. On the morning of the exhibition, for instance, it was his custom to examine the students publicly, in the chapel after Mass, in their religious knowledge; to the more advanced, we are told, he directed his questions and explanations to the proof of the existence of God, and Divine revelation.

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so that while he kept on with the invocations, they kept incessantly answering 'Have mercy on us,' or 'Pray for us'; but, what was more extraordinary, he always maintained that this was the right way to say the Litanies." One is tempted to imagine that it was for this reason that the College superiors had the Litany sung instead of recited when the Bishop was present. But some say this happened only on the first night of his visits.

While on this point we cannot omit to mention his introduction into Oscott of the devotion to the Sacred Heart. For several years this devotion had been privately followed in this country, but Dr. Milner was the first to introduce it as a public practice. He came back from Rome in 1815 with an Indult from the Holy Father, and, on the first opportunity, established at Oscott the Sodality of the Sacred Heart. Some years after he erected in the College Chapel an altar in honour of the Sacred Heart of Jesus, of which Oscott has always been very proud; for it was the first of its kind in England.

Another sphere in which the Bishop's zeal showed itself was the Liturgy. On his 1804 visit he had ordered the observance of the ceremonies of Blessed Ashes, Palms, and Holy Week. We have seen him inaugurating his rule at Oscott by renovating the chapel and establishing a little choir.* The choir was small enough—two Messrs. Jones, with Mr. Potts and Mr. Quick—but it was a beginning. In 1810 some very beautiful and valuable vestments, including white dalmatics, were bequeathed to the Bishop, who immediately made the whole collection over to his college; and "this valuable present enabled the clergy of the college to perform the offices of the Church with greater splendour and solemnity."

And so Oscott prospered. Milner had "put his broad shoulder to the wheel," and his courage was rewarded. It must not be imagined that it was all fair sailing; there were difficulties. A letter in the *Catholic Gentleman's Magazine* in 1818, from the Rev. Mr. McDonnell, refers to the "continued circulation of reports, to many of which there is no foundation whatever: in most the truth is concealed under a mass of falsehood, that it is not easy for any one, how-

* Not much Church music was available in those days. At first Webbe's compositions seem to have been used a good deal, and later the collections of Novello. Masses by Haydn and Mozart are mentioned in the *Oscotian* for 1826. As for secular music, it was by no means neglected, especially on the vocal side; and after the building of the Exhibition Hall in 1816 it became a very prominent feature. There is some evidence that even a small orchestra was occasionally raised during the time we are concerned with.

ever versed in its history, to unravel it; and in all the rest there is a strange medley of fact and inference, which most hideously disfigures the reality. . . . Not all the establishments of a similar nature throughout the kingdom have had to clear a way through such a mass of calumny, as has obstructed the progress of this college." At this distance of time it is not of much use to guess at the precise nature or source of these calumnies. They did not succeed in staying the successful progress of Oscott, and in time they died. From another part of the same letter it seems probable that they were directed against its system of education. But it is quite certain that the Oscotians of those days had no reason to be ashamed of their Alma Mater. The masters were good scholars and good educationists, capable of inspiring enthusiasm, and their system was justified by the distinctions obtained by many of their pupils after the course at Oscott. To quote again from this letter: "In the hands of its present superiors, St. Mary's College, Oscott, has continued to flourish in spite of many serious obstacles. The distinction obtained by its pupils, whether in their respective situations in the world, or removed to other colleges, was highly flattering to the zeal and ability of its conductors. I must not omit to particularise Trinity College, Dublin, as a scene of the triumphs of several pupils of Oscott College; in fact . . . the excellence of its system of education, particularly in every branch of classical literature, has seldom, I think, been called in question. The discipline, embodying its ancient principles, is still better adapted to the manifold variety of the human character, and the effects of one and the other evinced in the conduct of by far the greater part of those who have left it, is universally acknowledged to redound highly to its credit."

The weak point, if there was one, of the Oscott system, was the custom (in force for many years after this period), by which some of the teaching was done by the divines. But this was unavoidable; the college was not rich, and at any rate it was the divines who suffered, not so much the boys.

In classical studies a very high standard was undoubtedly reached in those early days. Although Mr. Potts professed a contempt for mathematics, there is no reason for thinking that this department was neglected. Physical science was, of course, not studied seriously at that period; still it is interesting to read that the bishop brings some "philosophical apparatus" to the college, and himself gives a lecture on electricity, the boys going up in turn to receive a shock. There seems to have been a weekly lecture on "the fashionable branches of Chemistry, Pneumatics, Galvanism, &c.," after the change of government; it was certainly projected, and the lecture referred to above was the first of the series. A branch of instruction that flourished greatly at Oscott was elocution. There was a good deal of public speaking, especially at the Exhibition. Sometimes a whole tragedy was performed, and sometimes students recited their own compositions. There were also frequent debates. In all this the Bishop took a very particular interest, and always managed to be present at the Exhibitions. The Oscott idea of the great importance of elocution came down from the original constitution of the lay side of the college; the framers of which seem to have been impressed by certain deficiencies as to the speaking of English in the foreign colleges. That Dr. Milner was sensitive on this point we know from an anecdote in Husenbeth's "Life." (p. 14).

Connected with this, too, was the care devoted to the writing of English. Dr. Bew's original prospectus had stated that "particular attention will be paid throughout all classes to English composition." The literary activity displayed during the whole period of the old college was surprising. The chief outlet was the "Repository," started about 1810. It was a box in the play room, inviting humorous literary contributions, from which the appointed editor selected some to be read aloud publicly on occasions between supper and night prayers. At first it soon died out, but was revived in 1822, and continued till 1837. Many of the Repositorial pieces are preserved in the contemporary *Oscotian*. It was somewhere about 1825 that

Edward Mackey established a weekly journal in manuscript as an outlet for the literary efforts of the higher classes ; and the success of this periodical resulted in 1826 in the appearance of the first number of the *Oscotian.* In connection with the *Oscotian* the names of Denys Shine Lawlor and John Moore will always be remembered. No better picture of life at the old college can be gained than by a glance through the pages of these first numbers of the College magazine. It was edited, and for a time even printed, entirely by the students; and it was certainly a credit to the college. After a meteoric career it died after June, 1829.

The ideal aimed at in these productions was the stately, polished style, "at once energetic and chaste" (to quote the *Oscotian* itself), which gave full scope for elevated reflections and varied imagery, and of which the justly-admired discourses of Dr. Weedall were the most conspicuous example. To-day it would be thought antiquated. But Oscott was ever tenacious of its traditions, and all good Oscotians continued to model their compositions on Weedall's carefully-elaborated periods, long after the rest of the world had followed other fashions. A severe critic might say that they sometimes regarded writing as an end rather than a means. A good deal of verse-making also went on at Oscott during this period, some of it not without merit; the young gentlemen of Oscott were strongly tinged with the prevalent Byronism, and took themselves very seriously. Sometimes the *Oscotian* published what it modestly called "Attempts at Tragedy and Comedy." One wonders if the Bishop's patience was ever tried by all this; he had a healthy contempt for anything like literary artificiality. "Style?" he would say, "I don't know what you mean by style." Even the Bishop, however, was not wholly guiltless of verses; having once contributed the following to the *Orthodox Journal*:—

> "No longer prate on huge Briareus,
> On monstrous triple-bodied Geryon,
> For I have seen a real trifarious
> Protesting—Catholic—Presbyterian."

In any case the Bishop was doubtless too philosophical to grumble at a good thing on account of its extravagances; and this literary activity was a good thing; and the *Oscotian* in particular, though there are things in it to make the hypercritical smile, was nothing less than a remarkable achievement.

A word about the games. The great game was always bandy. It was played, from the very beginning of the college, between the four lines of beech trees that crown the summit of the knoll overlooking the old college at the distance of about half a mile: this place has always been known as the BandyWoods. Some sort of football was also played at a very early date, for there is an anecdote that a football was once kicked through the parlour window, where the professors were dining, and landed in the soup tureen, whereupon Mr. Potts carried it out, still dripping with soup, and threw it among the boys, and, using his favourite exclamation, he cried: "Dads, boys! you must not kick the ball amongst the gods." Handball, "batball," and cricket on Sutton Common were also favourite amusements; and quite an institution was the birdcatching expedition with nets, followed by the "roasts" in the playroom.

Of the spirit of Oscott much might be said; it was "an unmistakeable genius, which showed itself in all who lived there, boys, divines, masters, and even, as has been justly remarked by one who knew the college well for a long period, in the servants and employés. The sum and substance of that spirit was a love of the Church and of virtue, a manliness of taste and of conduct, a gentlemanly straightforwardness, a refinement of manners, a dignified reserve, without either shyness or arrogance, and a chivalrous soul. The ancient charter of the college had traced the lines of these characteristics: "Generosity, benevolence, candour, and good breeding will be encouraged." The example and tradition of some of the best families in England and Ireland represented at Oscott from its commencement, made that programme a reality. Speaking of the old college, where so much had to be endured which

a softer generation might have shrunk from, Bishop Amherst in his notes calls Oscott a happy place for those who read well and who play well. Never at any period did the fagging system gain admittance into Oscott; apart from isolated cases, tyranny was never exercised by the bigger boys over the smaller ones; on the part of the superiors *espionage* was always held in abhorrence. And with respect to the various national and social elements of which the college was composed, an excellent feeling existed from the beginning between the English and Irish; and if there occurred spasmodic and individual instances of *hauteur* towards church students, this ungenerous feeling was at no time widespread, and for the most part was wholly absent." Certainly no traces of it are to be found during the times of which we are speaking.

It would not be fair to the old government to say that Milner created the Oscott spirit. He found it already existing, and fostered and developed it, and protected it till it was able to fend for itself. It is not for us now to trace the subsequent history of the college; to describe how Weedall carried on the work of Milner, and took the Oscott tradition into the new college; how he and Pugin made Oscott the centre of the Gothic revival; how Wiseman brought the Tractarians to Oscott in the forties; how Northcote brought in the open air of the English public school, and, aided by a brilliant staff, made Oscott a centre of learning and culture. All this and more would have to be described if the whole tale of the glories of St. Mary's were to be told. And all through the story would be seen the spirit of John Milner, watching over his college, pervading the life of the place with his abiding influence, and by his memory inspiring succeeding generations as he inspired his own by his presence. Oscotians may imagine, surely without vainglory, that the great Bishop, as from his place in heaven he looks down on the results of his labours, is well pleased that in the midst of his crowded life he found time to become the "second founder of Oscott."

The Oscotian.

Vol. 9. No. 2. THIRD SERIES. April, 1909.

The Centenary Celebrations.

To complete our "Milner Centenary" number, it is necessary that an account of the festivities be recorded, although in so doing, we incur the risk of writing on a subject which is quite "past history." Reports of the two days' proceedings have appeared *in extenso* in all our Catholic papers, and not a little interest in Oscott has been thereby aroused; but for Oscotians, these reports lacked much of the local colour which made the occasion one of such great rejoicing, and it is this particular feature we hope to restore.

Mention must first be made concerning the date of the celebration; the proper date, August 15th, being impossible on account of the summer vacations, another fixture for the first week in October was made, but because his Lordship, Bishop Ilsley, would then be in Rome, Wednesday and Thursday, December 11th and 12th were the days finally chosen as most convenient. We were soon *en rapport* with the spirit of the festivities, and from the beginning to the end the well-arranged programme kept kept vividly before our minds the central theme. If appreciation may be taken as a measure of success, then from start to finish, from Pontifical Vespers on Wednesday evening, to the concluding strains of music on the following evening, the whole celebration succeeded beyond hopes.

To say that every effort was made to make the event memorable, is to dismiss very unceremoniously the one

important factor that calls for our notice. Satisfaction is a result which amply repays all labour. Here, then, is reward sufficient for the untiring energy, mental and physical, which ensured so great a success.

The following report of the whole proceedings considers the main items of the official programme drawn up for the two days.

The solemnities began on Wednesday evening, when the Bishop of Birmingham, Milner's successor in the central portion of the old Midland District, officiated at First Vespers, the rank of which has been raised to that of a Double by the concession of the Sacred Congregation of Rites. The Vice-Rector was assistant priest, the Rev. C. Krauth and J. O'Donoghue, deacons at the throne, and Mr. P. Noonan, master of ceremonies. The alternate verses of the Psalms, in *falso-bordone*, and the "Ave Maris stella" were very creditably rendered by the Schola Cantorum. The music at Benediction very appropriately took us back to the distant past, and no doubt awoke many sweet memories in the minds of the old sons of Oscott who were present. The pieces selected were Webbe's "O Salutaris," the motet "Maria Mater Gratiæ," sung at Oscott after night prayers from time immemorial until 1889, and a "Tantum Ergo," which was an arrangement for men's voices of the "Pangue linqua" in six-eight time, familiar and dear to all old Oscotians and Parkers.

One of the most striking and significant features of the whole festival was the Grand Commemorative Concert, held in the Northcote Hall, after supper. It was a happy conception, rich in its inspiring sentiment, and replete with historical interest. By it we were transported to an age long since past, and introduced to the musical life of the College such as it was in the days of Milner. We were listening to those very songs and musical strains which often delighted the ears of those first great heroes of Oscott, of John Potts, of John Quick, of Dr. Walsh, of Dr. Weedall, and even of the great Bishop Milner himself. This fact alone was sufficient to render the concert highly interest-

ing and entertaining to an Oscotian audience, but we had the additional pleasure of listening to a talented and spirited performance of the different items, and the various artistes are to be congratulated on their undoubted success.

The programme, as will be seen, was not lacking in variety, and was composed throughout of items chosen from the earliest records of Oscott's musical fame. A glance is sufficient to show that while there was plenty of local and humorous matter, classical compositions were not omitted; in fact, the old portfolios still in our possession give proof positive of a cultured taste, in this branch of the arts.

Unfortunately, the first musical programmes are not on record; possibly these humble beginnings were not thought worthy of permanent record; but whatever the reason, the Oscott "Scrap-book," does not contain an account of any musical performance before the year 1821. Be ours the loss.

Elocution was perhaps the *forte* of those days. No one can read the perorations of Monsignor Weedall and remain ignorant of the fact that much time must have been devoted to this and kindred subjects. It will not be surprising then to find that the earliest recorded effort is of a recitation, the scenes from Sheridan's "Rivals." This was performed on "Exhibition" day, June 25th, 1801.

In order to give the proper setting to the items, the Right Rev. Rector, after announcing the items, added to each one a few words of historical explanation, naming the occasion on which it was first performed, and other interesting details with which it was connected.

PROGRAMME.

"Favete, adesto æquo animo, et rem cognosite."

(Christmas, 1824.)

(Ter. Prol: Ard 24.)

PROLOGUE ... ... *Rev. John Quick.*

MR. A. WHITTINGTON.

GRAND CONCERT ... ... *Handel.*

TRIO ... ... "The Witches' Glee" ... *M. P. King.*
(Christmas, 1824.)

MESSRS. STANBRIDGE, HUGHES, AND REV. E. S. PHILLIPS.

PIANOFORTE SOLO "Dulce Domum," with Variations,
(From Old Oscott Music Book).
MR. B. STANTON.

SOLO ... ... "Bid me Discourse" *Sir H. R. Bishop.*
(Christmas, 1824.)
MR. F. STANBRIDGE.

SOLO ... ... "The Echo Song" *Sir H. R. Bishop.*
(Midsummer, 1821.)
REV. E. GODWIN, Ph.D.,
Clarionet Obligato by MR. R. HALLIGAN.

QUARTETTE "The Venetian Boat Song" *Sir J. Stevenson.*
(Midsummer, 1823.)
MESSRS. STANBRIDGE, HUGHES, STANTON, C. MCDONNELL.

Rounds ... ... "Alleluia" ... ... *Boyce.*
"Thomas Day" *Dr. Harrington.*
(Old Oscott MS. of 1827.)
"Oscott Song of Liberty"
(Midsummer, 1821.)

GLEE ... "Hark! the Curfew's Solemn Sound" *Attwood.*
(Midsummer, 1823.)

SOLO AND CHORUS "The Bandy Ode" ... ...
MESSRS. STANBRIDGE, HUGHES, C. MCDONNELL.
REV. E. S. PHILLIPS AND CHORUS.

RECITATION "The Duel Scenes" from "The Rivals"
(Performed June 25th, 1801.)

Captain Absolute	... ...	Mr. W. Bunce.
Falkland	... ...	Mr. J. Molloy.
Acres	... ...	Mr. F. Hughes.
Sir Lucius O'Trigger	...	Mr. C. McDonnell.

SONG AND CHORUS "Dulce Domum" ... *John Reading.*
(About 1649.)
(First sung at Oscott, Midsummer, 1821.)
REV. E. GODWIN, Ph.D.

"Quod bonum, felix faustum que sit" (Cic. De Div. 1.45).
(Midsummer, 1823.)

To say that the concert was a success is giving it but scant justice, and a word or two about particular items will perhaps be welcome. The prologue from the able pen of the Rev. John Quick, enumerated the academic glories of Oscott, and bade the audience take their fill of the lighter pleasures of music and recitation. Passing over the "Grand Concerto" of Handel, "The Witches' Glee," &c., all very much appreciated, we come to Sir H. R. Bishop's composition, "The Echo Song," with clarionet obligato ; this item was well executed, the echo, given on the clarionet, hidden from view, being very effective. The old-fashioned "Rounds" next call for attention, since they caused great merriment. That entitled "Thomas Day" was evidently an old favourite ; it is a musical representation of three old gossips discussing the virtues of a certain defunct neighbour. The medley of voices was quite realistic, and one could quite imagine the talkative old ladies separating,shaking their heads in sorrow at the shortcomings of "Poor Thomas Day." The *pièce de résistance,* however, was the "Bandy Ode." The verses were sung in solo and the choruses harmonized, "bandy" sticks being flourished the while with great vigour. Immediately the music commenced the old Oscotians rose spontaneously, joining in the chorus with a vigour that made the hall resound again with the strains, "Bandy and broken shins, hurrah! hurrah!" The reproduction of Sheridan was much appreciated, and the memorable evening was concluded with the sweet refrain "Dulce domum."

On Thursday morning solemn Pontifical High Mass was sung by His Lordship the Bishop of Birmingham. The Canons of the Diocese of Birmingham assisted *capitulariter.* The Vice-Rector, Rev. E. Godwin, Ph.D., was assistant priest, the Revv. J. Wall and A. Pozzi were deacons at the throne, the Revv. C. Krauth and J. O'Donoghue, deacon and sub-deacon at the Mass, the Rev. M. Williams, cross-bearer, and Mr. P. Noonan, master of ceremonies.

The long procession into the chapel as well as the arrangement in choir of seminarists, religious, secular clergy, canons, mitred abbots, and bishops, with their

many variations of ecclesiastical dress, made a very impressive scene. In addition to this the music was exceptionally good, and the augmented Schola Cantorum is to be congratulated on the rendering of the Chant and Palestrina's Mass "Æterni Christi munera." With the great central figure of this commemorative occasion before one's mind, one could not help contrasting the splendour and solemnity of the whole ceremony with the poverty and plainness which were the invariable accompaniment of the Holy Sacrifice in Milner's day. The sight of such a ceremony in England would have given joy unbounded to the good Bishop's heart.

Milner, however, was with us on this occasion, not indeed, in the flesh, but still very really. We saw the portrait of his soul; the representation of his personality, his virtues, his powers, and his desires vividly depicted before us in the eloquent and stirring discourse of the Rt. Rev. Dr. Keating, Bishop of Northampton. We saw in brief review the noble and wonderful career of the great modern Athanasius, "the champion of God's ark in an evil time"—a story of a relentless and ceaseless struggle for right and orthodoxy against not only enemies, but also, more painful to bear, against those who should have been his friends. We also saw that in spite of his arduous labours he yet took a keen interest in this college, and ever cherished it as a work peculiarly his own. He watched over its early days with the care of a loving father, and even at his death his spirit still remained as a source of inspiration to the successive generations of clergy and laity which have gone forth from Oscott's walls. And, lastly, the eloquent preacher dwelt upon those two qualities in Milner which not only mark him as a great pastor of souls, but were the inspiring forces of his whole life, viz., his love of learning for the advancement of the Church's cause, and his piety.

We might venture to hope that the prayer to which Dr. Keating gave utterance in the concluding words of his sermon might not be forgotten but cherished by all who heard it. "I do not hesitate to breathe the prayer

that your hearts and mine may be formed on this model: that we may keep a heart as single in its inspiration; a heart as unwordly ; a heart as free from human respect ; a heart as humble ; a heart as devout ; a heart as priestly ; a heart as replete with missionary zeal ; a heart as loyal to the Church ; and, if circumstances should ever call for it, a heart as steadfast and as bold to do all, and dare all, in her defence."

Almost immediately after Mass the Milner Exhibition, held in the Upper Library, was opened by his Lordship the Bishop of Shrewsbury. At the opening ceremony the Rector took the opportunity of expressing his thanks to the Rev. Dr. Hopwood, to the Mother Superior at Maryvale, and to Mr. C. E. Ambler of Walworth, for the loan of many interesting Milner relics, and also to the Rev. Francis Delaney of Walsall, for a collection of memorials of Father Martyn, the first Oscotian priest. We may say without hesitation that all who were not actually in the inner circle of the committee were most agreeably surprised on entering the exhibition. The room itself was in the first place most tastefully decorated, and a truly wonderful collection of most interesting relics were gathered there, arranged in an artistic manner. The exhibition was very well divided into different sections, thus adding considerably to its appearance as well as to facility of inspection. The chief of the sections illustrated various periods of Milner's life, his work, and tastes, etc.

The first object to strike one's attention, and rightly so, was the large painting of Bishop Milner by J. V. Barber, a pupil of Sir Joshua Reynolds. This was hung in a very conspicuous position in the centre of the wall facing the windows. The picture has rather an interesting history. It was painted for old Oscott, whence it was taken to the Bishop's House, then to Olton Seminary, and finally reached here, we hope, its last resting place. It is a half length representation of the Bishop seated at a table, in rochet, mozetta, and stole, while near him are his crozier and mitre. In the distance, through an opening

over his left shoulder, may be seen the buildings of Old Oscott—no doubt a strain of artistic license but nevertheless a happy conception. It was surprising to find such an excellent collection of portraits of Milner. All round the room wherever the eye turned it seemed to alight on a likeness of this central figure : thus was the whole exhibition, as it were, consecrated to the one aim and object of commemorating the memory of that great bishop. Before taking leave of the portrait it may be of interest to observe that only last year a lithograph of Milner was executed by C. E. Ambler, Esq., London. It is said to be a very good likeness, as it unites the best points of the many engravings, oil paintings, and sketches which are now preserved at Oscott.

Another interesting section reviewed the life of the Bishop locally. Here we saw pictures and photographs of Sedgley Park School, and of Douai College, where he was educated, of Winchester where he laboured as a young priest, of Longbirch and Giffard House, his residences as Bishop, and of the Old College.

But perhaps the division which rivetted the attention of the visitors more than any other was that devoted to the large and varied collection of personal relics. Among the documents, of which there was a good collection, we find the certificate of his election as Fellow of the Society of Antiquarians, in recognition of his work "The History of Winchester ;" the Attestation of his consecration as Bishop of Castabala, "in partibus" and V.A. of the Midland District ; and the Bishop's passports—most interesting mementoes of his journey to Rome in the troublesome year 1814.

All the articles have their own tale to tell ; some representing the great Bishop as a man like other men with his snuff box, his walking-stick, his writing case, and his looking glass ; others telling of his greatness as a Bishop and pastor of souls ; others testifying to his great merit as a writer and preacher ; others again bearing witness to his zeal, his courage, his kindly disposition, his humility, his priestly character. To attempt even a brief

narration of these stories would require a volume. We can only offer the bare skeleton in the shape of a complete list of the exhibits, which we have thought desirable to place on record :—

I.

Portrait in Oils of Bishop Milner, by Barber.

Chair, originally belonging to the "Confessor" of the Faith, Andrew Bromwich, and taken from Milner's confessional.

II.—THE PEACH TABLE.

Portrait in Oils of the Rev. E. Peach (Cloisters).

Engravings of Francis Martin and Rob. Richmond (Rev. Mother, Maryvale).

Beggar's Bush (old photograph) (Visitors' Room).

Peach's Discourses ; Sermons ; Reflexions (Upper Library).

Sermon at the funeral of Milner, by Fr. Martyn ; Life of Milner in the "Truthteller" of 1826 ; Sermons of Milner. (Upper Library).

Letter to Mr. Quick from the Rev. Mr. Peach. (Archives).

Life of Richmond, by Husenbeth. (Common Room).

III.—CHALLONER TABLE.

Portrait of Dr. John Moore in oils (Visitors' Room) ; plaster cast of same after death. (Museum).

A portrait of Milner in oils (Wolverhampton) ; design for proposed Milner Chantry by Pugin. (Museum).

Portraits of Challoner (Chall. Ease), and of Chrysostom Payne. (Visitors' Room).

"Memoirs of Missionary Priests ;" Letter of Challoner ; Milner's Life of Challoner and funeral discourse. (Chall. Ease).

IV.—EARLY LIFE OF BISHOP MILNER.

Pencil sketch of Milner as a young man . (Museum).

Two views of Sedgley Park (1850) (Rector) ; Sedgley Park as at present (1908) (Museum) ; an old medal of Sedgley Park . (Museum).

Monasterium Sti. Edmundi, Douai (Rector) ; sketches of

Douai (1611-1770), from Douai Mag. of 1895 ; picture of Douai, from Ward's History of St. Edmunds.

View of the interior of the Chapel at Winchester.

V.—END OF RELIGIOUS CONTROVERSY."

Table on which Milner wrote this famous work.

Two copies of "End of Religious Controversy" (1st Ed.) ; Vindication of "End of Relig. Controv." (Upper Library) ; copy of "End of Relig. Controv." 2nd Ed. (Lent by Canon Glancey).

James II. clock, belonging to Milner (Museum) ; photograph of the Norwich portrait. (Museum).

VI.—DISTINGUISHED MEN TRAINED UNDER MILNER.

Oil miniature of Dr. Bew ; Engraving of Bishop Walsh ; silhouette of Dr. Potts. (Visitors' Room).

Oil miniature of Francis Martyn (Walsall) ; views of "The Mount," Walsall, and large photograph of "The Mount." (Lent by Fr. Delaney).

Portrait of Lord Stafford (Oscott Portraits No. 8) ; Bills for above, 1815 (Archives) ; Photograph and Memoir of Sir E. Blount, K.C.B. (Rector's Gallery); Vanity Fair, caricature of the first Lord Gerard. (Museum).

Portrait of Henry Weedall (Oscott Portraits No. 2) ; certificates of his sub-diaconate signed by Milner and Walsh.

Medallion of Dr. Kirk (Rector's Gallery) ; Kirk engraving (Visitors' Room); engraving of Daniel O'Connell, fellow worker with Milner in the struggle for Catholic Rights.

Carte-de-Visites of the following :—(Museum)—Edward Blake, J. Manby, Lord Stafford, J. Shuttleworth, D. Wilson, W. Acton, Ed. Mackay, Vincent Scully, Rev. Tysan, Sir T. Burke, Rev. Yates, Rev. Heneage, Rev. Daniel, Provost Bagnall, Rev. Dr. Tandy, Canon McDonnell, Rev. H. Richmond, Rev. C. Young, and the Rev. Brownlow.

VII.

Wooden Tabernacle used at Sedgley. (Museum).

Marble bust of Pius VII. (belonged to Milner). (Rector's Gallery).

Episcopal paraphernalia of Milner, including three croziers; a small mitre; large mitre in case (lent by Dr. Hopwood; another mitre (Museum); skull cap of velvet; mozetta, girdle, gloves, and stockings; the case for pastoral staff, of cloth and silver (given by Bishop Wilson); pectoral Cross (lent by the Bishop of Northampton).

PERSONAL RELICS:—

Large silver snuff box; hair of Milner (lent by Mr. C. E. Ambler); miscellaneous relics of hair, shroud, etc. (Museum); his walking stick, silver-mounted; remains of walking stick, given to Milner by Daniel O'Connell (with history); Rosary ring belonging to Milner (lent by Dr. Hopwood); box; small medals treasured by Milner; Roman masks belonging to Milner; his visiting card (Mr. C. E. Ambler); New Testament given to Milner by Henry Richmond; Pyx-bag in mother-of-pearl; ring of James II, which belonged to him; his seal and impressions; his looking-glass; register (1768-1811); his gold seal; snuff-box, with a Milner medallion (lent by Canon Glancey); portion of Milner's shroud (lent by Mr. C. E. Ambler); a silver sun dial and compass used by him; a silver pyx; a writing case (lent by Mr. C. E. Ambler); his Horæ Diurnæ (lent by Dr. Hopwood); missal, given by Milner to St. Austin's, Stafford, Stafford (lent by Dr. Baston).

Of literature, documents, etc., there were the following:—

Joanna Southcote's Passport to Heaven, which belonged to Milner; Oscott Scrap Book, going back to the time of Milner; papers relating to the life and routine of the College under Milner (Archives); bills for the Brothers Francis and Henry Cholmondeley; letter of Bishop Milner to Mr. Berkeley relating to Attwood's will (Rector); letter of Sir J. Hippesley to

Bishop Milner (1811) (lent by Canon Glancey) ; Milner MSS., Parting Words to Grier on "End of Relig. Controv." (lent by Canon Glancey) ; Milner's Tree ; Brief of appointment as Bishop of Castabala (lent by Canon Glancey) ; mortuary card of Milner (lent by Mr. C. E. Ambler) ; deposition by the Very Rev. Canon Duckett on the Exhumation of Milner's body (lent by Mr. C. E. Ambler) ; bill for the Bishop's coffin ; Faculties for Establishing Confraternity of the Sacred Heart ; papers relating to Milner's will, by Dr. Walsh ; certificates of his election to the Society of Antiquaries (1790); list of books left by Milner at Winchester ; letter of Milner to Mr. Corne of Harvington *re* removal of Harvington Library to Oscott ; pamphlet against Dr. Poynter *re* Père Lecordier; Passports used by Milner in France and Italy ; Cardinal Borgia's letter to Milner informing him of his appointment as Vicar Apostolic, 1803 ; Attestation of Milner's consecration as Bishop of Castabla.

Lastly a few more likenesses of Milner were to be seen in this section :—

An engraving of the Heman mniature by Fox (Cath. Miscellany (1824) (Common Room) ; miniature by George Heman ; portrait, side-face miniature (given by Miss Jones); medallions with effigy of Milner (silver and bronze); pencil sketch of Milner as he was at Winchester ; engraving of the Bishop in a biretta (Hall Sculp.).

VIII.—THE HUSENBETH TABLE.

Defence of Creed and Discipline of the Catholic Church ; Life of Milner by Husenbeth ; life of Weedall ; history of Sedgley (lent by the Rector) ; Reply to Faber's Supplement on difficulties of Romanism.

IX.—A SELECTION OF MATERIALS FOR THE LIFE OF BISHOP MILNER.

Life of Milner by Husenbeth ; the Kirk MSS. (from the Historical MSS. cupboard). Butler's Historical

Memoirs; Minutes of Negotiations at Rome, by Howard; History of Sedgley Park and Sedgley Park Annals; History of Catholic Emancipation—Amherst; Memoir in 3rd edition of "History of Winchester"; Cath. Miscellany for 1826 (Common Room); Lines on Milner's Grave (Cath. Miscellany, 1828); Account of opening of the grave in 1874—Tablet, Aug. 29th, 1874; Gillow's Memoirs of English Catholics; the Kirk Biographies (edition by Pollen and Burton); the early numbers of *The Oscotian,* and History of the College, by Fr. Amherst; Laity's Directory, 1799; Six Account Books from Old Oscott.

X.—MILNER'S WORKS.

The End of Religious Controversy (as above); Supplementary Memoirs Addressed to English Catholics; Observations on the Means for further Illustrating the Ecclesiastical Architecture of the Middle Ages; Essay on the Use and Progress of the Pointed Arch; An Enquiry into Certain Vulgar Opinions Concerning the Faith, Inhabitants, and Antiquities of Ireland; Brief Summary of the History and Doctrine of Holy Scripture; The History, Civil and Ecclesiastical, and Survey of the Antiquities of Winchester; Letters to a Prebendary; An Historical and Critical Enquiry into the Existence and Character of St. George, Patron of England. Besides these there were numerous pamphlets, discourses, sermons, and letters, which space will not allow us to enumerate.

The exhibition being now declared open, the official programme intimated that the pilgrimage to the hallowed vale of Old Oscott was due to start. Fortunately the rain had ceased, and the country roads leading to the old place, usually so unfrequented, became alive with pilgrims, walking and driving, eager to visit on so auspicious an occasion, the scenes of Oscott's humble beginnings. The party was led by his Lordship the Bishop of Shrewsbury, the Rector acting as *cicerone.*

Cordially welcomed by the Rev. Mother and Nuns, the party commenced its tour of the house. Needless to say,

many changes in the building have been made since the days when young Oscott passed its early youth there; but little escapes the vigilant eye of the devotee, and by faint indications in wall and ceiling, scarcely visible in the darksome passages, aided by a few descriptive words from the Rector, the imagination had no difficulty in conjuring up the academic and domestic conditions of Oscott's eldest sons.

Milner's Chapel—the first chapel dedicated to the Sacred Heart in England—the medallion of the Sacred Heart, occupying a prominent position as the centre-piece of the window in the tiny chapel, brought by the pious bishop from some Continental city, and set up by his own hands in this chapel, to inspire and encourage the handful of suppliants who were manfully breasting the storm waves of heresy and schism—had for each visitor a special interest, as he knelt for a moment to give God thanks for the great change brought on the land. It was pardonable pride for him to trace the beginnings of these changes to the day on which this picture of the Sacred Heart, the first to be brought to England, was given the place of honour at Oscott.

The Divine's room and the Exhibition room, where, history tells us, the great O'Connell once addressed the boys, were visited in turn. The rooms of the great Milner himself—sitting room and bed room—were the next objects of interest. Here one felt an indefinable awe, half expecting to see his Lordship seated at his desk; but a reference to the modern and more comfortable furniture which has replaced that of less luxurious days dispelled this and similar fancies.

Passing through the dormitories one was distinctly at a loss to understand how all the boys were lodged in their night quarters. Comfort was certainly a secondary consideration in those stirring times. Other scenes visited were the old laundry, the refectory—bringing up scenes of school-boy conviviality, and the dear old days of the supremacy of the wooden "trencher"—and the various domestic offices.

Throughout the whole visit conversation had turned on the men who had lived within those walls, and as the return journey was made to New Oscott a glimpse of the "Bandy Woods" recalled one of Oscott's treasured traditions, and many a hard-contested game.

If for no other reason than that of giving a suitable composition of place for the celebrations, the visit to Maryvale must be described as being eminently successful.

THE CENTENARY DINNER.

In spite of the inability of many to be present, a large number of guests sat down to dinner. Letters of apology, and of congratulations to Oscott were received from His Grace the Archbishop, the Bishops of Clifton, Menevia, Newport, Nottingham, Portsmouth, Salford, and Southwark; from Abbot Taylor, O.S.B. (Woolhampton), Mgri. Crook, Kennard, Schobel, Scott, Souter, Ward, and Nolan; from Canons S. Coxon, H. B. Davies, F. Hopkins, E. B. Hymers, and G. Williams; from the Revv. J. C. Fallon Pope, S.J., J. Cremonini, and T. A. Smith, O.P.; from Messrs. Basil Fitzherbert, Edwin de Lisle, J. Pinto Leite, A. O'Connor, and many others.

The toasts of the day were proposed and drunk during intervals of interesting speeches. The Rector first proposed "The Pope and the King," and the assembly responded heartily with "O Roma Felix" and "God Save the King." Afterwards his Lordship the Bishop of Birmingham arose to announce to the house the good news from Rome, calling upon his secretary, Canon McIntyre, to read Cardinal Merry Del Val's letter.

DAL VATICAN,
Dec. 2nd, 1908.

"MY DEAR LORD BISHOP,—With much pleasure I laid before the Holy Father your request for a special blessing on Oscott College on the occasion of the centenary celebration of its opening as a Seminary.

"His Holiness granted the desired favour very willingly. The work that the College has accomplished dur-

ing the past hundred years must be a source of much consolation and gratification to those who are now, or have been in the past, in any way responsible for its management. Many Priests in the Midlands and South of England have received their sacerdotal training within its walls, and there can be no doubt that, of the praise due to the Catholics of England for the great progress the Church has made within recent times in that country, Oscott and her sons can justly claim no small share.

"In the desire to maintain at their highest level the College traditions, and to preserve for their Alma Mater the place she has held hitherto among Catholic institutions, the professors and students will, the Holy Father is convinced, find the greatest encouragement in their work. His Holiness prays God to favour their endeavours; and, very affectionately, in token of his good will towards them, he imparts to the Rector, professors, students, and to all who take part in the celebration, the Apostolic Benediction.

"I am, my dear Lord Bishop,

"Your devoted servant in C. J.,

"R. Card, Merry del Val."

The toast of the day was proposed by the Very Reverend Canon Glancey, in the absence of his Lordship the Bishop of Salford. In a very interesting and humorous speech the reverend gentleman called upon all to drink "Floreat Oscotia." The reply, "Ad multos annos," was full and confident.

As the occasion called for it, the one theme which ran through all the speeches was that Oscott's greatness in the past is a sure prospect of her future triumph. Many were the happy references to her past deeds of glory, and to the golden days of years gone by. Prior F. C. Fowler, of Belmont, referred touchingly to names dear to himself, though not an Oscotian, names like Moore, Bagnall, and Longman, of which Oscott must ever be proud. His Lorship the Bishop of Shrewsbury, Dr. O'Hanlon, V.G., and Dr. Norris, made similar happy references to the good work Oscott had done, and was continuing to maintain.

The toast, "Our Guests," proposed by Canon McIntyre, who described himself as "one of the pieces of domestic antiquity whose connection with the College extended over well nigh a third of the long period covered by the centenary celebration," was heartily received and drunk to the familiar "Er lebe hoch."

A very interesting feature of the dessert was the revival of the ancient custom of passing round the "grace cup," the "poculum charitatis." Three goblets were used for this purpose; one being of carved ivory, and the remaining two of silver, and called the "Giffard Goblets." These two cups have come to us from the Douai "treasure," which was discovered in 1869, having been buried in the grounds of that College during the troublous times of the Revolution. The Rector explained the interesting history of the goblets before the grace-cup was passed round, and an added pleasure was thereby given to the ceremony.

The Rector, at the conclusion of his speech, thanked all those who had so heartily entered into the spirit of the celebration, either by giving help in producing the elaborate programme, or by assisting with their presence, its execution. The names of Messrs. C. Evans and F. Askew were mentioned as chief organisers of the exhibition, that of Mr. W. Owen for his zeal in the capacity of photographer in chief to the Exhibition Committee; the Schola Cantorum, and Cantors, Messrs. F. Hughes and C. McDonnell, were also mentioned as deserving of thanks.

The Bishop of Shrewsbury Pontificated at the evening service of Vespers and Benediction. After supper the celebrations were brought to a close by a promenade concert, given by the Band, assisted by our old friends Father Folghera, O.P., who played the flute, and Mr. Watson with the 'cello.

For the students, at least, the end was not yet. We celebrated the grand finale of the festivities on the next day, which was graciously conceded to us by the Rector as a day of recreation. Thus were we able to

recover the energies put forth in the interest and excitement of the previous day; our minds were enabled to collect their somewhat scattered thoughts, to return from the past to the present, to descend again from visions of glory and rapturous exaltation to the reality of Oscott concrete life.

Mary Stuart's Claim to Martyrdom.

It is a matter of common knowledge that in the history of the Church there occur frequent instances where persecutors have given as their reason for putting martyrs to death, many excuses save that of religion. We read how St. Paul's enemies sought his death on the plea of treason, and so on through the ages down to the Elizabethan troubles, the enemies of the Church ever cloak their actions under the guise of safeguarding the throne. One of the most striking of these instances is the case of Mary Queen of Scots. It will make no difference to our enquiry whether she be the criminal that one party would have us believe, or the defenceless victim of forgery, treachery, and cruelty that her apologists strive to maintain. *Finis coronat opus.* The thief on the cross crowned a life of rapine and iniquity by one stupendous act of faith, and so became the first canonised Saint of the Christian Church. There have been too, Saints and Martyrs who, after a career of sin, have turned to God and sealed their repentance by an edifying death. She of Magdala sinned long and openly, yet high is her place among the bright jewels of the Church. Let us then enquire into the claims of one was also once styled *peccatrix in civitate.*[1]

Opinions may, and do, differ concerning the relations of Mary with Bothwell and Darnley, but there can be only one opinion regarding the reason of her death.

[1] Vide Father Hays remarks in "Papal Negotiations with Mary Queen of Scots."

BISHOP MILNER.

Some Oscott Milneriana.

No apology is needed or tendered for the appearance in these pages of an article concerning one to whom we are indebted for the existence of Oscott, if not in its original foundation, at least under its traditional and time-honoured title of St. Mary's College. But if there were no other reason, the one we are about to mention would surely suffice; for we have it on good authority that the Museum, which now treasures the relics of Bishop Milner, was originally his own suggestion. The story runs as follows. Having brought forward the idea, the Bishop promised to make the first gift, which was to be an object of the greatest antiquity. This proved to be a nut, antediluvian he said, found deep down in a Cornish mine; some were deceived, others realized that it had fallen out of a miner's pocket. The historic nut has disappeared, sacrificed to the 'gula' of some young Oscotian of the early nineteenth century. But we still possess the fragments of a mask engraved on bone, found among the ruins of the Imperial Palace at Rome in 1744. It was given by Henry Lord Arundel to the Bishop for the Museum at Oscott in 1825.

We will proceed to a detailed description of the Milner relics, which are of a very varied nature. First of all we will mention the documents and papers. The first to hand in point of time is the certificate of his election as Fellow of the Society of Antiquaries in recognition of his work, *The History of Winchester*. The secretary in taking this opportunity of congratulating Mr. Milner informs him that 'the payments due

to the treasurer consist in an admission fee of five guineas and an annual payment of two guineas, or a composition of twenty guineas'. The next is a Lenten Pastoral under the seal of Charles, Bishop of Rama, V. A. of the Western District, dated from Bath 1797. This letter, as well as the former certificate, bears the signature of John Milner, who was of course at this time in charge of the mission at Winchester.

We have the attestation of Bishop Milner's consecration as Bishop of Castabala *in partibus* and V. A. of the Midland district; this took place at Winchester, and the consecrating Bishops were Dr Douglass of the London District, Dr. Sharrock of the Western, and Dr. Gibson of the Northern District. The document is dated Winchester, 22 May, 1803, bears the signatures of the above-named Bishops, and is in the handwriting of William Poynter, secretary, who, it is interesting to note, was himself consecrated coadjutor Bishop to Dr. Douglass two days later at St. Edmund's College, Old Hall. Bishop Milner was present and preached his first sermon as Bishop on that occasion. A fragment of a letter dated from Rome, October, 1804, informs the Bishop that 'I have made it my duty to procure for you the degree and patent of D.D. I suggested to the Cardinal Prefect to antedate the patent, in order to do away with the reluctance he felt in granting an inferior dignity eminently contained in your pontifical station.' The name of the writer is unhappily torn off.

In May, 1814, the Bishop set out for Rome to render an account of the troubled state of Catholic affairs in England to the Apostolic See. The French war was still raging and it was quite unsafe to cross the Channel. However, nothing daunted, the Bishop chartered a fisherman to take him over in an open boat. He arrived in Rome a few days after the Holy Father's return from captivity. Of this journey and the return home we have interesting mementoes in the form of the Bishop's passports, which give us a

minute description of his person and are well worth a study.

We have in the museum several letters from Propaganda addressed to Dr. Milner. Two are most interesting to us as they refer to the permission granted to him to introduce into England the public practice of devotion to the Sacred Heart of Jesus, which however had been for several years before practised privately. Another letter refers to the 'excellent and commendable institution,' which he called the 'Societas Libera' or 'Free Society of Secular Clergy in the Midland District.' A good account of these matters is to be seen in Husenbeth's Life of Milner.

A book or two, some documents and other papers are of interest inasmuch as they once belonged to Bishop Milner and either contain some remarks written in them by him, or at least bear his signature.

The first is a copy of the famous 'Red Book,' in manuscript with the signature of Charles Butler. A prefatory note in Bishop Milner's own hand will describe it best. 'This Red Book, as it is called, copies of which were sent to all the Vicars Apostolic, is the foundation of the infamous Blue Books . . . . printed in the years 1790 and 1791 . . . In the present work, the writer, Mr. Charles Butler, the unworthy nephew of the illustrious Alban Butler, undertakes to instruct his ecclesiastical superiors as to the nature of the oath, which he, and his confederates had settled to be taken by the Catholics, and the propriety of assuming the name of Protestant-Catholic-Dissenters, both which in the end were rejected by them and condemned by the Holy See as well as by all the Bishops of England Ireland and Scotland. + J. Milner.

The small pamphlet bound in blue paper is an echo of the Blanchardist schism. It was written by the famous Abbé le Cordier and declares on its title page that it was published 'with Dr. Milner's tacit consent'. Dr. Milner has drawn his pen through the word 'tacit', and to the word 'with' has added the suffix 'out', and then put his signature.

A New Testament (1796) bears the inscription, 'Henry Richmond ex dono J. Milner D.D.' Richmond was a student at Oscott from 1816 to 1827, and eventually became a Canon of the Birmingham diocese. Lastly, there is a list of the books which Dr. Milner left behind him at Winchester when he came to the Midland district as Vicar Apostolic. It is addressed to his successor the Rev. J. Lee, 'to be kept by him'.

We notice the 'Fides Ordinum' which testifies that Henry Weedall has been promoted to the sacred order of the subdiaconate, 'given at Wolverhampton under the seal and signature of Bishop Milner', and written in the handwriting of his secretary, Thomas (afterwards Bishop) Walsh.

A letter dated from Oscott College, June 23rd, 1810, was written by the Bishop to the Rev. Mr. Corne, in charge of the mission at Harvington, who has evidently complained to his Lordship of the 'inadequacy of his income to his wants.'

'The fact is', replies the Bishop, 'that many others of our clergy are in the same predicament and more or less all the Bishops; we all experience that the necessaries of life and the taxes increase while our income is constantly diminished. You will conclude that this must be the case with the Bishops, when I inform you that there is not one of us who lives in the style that you do. Bishop Gibson keeps a man and no horse, I keep a horse but no man, and the other Bishops keep neither man nor horse, whilst you keep both.'

Dr. Milner however sends him a ten-pound note in order to contribute to his immediate relief, and asks him in return to 'get the books belonging to the clergy of this district at Harvington put in order.....and expect that Mr. Walsh will send a cart over to take away the said books to Oscott, for his own use and that of the other masters.'

Other papers refer to the Bishop's will, and the execution of it by Dr. Walsh, his successor. Before we conclude this section, we must just mention a set of verses of about eighty lines. They bear no signature, nor can we identify the handwriting, but from names

inserted in the margin by Dr. Milner, and from the general trend of the lines, we can make out that they are written by a convert and addressed to Bishops Milner and Walsh, and another whose name is rather illegible. The verses are quite after the style of the eighteenth-century poets.

We must now leave the documents and pass on to the episcopal and personal paraphernalia. We possess the Bishop's first crosier, which was made after the pattern of that of William of Wykeham, preserved in New College, Oxford. We can see how necessary it was for the Bishop, who did most of his visitations in a gig, to have as little luggage as possible. The crosier was made so that it could be easily taken to pieces and packed up; it was in fact an ordinary walking-stick over which was drawn a thin case of cloth-of-silver, and then a head of the same material was fitted on the top, the whole forming a short but elegant pastoral staff. It was presented to the College in 1855 by Bishop Wilson of Hobartown, 'who hopes that it will be preserved in the museum'. The second crosier—for we have three—is that which figures in Barber's portrait of Bishop Milner. This is the one which he generally used, and is a beautiful and very delicate piece of carving, forming a striking contrast to the third, which is extremely clumsy and ugly, but being hollow and telescopic, is not as unwieldly as it looks at first sight.

There are two mitres of cloth-of-silver: a small one in imitation of that of William of Wykeham, and a larger one which figures in Barber's portrait. We have too his episcopal signet-ring and several impressions in wax. In accordance with the Bishop's simple habits he adopted a device far more pious than heraldic. It consisted of the well-known symbol of the early Christians, introduced between the first and last letters of the Greek Alphabet; and this together with the symbol of the fish formed the Bishop's seal.

Through the kindness of Dr. Hopwood of Wolverhampton the museum is in possession of the cappa, gloves and girdle belonging to Dr. Milner, and also of many relics taken from the body when it was exhumed[1] by the Rev. George Duckett on August 19, 1874: pieces of the shroud, some hair, medals and a cloth which covered his face. Among other articles lent by Dr. Hopwood is a large silver snuffbox, though we are told that the Bishop rarely snuffed, but merely carried a pinch or two about with him to clear his head.

Oscott is well provided with portraits of 'the good old Bishop,' several of them having distinctly interesting histories.

The picture in oils which is to the left of the fireplace in the refectory, was painted for Old Oscott by Mr. J. V. Barber, son of Joseph Barber, and pupil of Sir Joshua Reynolds. From Old Oscott it was taken to the Bishop's House and then to Olton Seminary. It is a half-length representation of the Bishop, seated in rochet, mozetta and stole: an opening over his left shoulder shows the new buildings at Oscott in the distance. It was the Bishop's own wish that he should be painted with his right hand on the *Imitation of Christ*, pointing to the words 'Vanity of vanities and all is vanity,' and his left hand upon his breast as if cherishing that great truth. It is said that the likeness is very correct, but the colouring of the features is too dull to convey the real representation of Dr. Milner's countenance, which was animated and florid. An engraving was made from this portrait by Radcliffe of Birmingham at the request of Rev. E. Peach of St. Chad's, the Bishop only reluctantly consenting when it was represented to him that Fr. Peach hoped by the sale of the engraving to reduce the debt on his chapel. This engraving, of which there is a copy

[1] A very interesting account of this exhumation was written by Dr. Hopwood in the *Birmingham Cath. Dir.* for 1896.

over the mantlepiece in the guest-room, was soon bought up and is now very rare; the plate was lost for 50 years, was eventually discovered in the coal-cellar of the Bishop's house, and is now at Oscott.

In the Pransorium, among the portraits of Presidents of Oscott, is one of Bishop Milner, painted by John R. Herbert, R. A., whose two sons studied for some time at this College. A copy of this portrait faces the first page of this article.

In the Milner case in the Rector's Gallery are four miniature-portraits of the Bishop. The first in point of time is in water-colour, rather faded, of the period when he was on the mission at Winchester. It portrays a young man of about thirty years of age in the brown coat and white stock of the period. The beautiful little miniature in the leather case is the most interesting of all. In 1808 Dr. Milner was in Bristol and Dr. Husenbeth, his biographer and friend, introduced him to an artist, who seized the opportunity to ask for a sitting for a miniature-portrait. The Bishop could only give him one hour, as he had to leave Bristol the next day. The artist, George Anthony Keman, a miniature-painter of great eminence, who had painted the portraits of the most distinguished characters at the French Court before the Revolution, in that one hour was able to catch enough to produce the exquisite miniature which is now in our possession. It is said to be a very fine likeness, and was a great favourite with the original, who, even after he had presented it to Dr. Husenbeth, often borrowed it to show to his friends. On the Provost's death it passed into the possession of Archbishop Ullathorne, who presented it to the Museum in 1888, together with another portrait to be mentioned directly. The Bishop was 56 years old when the portrait was painted. The third miniature, just referred to, although quite a work of art, is not to be compared to Keman's. It was in the possession of a Miss Jones of Sutton

Coldfield and was given, together with an engraving of the Bishop, to Archbishop Ullathorne, who in turn presented them to the museum. The latter's handwriting on the back gives us the facts just quoted.

It is interesting to note that the Relic of the True Cross, kept in the oak reliquary in St. Lawrence's, was once the property of Dr. Milner. When he came back from Rome in 1815, he brought with him a collection of relics, and this is probably one of them. The attestation paper is in the Bishop's own handwriting and reads as follows. 'This portion of the True Cross belongs to the V. A. of the Midland district, but is lent to the Seminary of the said Vic., till called for by him or his successors. Wolverhampton, Oct. 13. 1815. To be presented to the Students kneeling at the altar and to be saluted by them on the Feasts of the Invention and Exaltation of the Holy Cross in each year'. In 1872 this relic was put in a handsome silver cross, adorned with rubies, and sealed with the seal of Bishop Ullathorne.

We must just say a few words in turn about several miscellaneous articles in the Milner case. A silver pyx was presented to the Bishop by the secular clergy of the London district, as is deduced from the writing in Dr. Milner's hand, scratched on the back of it. 'Cler. Saec. Lon. J. Milner.' A curious old mother-of-pearl pyx-bag, quaintly carved and inscribed, 'I like my hoys to well to change,' was presented to the Bishop by the Augustinian Canonesses of Spettisbury, Dorsetshire.

When we realise that the Midland District, over which Dr. Milner held jurisdiction, extended from Oswestry to Ipswich and included fifteen counties, we shall see the need for the curious old combination compass and sundial wrought in silver, the pocket looking-glass, and the heavily-shod, well-worn walking-stick which once no doubt accompanied the Bishop on his visitations. The first mentioned was left to the College

by Bishop Stonor; the looking-glass was given by Rev. H. Walker, who had it from Miss Dixon of Sutton, to whom it was given by Bishop Walsh; and, finally, the walking-stick was presented by the Rev. Mother of the Convent, Wolverhampton.

We have reserved to the end any reference to that upon which the name and fame of the 'Good old Bishop' rest most of all, namely his *End of Religious Controversy*. Oscott is the fortunate possessor of several relics in connection with this immortal book. The oak table upon which it was written is preserved in the museum. The copy of the work presented to Dr. Weedall 'by his revered and beloved superior the author,' stands on the shelves of the Library. The original sketch of the Apostolic Tree, one of the three engravings bound up in the book, hangs in the Rector's Gallery. This Tree presents a tabular view of the history of the Church. Our Saviour with the Apostles and Popes constitute the trunk; the branches living and bearing fruit are the most celebrated Saints and other 'pious personages' of all ages; while, on either side, dead branches falling off represent the arch heretics and schismatics. The author has brought it up to date, for we note the names of Bishop Walmsley and Bishop Moylan of Cork, his own intimate friends, among the aforesaid 'pious personages,' while the names of Robespierre, Wesley and Swedenborg appear among the heretics and schismatics. Although the design is the Bishop's own work, the idea was not original, being taken from a curious old print, which was presented to Henrietta Maria, consort of Charles I.

This article is but a meagre Catalogue of our Milneriana, for to describe adequately the documents and papers alone would be to write a life of Dr. Milner, and to do this would be to write the history of one 'who filled a larger place in the history of the Catholic Church in England than any Bishop since the days of the Reformation.'

WALTER M. AMERY.

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Norman Remains near Oscott II.

CURDWORTH FONT. A tradition exists with regard to this font, assigning to it a British origin. The tradition is utterly absurd. Antiquaries dispute the date of the font. Some assign to it a late Saxon origin, others say that it is a piece of late Norman work. Those who assign to it a late Norman origin say that towards the end of the Norman period, there was a great falling off in the quality of sculpture, and that much of the sculpture of that time exhibited crudities, which strongly resembled those of the Saxon sculpture. They further say that their theory receives confirmation from the cable-moulding which runs round the bottom of the font. Those who hold the Saxon origin say that this cable-moulding was added to the font in Norman times. This however is very unlikely, and the weight of argument is in favour of a late Norman origin, the latter part of the twelfth-century being most likely the date.

The base on which the font stands is itself a Norman font inverted, and is much older than the font which it supports, being in fact a piece of late eleventh-century work. It is basin-shaped, and with the exception of the edge-roll which runs round the top, is perfectly plain.

The font now in use, is externally square at the top and round at the bottom. It was originally several inches deeper than it now is, and in consequence of this cutting, the heads of several of the figures which adorn it are missing.